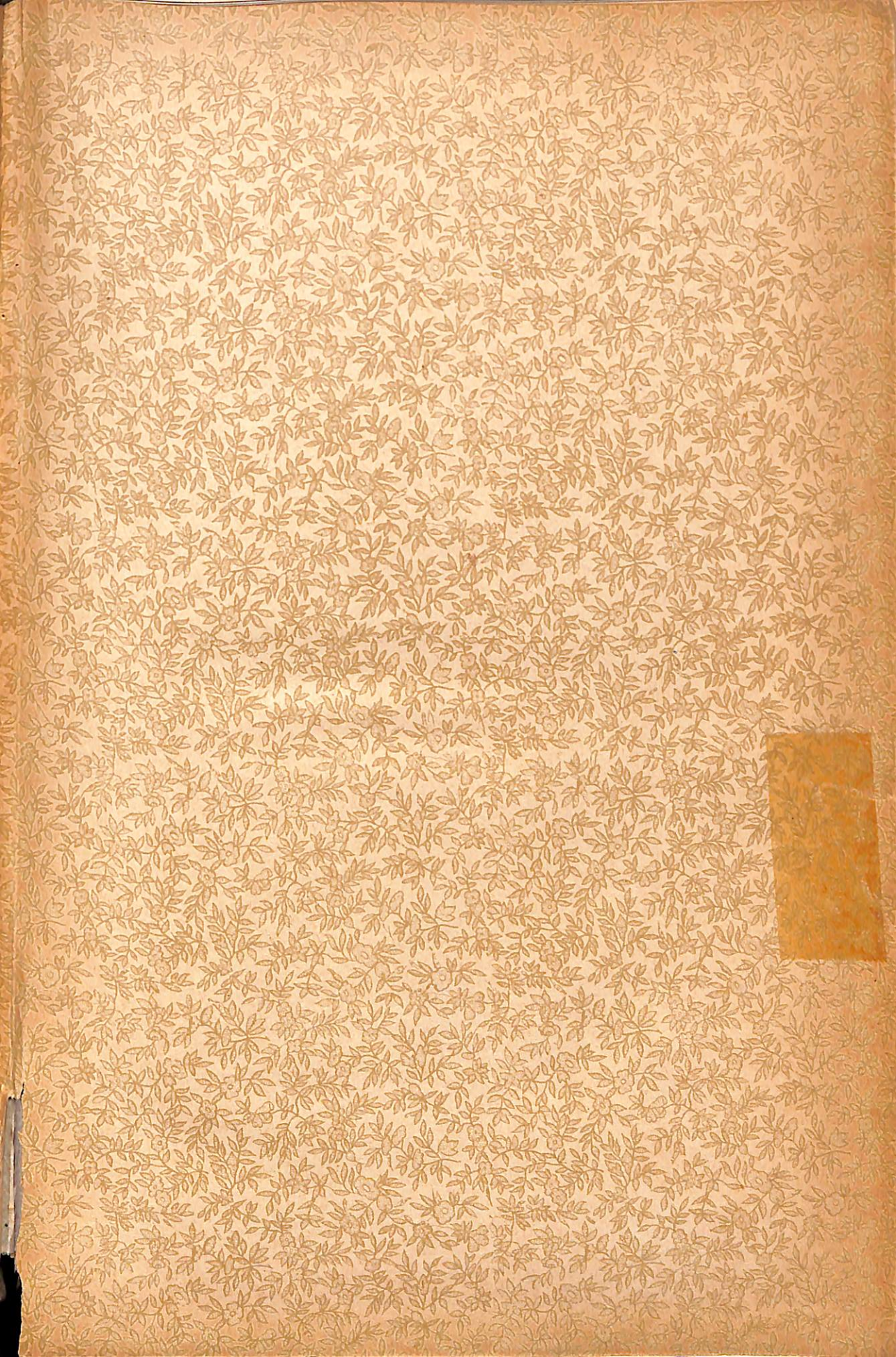
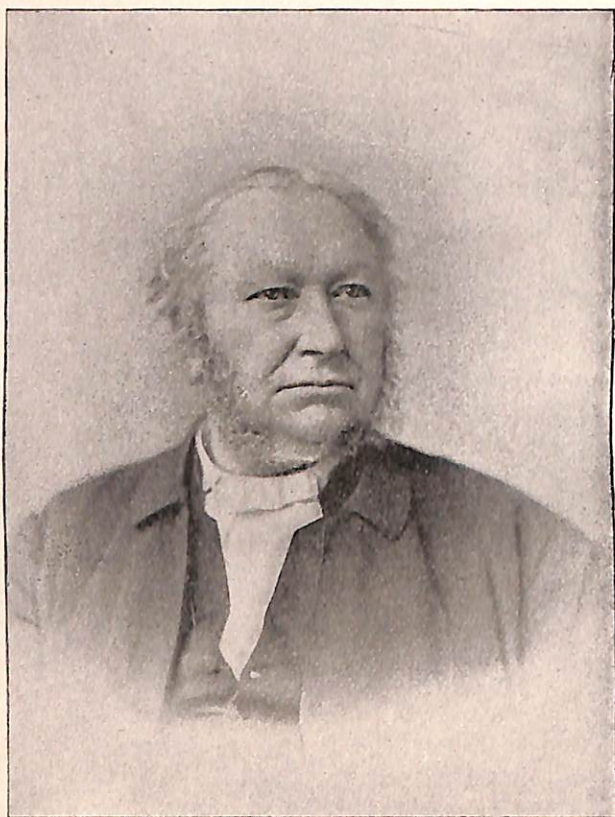




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REV. WM. BUTLER, D.D.,

FOUNDER OF THE MISSIONS OF THE METHODIST EPISCOPAL CHURCH
IN INDIA AND MEXICO.

103-04

GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY.

"HE WILL LEAD YOU UNTO ALL TRUTH."

EDITOR :

REV. GEORGE HUGHES.

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FROM JANUARY, 1894, TO JUNE, 1894.

"BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT." Matt. v: 48.

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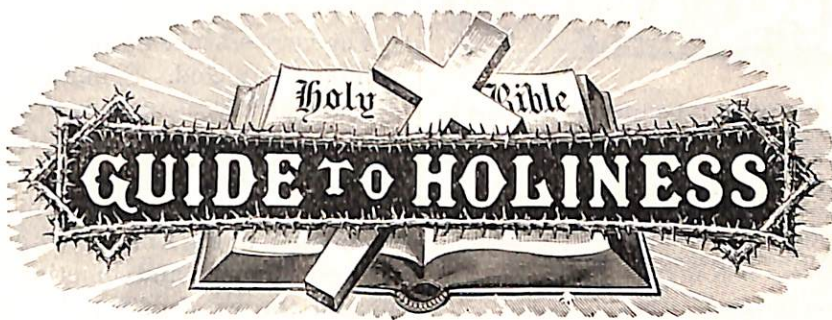
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JANUARY, 1894.

A NEW YEAR INVOCATION.

"God be merciful unto us, and bless us; and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations."

—Psa. 67 : 1, 2.

INTRODUCTORY WORD.

BY THE EDITOR.

NONE more New Year! It comes with light and joy from Heaven. It is freighted with the love of our Heavenly Father. Parents and children hail it with joy. How the "*Happy New Year*" rings out in the home circle! Blessed be God for this precious gift.

How many such auspicious openings of the "New Year" have you seen, dear reader? Thirty, forty, sixty, possibly *eighty*? Well, the mercy of the Lord has been richly extended to you. Are you entirely satisfied with the record of each year of the past? Is the retrospect entirely satisfactory? "Nay, verily;" you say, one and all. "The mistakes of my life are many—the sins of my life are more." Defects there are in every life—however elevated on devoted—not to say sins—we ought to be free from sin.

Now, there is added to the priceless roll of years gone by, another. Shall we make it brighter, more joyous, more use-

ful than all that have preceded it? God grant that we may!

How shall it be done? First of all by being each day in the attitude of entire consecration to Christ. Let there be no reserve, but all given up to God—soul body and spirit, "a living sacrifice, holy, acceptable unto God, which is our reasonable service." Second, Let God's glory be the rule of life in all things. Not our own inclination, not the opinion or will of others, however excellent—but *God's glory*—only that in all things—in thought, word and act—that will crown every moment of the year with celestial bliss. Here is the infallible rule, it will settle every doubt and make duty as plain as noonday. "Whether therefore ye eat, or drink or whatsoever ye do, do all to the glory of God." I Cor. 10 : 31.

Then, kindly, endeavor each day to speak to some unsaved person on the subject of personal salvation. Never lie down to rest at night without having spoken a word, to some perishing soul in the name of Jesus. Amen and AMEN.



"Preach the word ; be instant in season, out of season ; reprove rebuke, exhort with all long-suffering and doctrine." II Tim. 4:2.

"How beauteous are their feet,
Who stand on Zion's hill,
Who bring salvation on their tongues,
And words of peace reveal!"

SERMON.

BY REV. CHAS. W. L. CHRISTIEN.

(Of the Wesleyan Connexion, England).

BLENDED WILLS.

[TEXT: "*For I came down from heaven, not to do mine own will, but the will of him that sent me.*" John 6: 38.]



ONE of the sublimest forces in human nature is will-power. Every man has it as an essential element in his being. Without it he would not be a man, but a mere mechanism. So Christ being man had a human will. The Incarnation was not the Divine nature dwelling in a human body, but "perfect God and perfect man" in union. And in this passage Christ speaks of His will as distinct from the Father's, and points out the attitude in which it stood to the Father's. And as was our great Example, so God wishes us to be.

I. CHRIST'S WILL WAS BLENDED WITH THE FATHER'S.

It was never "given up." It was always there, strong and active, but it was harmonized with the will above. He chose the Father to choose for Him. He willed that the Father's will should be perfectly fulfilled throughout His earthly mission.

And we can never "give up" our will. We must retain our will-power intact for ever. But we are to have our wills blended, in like manner, with the will Divine.

The very essence of sin is the human will opposing God. Sometimes it is by a direct contrary, as when men say in their hearts, "We will not have this man to reign over us;" sometimes by falling short, like King Saul fulfilling part of his mission to the Amalekites and leaving the rest undone; and sometimes by going beyond the word of the Lord, as Moses twice smiting the rock, when God only told him to speak to it. Any form of opposition between my will and God's is sin.

So union of will with God's is New Testament goodness. If a man's will is one with God, he has the root of all holiness within him. He may be very defective in knowledge and culture, may have much both to learn and unlearn, but he is fundamentally right and good. The seed of a celestial life is sown within his being. And it is to this that God calls every one of us, here and now.

II. CHRIST'S ONE LIFE-WORK WAS TO DO THE FATHER'S WILL.

He had nothing else to do on earth. Whether "fulfilling all righteousness" at Jordan, fighting the evil one in the desert, blessing the children, healing the sufferers, or training the twelve. He was working "the works of Him that sent" Him. And the summary that He gave of His own life was, "I have finished the work which Thou gavest me to do."

And this is the work of our life, the one work, in a sense the only work. And when we have once taken the will of the Father as our rule, absolute and unchangeable, we are delivered from the two great evils that ensnare multitudes. First, *we are saved from self-seeking*. We retain all our personal peculiarities, and it may be, many lawful aspirations and

ambitions; for religion does not unmake us. But they are all kept in their rightful place, subordinate to the wish of heaven. The unconsecrated will, leaving God out of consideration, says, I will amass a fortune, I will gain power in political life, I will shine in the world of art, I will be renowned in the realm of science. The consecrated will says. I will do the same, if it is my Father's will that I should. My tendencies would also lead me along that path, but if my Father wills it not, I will take His better way instead. But many a believer has marred his whole life by a will only half yielded. Never having been really freed from self-seeking, his life has been a failure. On the one hand he has not accomplished His own will, for God has had to thwart him; and on the other, God has not been able to fulfil all His will, because the man has continually opposed.

The second evil from which the consecrated will escapes is *the tyranny of the world's opinion*. To this multitudes are abject slaves. The one idea of their existence seems to be, What is the custom? What will people say? Now while no man should go against the general opinions and customs of society for the sake of doing so, to make any standard of conduct what the world calls "good form"—never! If I can please others while pleasing God, so let it be. But I must please God, though I am in a minority, with all the world against me.

And when this union of will exists, there is always a readiness of heart to tread the appointed path. This was always so with Christ. His whole soul was in His mission. He never gave the Father service "grudgingly or of necessity," for it was of Him that the voice of prophecy had said, "I delight to do Thy will, O my God; yea, Thy law is within my heart." But if we find hesitancy of heart in our service it will be only too apparent that the will is not consecrated. Once the will is in unison with the

Father's, and I shall run with winged feet in the way of His commandments.

But there is one other point to be noted:

III. WITH THIS UNION OF WILL THERE WAS IN CHRIST A GLAD REST OF SOUL.

All unrest of heart springs from the difference between the actual and the ideal, that which is and that I wish to be. If I wish for a palace and have only a cottage, I have no rest. But if I wish only for the cottage it is a palace to me, for I am satisfied. And if I crave for that which God denies me, or wish to walk one road while He points me down another, I can have no rest of heart. But when I take His will as my best portion, and accept His choice as my highest good, I have peace and a rich content in all my borders. His will is my will, and I take the work He gives me as the expression of His infinite wisdom and affection. And I serve him with a merry heart.

We often speak of Christ as the "man of sorrows," and such He was when He came to "tread the wine-press alone" for a world of sinners. But let us never forget that of Him it runs, "Because thou hast loved righteousness and hated iniquity, God, even thy God, hath anointed thee with the oil of gladness above thy fellows." There, right in the heart that was sorrowful, in spite of it, and along with it, was the gladness. Did not Paul know the same mingling of experiences when he said he was "As sorrowful, yet always rejoicing?" So does every holy man. And he is a holy man, a Christ-like man, whose will is one with God's.

Let me take God's will as my portion, and the doing of it as my life-work, and my life shall be a God-appointed mission, and a God-guaranteed success.

PEACE is the sentiment of the soul, which keeps the heart and the mind of the Christian through Jesus Christ.—*Huntington*.

"THE LIFE-LINES."

"In his favor is life."—Psa. 30 : 5.

*"Living or dying, Lord,
I ask but to be thine!
My life in Thee, Thy life in me,
Makes heaven forever mine."*

Matthew Henry, the good practical commentator, remarks: "IN HIS FAVOR IS LIFE—that is, all good. The return of his favor to an afflicted soul is as life from the dead; nothing can be more reviving. Our happiness is bound up in God's favor; if we have that, we have enough, whatever else we want. It is the life of the soul, it is spiritual life, the earnest of life eternal."

WHY IS THERE A SECOND WORK OR BLESSING?

BY REV. B. CARRADINE, D.D.



THE caption of this article is the substance of a question frequently propounded to the Advocates of Holiness. The inquirers want to know why all that is needed by the soul could not be done by the Lord, and received by man, in a single work of grace. Why this second approach for a subsequent blessing?

There is a four-fold answer to this well-sounding query.

First, it is God's order. He has placed repentance before faith, and faith before regeneration, has seen fit to put regeneration before sanctification. This order is recognized in our catechisms, hymn-book, and other standards. It is the wisdom of God, and this of itself is sufficient to satisfy great multitudes.

Second, there is a necessity in the case. Every Church in its creeds and articles of religion recognize two kinds of sin, actual and inherited. If there are two, as they all agree, then must there be two distinct ways of dealing with these differing forms of iniquity, and these distinct methods bring us face to face with the fact of two works of grace. We feel here a great temptation to enlarge, but will

only add that every Church provides in some way for the removal of this form of sin that is felt to remain in the soul after regeneration. The Catholics look to Purgatory, another large Denomination expects deliverance on the death-bed, while the Methodist Church in its standards teaches that it can be removed in this life by the power of God after regeneration through an act of consecration and faith. All this is deeply significant. Let the reader bear in mind that regeneration means life, while the "remainder of iniquity," the carnal mind or the old man is doomed to death in the Bible and is to be removed by destruction.

Third, the mercy of God.

The question has frequently arisen in my mind, could a sinner stand the double revelation of sin, his own and inbred sin. The very sight of his own personal transgressions fills him with a feeling nigh to despair. It requires every effort to make him believe God for Christ's sake will pardon. What, if in addition, the Spirit should reveal sin as an indwelling nature, with all its loathsomeness and corruption? The writer has observed that this discovery is oftentimes overwhelming to the Christian. What would it be to the man who has not had a previous knowledge of the grace and love of God to uphold him in such a trying hour; would he not be utterly paralyzed?

There is a mercy in dividing a book into two volumes. God even divided the Bible into two Testaments. I believe that if people contemplating marriage could get a glimpse of the hard struggle for bread awaiting many, with the heart sorrows from separation and death certain to come—few would have the courage to enter upon the estate. It is a mercy not to know all at once. And so the Lord who hides the future, who divides the years into 365 days, and the day itself into two parts, is the same pitiful Saviour in the spiritual life, in first revealing to us sin as a life, and afterwards, when we can bear it, showing us sin as a nature.

Fourth, the slowness of the soul to recognize its spiritual privileges. This is the final reason for accounting for the second work of grace.

Let it be remembered that faith is the conditioning factor in the reception of spiritual blessings. Pardon seems to be the utmost reach of faith upon the part of the sinner; the possibility of purity seems to be utterly beyond him. Alas, that it is so even with many Christians. The soul is slow to realize what Christ is able and willing to do for it. It has to struggle its way through an awful sense of unworthiness and helplessness, and, from heights in the Word and in Prayer, get proper conceptions of the love and power of the Son of God, before it will tremblingly begin to hope, then to trust that the Blood can sanctify.

The Publican stood afar off, not dreaming that God loved him as much as He did the priest who busied about the altar. It took Jacob all night to get to the point when he would allow God to give him the great blessing of his life. It required fourteen years of walking with God before the writer recognized that the blessing of heart-purity or sanctification, had been ready and waiting for him all that time. There are some who read these lines who have not yet made that blessed discovery. O the slowness of the soul to see and enter upon the blood-bought privileges of grace!

There is a verse in the fifteenth chapter of Luke that has, for the last four years, contained a very deep and precious meaning. The Elder Brother, as he witnessed the slaying of the fatted calf for his prodigal brother, and heard the singing and rejoicing over his return, could not keep down the repining and discontent of his heart. I have never gone astray, he mused, and yet what is being done for me? But his father went out to him, and uttered the tender and never-to-be-forgotten words: "Son, all that I have is thine." How strange it was that this son had not felt this before in his father's

love and life. And yet he had not, and was limiting that father's affection and beneficence to a single animal of his estate, when all the herds and flocks were by parental consent and intention his.

May the reader's heart melt, and then kindle with a new hope, faith and energy as he reads the words: "Son, all that I have is thine," and may he come speedily into the possession of this grace for which Christ died, outside the gate, that we might obtain and enjoy forever.

IN TEMPTATION.

MRS. L. F. BAKER.

The burden of the day lies on me sore;
The noontide heat is fierce upon my brow,
In the Rock's shadow will I hide me now
Until this weariness of soul be o'er.
Jesus! Thou mighty Name,
I come to thee, and Thy sweet comfort claim.
Thou hast oft wiped away my bitter tears,
Thou hast so often whispered—"Peace be still,"
And I have hidden in Thy Holy will,
And found a refuge from my saddest fears;
So will I trust Thee yet,
For n'er can I forget
Thy tenderness thro' long and anxious years.
O mighty Arm lift thou my heart on high
With promises divine that cannot fail!
Then let the hosts of darkness me assail,
Their fiercest darts shall harmless pass me by.
Thou art my glorious shield,
To thy calm strength I yield,
And in thy power and love in silence lie.

THE TEST HOUR.—"This is John the Baptist—he is risen from the dead." Poor Herod,—He was King, but in everything else he was a pauper. Josephus says he was a Sadducee, and therefore, he denied the soul's immortality, the existence of angels, a future resurrection, and future rewards and punishments. But now his creed forsakes him. "It is John, whom I killed." Ah yes, we shall each know the value of our doctrines when the final pressure is put upon them. It is a cheap thing to have a creed over a foaming glass of wine and in a sensual feast. It will be quite another matter to have a creed that will go with us across the valley of shadows.

"THE LIFE-LINES."

"Come, for all things are now ready."

—Luke 14: 17.

"All things are ready, come,

Come to the supper spread:

Come, rich and poor, come old and young,

Come, and be highly fed."

The Gospel is likened to a great supper—its provisions are sweet, rich and abundant. Gospel ambassadors are sent forth to cry, "Come." The door is open, the table is spread, and the Lord of the feast is in the midst to distribute to every guest. There is room for the vilest sinner—and pardoned sinners may partake of full salvation.

LEADINGS OF THE HOLY SPIRIT INTO DEEPER TRUTHS.

BY REV. CHARLES ROADS.

I. *How the Holy Spirit Leads.*



HE sin almost universal among Christians is to grieve the Holy Spirit. Not by wilful and obstinate resistance which drives Him from the soul, nor by a wild plunge into vice which quenches His fire; but by timid hesitancy to obey His impulses and by a lack of spiritual impressibility, which even fails to recognize His forward beckonings. The Spirit continues in the soul but is grieved. His exalted purpose is defeated, and the Divine plan for the individual's usefulness is narrowed.

The leadings of the Spirit are gentle and therefore very easily disregarded. By a still, small voice, often a faint whisper, which many no longer hear, and to which the very few of Christ's disciples promptly and fully attend. Who does not remember sorrowfully the many open doors we never entered, the words in season which died inside of our lips, and the helpful hand we never extended, all so plainly but tenderly pointed out by the indwelling Spirit?

There is a deeper and yet deeper Gos-

pel. Much light has broken out of the blessed Book since John Robinson held it up to his people and made the memorable prophecy, but we are doubtless only now in its real dawn. It is an exploded notion of political economy that the best lands are settled first in a new country, and certainly the depth of the truth as it is in Jesus, can not be sounded in this materialistic and self-seeking age. In a single verse there is glorious comfort and inspiration on the surface, like diamonds lying everywhere in the field, but it pays wondrously to follow the Spirit into deeper workings. An old proverb says, "The good is the enemy of the best." Men have been too easily satisfied with the good truth in the A, B, C, of Christian truth. The Holy Spirit offers to lead into all of it.

All thinkers now agree that the perception of truth is a matter of temper and feelings as well as of intellectual acuteness. No one more strenuously insists upon this than the agnostic Herbert Spencer. He has found, in common with all other teachers, that what appears self-evident and conclusive to his mind is not accepted by minds, his equal intellectually. In his Sociology, for example, he strenuously urges right attitude to the truth. All the world knows this is fundamental in Christ's teachings. Men have eyes and see not, ears but hear not, because their hearts are gross, and the degrees of heart grossness range from cruel greed of miserliness up to insensibility simply to the finer movings of the Spirit. Covetousness or self-seeking may become more subtle, but is ever deadly to spiritual power. By these sins, cataracts form over spiritual perceptions, and a general blindness to Christ's grander purpose results, doing the world infinitely more damage than the horrible murders and crimes committed for covetousness' sake. When the heart is sensitive as the photographer's plate, and quick to respond as the electric flash, what visions and light will be possible!

Then it is not as an overwhelming force, but as the gentlest of teachers the Spirit comes. You had a moving to speak to that unsaved soul, a gentle warmth of heart toward him, and he in the best attitude to you, but a moment's impatient annoyance that the Spirit so interrupted your small talk on business, politics or literature, and you felt no more. You are at the restaurant table and the Spirit gently awakens your habit always to give thanks, but you hesitate. You pick up knife and fork, and, now ashamed to lay them aside and be seen praying, you go on. These leadings of the Spirit into obedience are preliminary to His leading into the truth, for obedience and further truth are vitally related. He that doeth shall know. He who obeys in one great truth is started toward another. But a guide is nothing to the perverse traveler. As a guide the Holy Spirit does not coerce.

The Holy Spirit leads not into the wisdom of men. If when we mount up on wings as eagles, we tie ourselves to a non-spiritual Biblical criticism, how can we reach Holy Ghost power? If the fear of an unsanctified philosophy is before our eyes, we will soon part company with our Spirit guide. Early in the journey there are thoughts and revelations which are foolishness to men's wisdom, and we must resolutely choose. If we believe in the Holy Ghost, we must follow Him into Christ's truth whoever sneers now. Our vindication comes in power we shall receive. Is there any evil in the Church to-day so disastrous to her spiritual maturing, as her desire to appear wise to unsaved men of science and philosophy? "Broad" in many quarters she is determined to be, even if it is by flattening out.

We are living in the day, when once more, the Scriptures are depreciated in the interests of new revelations by the Holy Spirit, honored by throwing discredit upon the great treasure store of His past revelations. We believe and

will discuss more fully in another paper, that the Holy Spirit uses exclusively the material of the Gospel and Epistles for our instruction. It is enough, in speaking of how He leads, to suggest, that until the most deeply spiritual have come to agree that the content of the present Scriptures is about exhausted, it is dishonoring their Author to seek new words. On the contrary, the most spiritual are increasingly impressed with the absolute unfathomableness of the written Gospel.

The Spirit leads into deeper truth only the mind and heart at peace. We must come to a practical, every-day trust in the Lord, which commits all our life into His care. This for the heart. Mentally we must meditate without the distraction of philosophical speculations, the waverings of insidious doubt or the frequent reversion to standards of worldly wisdom. The experience of full salvation and of joy in Christ must be the foundation. Then long talks with Jesus, with His words before us, will put us into the school of the Holy Ghost.

GROPING AFTER GOD.—Acts xvii. 27.—Some years ago an Indian stood at my door, and as I opened the door he knelt at my feet. Of course, I bade him not kneel. He said: "My father, I only knelt because my heart is warm to a man that pities the red man. I am a wild man. My home is five hundred miles from here. I knew that all the Indians to the east of the Mississippi had perished, and I never looked into the faces of my dear children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out in the woods, and tried to talk to him." Then he said so sadly, as he looked in my face: "You don't know what I mean. You never stood in the dark and reached out your hand and could not take hold of anything. And I heard one say that you had brought to the red man a wonderful story of the Son of the Great Spirit." That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again he looked in my face and said, as he laid his hand on his heart: "It is not dark; it laughs all the while."—*Sel.*

"THE LIFE-LINES."

"But one thing is needful."—Luke 10: 42.

"Would aught on earth my wishes share?

Though dear as life the idol be,

The idol from my breast I'll tear,

Resolved to seek my all in Thee."

A sentence of high significance from the master Teacher—"one thing is needful"—only one—many things were wanted, O how many! but one thing is NEEDFUL. What is it? The answer is brief, but weighty—it is the GOOD PART which Mary had chosen—Jesus as her portion, and delight in sitting at His feet. Have you chosen the good part?

HOLY FEAR.

REV. J. L. SOOY, D. D.



HERE is a holy and blessed "fear of the Lord," which is our "treasure;" and there is a fear which "hath torment," and is cast out by perfect love and simple trust. We should be careful to distinguish between the two.

There is a *servile* fear; this is incompatible with holy love. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 John iv., 18). What countless fears agitate the hearts of those who are not in sympathy with God! Some are dreading secular poverty; others, painful and lingering illness; others, death; others, judgment; others, God himself. Such fears agitate and distress souls; they have torment. They are a direct violation of God's command, "*Fear not*,"—reiterated by messengers angelic and human, and by His own personal voice, perhaps more often than any other. There is no qualification, no exception, no modification; it is as plain a command as, "Thou shalt *not* steal." Now perfect love will expel each and all of these tormentors. It banishes from the heart the dread of adversity, and of death, and of judgment. Nay more, perfect love not

only expels servile fear, but it inspires victorious trust in God.

There is also a *holy* fear which St. Peter and St. Paul commend, "Pass the time of your sojourning in fear," (1 Pet. i: 17). "Work out your own salvation with fear and trembling," (Phil. ii: 12). There is no contradiction between these two apostles and St. John. Perfect love casts out the fear which is slavish and hath torment; but it deepens the fear which is blessed and holy. The former is the product of doubt; the latter is the effect of faith. The former fears to find God; the latter fears to lose Him. The more Christian life we have, the more we find that holy fear is one of its characteristics.

What is this fear which is holy and blessed?

1. *It is filial fear.* That kind of fear which Jesus had, upon whom rested "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord." Whereby we are restrained both from evil, (Prov. iii: 7,) "fear the Lord, and depart from evil;" and incited unto well-doing, (Eccles. xii: 13,) "Fear God, and keep His commandments: for this is the whole duty of man;" and whereof God alone is the author, (Jer. xxxii: 39, 40). "And I give them one heart, and one way, that they may fear me forever, for the good of them, and of the children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me."

This filial fear is reverential regard for the character of God, for God Himself. It animates us to avoid whatever would be offensive to our Heavenly Father, and, if the expression may be allowed, to consult His feelings and desires. It is love at the foot, looking up to love at the head. In all this there is nothing slavish and burdensome. The fear of the child-heart is not that of the slave-heart; love

knows no trammels. There is a reverent fear which increases as our love increases; and *perfect* love is the most reverent thing under heaven. Let us cultivate this holy filial fear of God—the fear of reverence, of dread to offend, of anxiety to please, and of entire submission and obedience. This filial fear is the fit fountain of holy living; we look in vain for holiness apart from it; none but those who fear the Lord will ever walk in his ways.

2. *It is a quick sensitiveness of conscience.* It knows our weakness. God's holiest servants feel their unworthiness the most; they are conscious, not only of many great sins in the past, but of much frailty and inconstancy always. There are strange inconsistencies and 'vacillations and faltering, even in the holiest lives. This sense of weakness keeps God's people in the holy fear of God, and that fear makes them vigilant and circumspect.

This sensitive scrupulousness dreads falling into sin. He who thus fears, fears to sin more than anything else, and fears God so much that he fears nothing besides. Thus perfect love *produces* fear—fear of distressing Him we love. The Psalmist says, "the fear of the Lord is clean." *Clean*—from all the dross and dirt of a servile fear; clean in itself, and it cleanses out the love of sin, sanctifying the heart in which it reigns. "Mr. Godly-fear" is never satisfied till every street, lane, and alley, yea, and every house and every corner of the town of "Mansoul" is clean rid of the Diabolonians who lurk therein."

This fear is consistent with holy joy. The fear the apostle urges is not that which clouds life. Thomas Watson, writing as early as 1660, says, "The fear of God promotes spiritual joy; it is the morning star which ushers in the sunlight of comfort. "Walking in the fear of God, and in the comfort of the Holy Ghost, God mingles joy with fear, that fear may not be slavish."

3. *This fear is not cowardice.* Leighton says, "The righteous is as bold as a lion. He dares do anything but offend God; to dare to do that is the greatest folly and weakness and baseness in the world. From this fear have sprung all the generous resolutions and patient sufferings of the saints and martyrs of God; because they dared not sin against Him, therefore they could be imprisoned, and impoverished, and tortured, and die for Him. Thus our Saviour says, 'Fear not them that kill the body; but fear him which, after he hath killed, hath power to cast into hell.' Fear not, but fear; and therefore fear, that you may fear not."

Certain it is that those who fear God most have less fear of man than any others.

The Puritan in all his moods and tempers has had his day; he cannot come back in our age. And doubtless much fault could be found with the venerable Puritan—the Scotch—Irish Covenanters, the Quaker Penn, but they had one great, splendid fundamental virtue which rendered them heroic, grand, sublime in their characters and lives—a virtue which gave direction to their conduct in life, and that we, in our own generation, are in danger of underrating and possibly losing. That virtue was the fear of God, which the Puritan deacon felt in his soul—a trembling and awful reverence toward the Supreme Being. He feared God, and had no room in his soul for any other fear. He feared God, and, in devout obedience to the promptings of this holy fear, he never feared the face of man, never dreaded the evils of poverty, the ridicule of the world, a decree of banishment, sentences of imprisonment, or the doom of the state, the pillory, or the gibbet.

We need more of this fear of God in our souls, in our day. A religion without any fear in it must necessarily be a limp, self-indulgent, indolent thing, tolerating evil and easy in its virtue, a thing of sentiment, without thorough principle,

a song rather than a service, a profession rather than a practice.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II. Cor. vii: 1.)

AIDS TO FAITH.

BY REV. E. F. WALKER.



CONTINUANCE in the faith, "grounded and settled," being necessary to the retention of the experience of entire sanctification, a question of practical interest is: How may the most holy faith be ministered unto?

It is evident that faith does need help. The father who sought deliverance for his demon-possessed boy certainly made an effort of faith when he said, with tears, "Lord, I believe; help thou mine unbelief" (Mark 9: 24). The apostles, too, confessed their faith's need of help, when they said unto their Lord, "Increase our faith" (Luke 17: 5). Paul taught that "faith cometh by hearing" (Rom. 10: 7), and he longed and prayed that he might see the faces of the Thessalonian brethren, in order that, through his ministry, their faith might be perfected, to the end that they might be established in holiness (1 Thess. 3: 10). Faith is not independent. It will not, unaided, keep on believing. In order to thrive it must be ministered unto.

There are general aids to faith—such as constant fellowship with God's people, continued devout study of the holy scriptures, frequent and earnest prayer, etc., the importance of which is recognized by all Christians. But the purpose of this article is to point out several of the most important and special ministries to the faith that retains holiness as a distinctive experience.

1. An identification with "holiness people." Taught by the Word of God and by personal observation and experience, Christians recognize the importance to their spiritual life of separation from unbelievers and association with those who are God's people. Not that separation should be absolute, breaking all intercourse with unchristian people; but Christians must not be "of the world," and must "have no fellowship with the unfruitful works" of darkness, but rather reprove them; and they must believe in and practice the communion of saints—if they are to retain a good standing before God.

The same principle applies in particular to those who are in the experience of perfect love. There must be a choice in Christian fellowship—a "select society"—a communion with those "of like precious faith." To be in close intimacy with unsanctified people—to commingle much with carnally-minded professors of religion—will certainly prove enervating to holiness faith. What holy person cannot testify to this? On the other hand, to be in near fellowship with those walking in the light of holiness, ever proves an inspiration and help. There is help in the very countenance of a man or woman wholly given up to God, while the preaching and teaching and testimony and prayer of those who are "clear out" minister a helpful tonic to faith. This writer is far from encouraging "come-out-ism." He believes in the Church of Christ. But at the same time he recognizes that there is a communion within the communion—a holy of holies in the sanctuary of God—into which holiness people should separate themselves, in the blessed fellowship divine. Holiness meetings, holiness organizations, holiness movements, are ordained of God for the conservation of holiness faith. With these all holiness people should be united in holy bonds of fellowship, for the conservation of the faith.

2. Clear and definite testimony, on pro-

per occasions, to the experience of perfect love. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1: 8). This is the divine order. "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus" (Philemon 6). David thus pleads: "I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation" (Ps. 40: 9-10). The Lord made Paul "a minister and a witness" (Acts 26: 16), and he clearly testified to full salvation. It is as clear a duty to confess with the mouth as it is to believe with the heart, and the confession ministers to the believing. Matthew Henry writes: "What God has wrought in your souls, as well as for them, we must declare to others." John Wesley, speaking of sanctification, says: "One great means of retaining it is to frankly declare what God has given you." That American apostle of perfect love, Bishop Hamline, teaches that "the confession of holiness strengthens faith itself." So James Caughey testifies: "The more frequently I spoke of this great blessing, confessing it, and urging others to press after it, the clearer my evidence became." O how many can testify of spiritual loss and leanness, on account of failure to bear witness! At this point the enemy is very subtle. He tempts to quietness by the most pious motives: "Let your life express it;" "Wait for the fruits;" "See first if you can hold out;" "Your testimony may discourage young Christians;" "You may offend the brethren;" "You may cause a division in the Church;" "Do not get ahead of your preacher and of those of longer experience in the Christian life;" "Testimony on this line has not a good savor, because of 'come-out-ism,' and other forms

of fanaticism that have arisen in the name of holiness;" "You will, by making such a profession hurt your influence;" "This thing savors of spiritual pride," etc., etc. On account of such suggestions many are prevailed on to keep quiet, or to generalize about "a great blessing," or to speak in apologetic tones—trying to steer clear of the criticisms of the carnally-minded; and too often, by this toning down of testimony, the experience itself becomes toned down, if not utterly forfeited. Certainly discretion as to time and place and manner of testifying ought to characterize Christ's witnesses to His ability to save to the uttermost. Only let not discretion be the wisdom of this world; but the wisdom that is from above. After our Pentecost, when our faith is threatened by its foes, and we are commanded to silence, we ought to calmly, yet firmly reply, as did the early holiness people: "Whether it be right in the sight of God to hearken unto God, judge ye. For we cannot but speak the things which we have seen and heard." And to our God should we turn in prayer for power to be faithful. "And now, Lord, behold their threatenings: and grant unto thy servants that with all boldness they may speak thy word" (Acts 4: 19-20, 29).

3. Special holiness literature. Paul enjoined upon his son in the gospel to "give attendance to reading" (1 Tim. 4: 13). We all recognize the importance of the study of the holy Scriptures. But there are many excellent books and periodicals that are quite helpful to the understanding of the Word. There is a sense in which holiness people ought to be men and women of *one book*, and that book the Bible; but it is a grievous error not to recognize the helpfulness of other than the inspired writings, in the apprehension of the doctrine and experience of "the central idea of Christianity." Books and papers, doctrinal, historical biographical, are the faithful handmaids of the Word of God. The spread of holi-

ness literature is almost as important as holiness preaching. Particularly are our great holiness periodicals, if not inspired, certainly inspiring. They are instructive ministers of consolation and the aggressive holiness spirit. No ordinary religious paper or ecclesiastical organ can take the place of these papers that make a specialty of holiness. This is a distinctive doctrine and experience, and needs to be so treated, and only distinctively holiness papers can fill the need. Books and papers that are specialists—what some people call “hobbyists”—must be constantly read for the help of the faith.

It is a fact of observation, that professors who have not the ministry of holiness literature are not strong in the faith; while those who give attendance to that kind of reading are clear in the doctrine, bright in the experience, and zealous in the spread of holiness.

Now, of course, the helps mentioned above are not sufficient of themselves to keep us in the experience of perfect love. One may continue to be identified with holiness people, while he is no longer holy; he may keep on professing, while not possessing; he may be versed in holiness literature, while reversed in holiness life. But the things suggested, rightly used, are means of grace most helpful to that faith through which we are “kept by the power of God.”

THE DIVINE STANDARD.—“Lift it up” says God, it is mine, “for the people,” do not trail it, do not be ashamed of it, do not impeach its authority or weaken its demands. Alas, for the leaders in God’s Israel,—who for any cause hide the standard from the people. God has given us no reason for presuming that He will lead His Church to victory by any other than the banner of holiness. Indeed He has filled the Bible with this great truth; that the standard of all values in religious service is its adaptation to promote the holiness of men. If it fail in this, it is a ruinous delusion, testing our religious services by this, and we shall see that a vast amount of preaching, teaching and religious philanthropy is worse than useless.

“THE LIFE-LINES.”

“But watch thou in all things.”

—2 Tim 4: 5.

“O watch, and fight, and pray,

The battle ne’er give o’er;

Renew it boldly every day.

And help divine implore.”

There is no time when the Christian can safely be off guard—his adversary never sleeps. Paul’s advice to his son Timothy comes home to every one of us. Note how far-reaching it is—“watch thou in ALL THINGS.” We cannot afford to be surprised by the enemy and led into captivity. Watch, Watch!

STUDIES IN THE GOSPEL ACCORDING TO JOHN.

BY REV. WALLACE MACMULLEN.

CHRIST AS OUR LIGHT. (John 1: 4-9.)



OD as light is a favorite conception of John. In his general epistle (1: 5), he announces it as a special message received from Christ. But that pregnant description, “God is light,” is evidently no quotation of Christ’s words, and may perhaps be regarded as a terse summary of the knowledge we have of God as a moral being, derived from the convincing lesson of the luminous life of His Son. “God is love”—that twin statement of the same epistle—completes our knowledge of the *qualities* of God’s life.

This idea of “Light” is the topic of verses 4-9 in the first chapter of John’s gospel.

I. *The Light’s Source*, v. 4. The *life* was the light of men. That matchless ministering life is the one torch whose use promises success in the journeys of the human soul into the mysterious gloom of God’s nature and into the forbidding darkness of its own sin-shadowed self. Yet this truth seems to have been forgotten at times. It is well enough to analyze light occasionally, to untwist the color-strands which are braided into its being. Such a process is scientifically useful, but we do

not need it for purposes of illumination. The untwisted, white light is the need of vision. Yet this dissecting process has been applied with all faithfulness to "the Light of the World;" the glory of the only-begotten has been unraveled; the various shreds tied together in a theological formula, and the whole handed down the ages as "the light of men." But we are escaping from the thralldom of our metaphysical theology. The creed will doubtless always be useful when we approach God as a problem for thought, but when we seek Him as a power for life we shall go immediately to the radiant life of His Son. And even in our effort to understand God, it is coming to be true that we appeal less and less to the definitions of the philosophical thinkers of the early and middle centuries, and more and more to the consciousness of Him in whom was "the fulness of the God-head." This noticeable "return to Christ"—the historical Christ—and the results to be hoped therefrom, are the topics of Dr. Fairbairn's recent remarkable book on "The Place of Christ in Modern Theology." He regards "the recovery of the historical Christ" as the greatest result, in the recovery of "the history of the New Testament," which has been achieved in the second half of our century.

It seems reasonable to ask that for the most trustworthy information regarding God, we go immediately to the interior life of that being who had a clearer consciousness of God's presence than any of the sons of men. Even the evolutionist admits that man is the "consummate fruition of the creative energy." It is surely right to attempt to find the maker in the study of His greatest work. And if we study man to know God, we will be only fair and reverent, if we study humanity's "consummate fruition" as it is found in the Man of Nazareth. The truth in that life, which has riveted the world's attention, is the truth of love. The sight of the power, in the grasp of which

nature's forces and processes were submissive, astonishes the world, but the sight of the love, to the demands of which the power was evidently subordinated, overwhelms the world and wins its worship. This love-life with its glory of self-sacrifice, is as a great light to teach that truth of God's nature which answers our need. And that truth of love is in the very center of Christ's consciousness of God. He conceived God as Father, taught Him as such, held Himself toward Him as such. "Henceforth" we "know Him and have seen Him." We have not seen God fully, but we have seen Him truly. He may become greater to our adoring thought, as our knowledge of His works becomes clearer; our conceptions of Him may become burdened with a solemn oppressive grandeur, as science pushes her inquiries through "all the bright spaces above," but forever and forever God will be Christlike. He will never cease to be to us what true He was in the clear-consciousness of His well-beloved Son—Father.

And in that life is the light concerning our ideal character. His teachings do contain descriptions of the qualities of our needed life, but the whole sum of truth concerning the "beauty of holiness" which is to adorn us is in His life. We are to learn from His example the secrets of perfect living. To be "conformed to" His "image" is our aspiration and His plan.

Like Him we are to have God's presence in consciousness, God's will in purpose, God's truth in our "inward parts" and on our lips, God's love in our hearts and in our deeds. Light from His life—undimmed, unfailing—this was His pre-eminent method as a teacher. And if we aspire to be teachers, are we not to adopt the same method? Holiness as a *doctrine* may be a precious bit of truth, holiness as an *experience* may be a precious treasure to its owner, but holiness as a *life* is to be "the light of men." Theories

about the life may differ and clash, but the life itself is a burning glory which cannot be denied. It will shine away the shadows of ignorance and prejudice, as the sun scatters the fogs.

II. *The Light's Power*, v. 5. In the margin of the Revision "overcame" is given as a substitute for "apprehended." In 12: 35, the same word is rendered "overtake." In the original the prominent meaning is "to lay hold of," "to seize upon," then "to keep down or under." "The darkness overcame it not." This is both historic and prophetic. The dark hatred of a bigoted hierarchy, the cruel carelessness of a corrupt empire, the discouraging dullness of unspiritual followers did not, could not, "keep under" the light. The tragedy in which the light seemed to suffer eclipse was really the revelation of its true glory. It brightened the grave, found fuel for its flame in persecution, and captured for its work of illumination the existing brightness of human wisdom. And its power is not spent. That life is more radiant than ever. Rationalistic theories of its nature have not dimmed its splendor, materialistic philosophies can neither explain nor extinguish it. It is a sun and has not yet reached meridian. Nothing can

"Stay the opening day—

The world rolls on, the light grows stronger,
The Master's advent's coming."

And what is true of the life in the world is true of the life in the soul. Give that radiant life the control of all vital forces, make it supreme in the heart, and no darkness can overcome it. There may be dark provinces in the nature, like the dark unexplored continents of the globe, but this bright reigning glory will enter and conquer every province as certainly as it brightened the provinces of Rome. "There is nothing hid from the heat thereof." The clouds of grief may gather, shadows of persecution may thicken, but, strong in the triumphant life of the Son of God, we shall "deck" our-

selves "with light as with a garment," and walk even in the "valley of the shadow" with a song.

III. *The Light's Universal Shining*, v. 9. "It lighteth every man." Our eyes are holden. We do not see the light's full glory. There are beams of it in every dark heart. This is the "authentic fire" which explains all the moral warmth of the world. Men deny it. They prate about "natural goodness." If by that they mean goodness apart from God, there is no such thing. If God is good and God is present, then God is the author of all goodness. Oh that men would recognize in every genuine virtue they possess the struggling life of God, seeking to master them and make them glorious in that mastery, but threatened by the thick darkness of their own sin. The beautiful life which, in the midst of the years, appeared in Bethlehem, now lies in its feeble beginnings in the souls of men. To foster it, to crown it, to submit to it, to bring all our darkened natures to the "brightness of its light" is our business for ourselves and for others. Credit the sun with the light of your candle. Credit the Son of God with every beam of your holiness. Let joyous words and radiant deeds "bear witness to the light." Get large store of the light's offered treasures of truth and beauty. Let truth characterize all your dealings with God, men and self. "Put on thy beautiful garments" of Christlikeness. "Christ in you" is your "hope of glory" in character, of glory in Heaven, of glory in service.

"Over the spangled grass

Swept the swift footsteps of the lovely light,
Turning the tears of night to joyous gems;
Decking the earth with radiance, 'broidering
The sinking storm-clouds with a golden fringe;
Gilding the feathers of the palm, which waved
Glad salutation; darting beams of gold
Into the glades; touching with magic wand
The stream to rippled ruby;

In nested sleep

Touching the small heads under many a wing,
And whispering—

"Children, praise the light of day."

"THE LIFE-LINES."

"Out of the snare of the devil."

2 Tim. 2: 26.

*"Myself I cannot save,
Myself I cannot keep,
But strength in Thee I surely have,
Whose eyelids never sleep."*

Satan has many snares for unwary souls—subtle, powerful, enslaving. If off guard the soul may be surprised and snared. Those in close communion with God—the WIDEAWAKES OF ZION—have work to do in instructing these entrapped ones, that they may recover themselves out of the snare of the devil. Ensnared souls may be recovered and we may help them break their fetters.

EMINENT CHRISTIAN LIVES.

BY REV. GEORGE S. BISHOP, D.D.

MADAME GUYON.



HE Reformation brought out Justification into clear light, it killed human merits and works; but practically it stopped there. The Church died down in earnestness—began to speculate; split hairs on doctrine, and finally fell asleep upon the iron bed of a hard, lifeless orthodoxy which became a dreamy rationalism and from which there was none to wake her up.

Then God raised up such men as Spener in Germany, and Whitfield and Wesley in England, and Fenelon in France; but, before these, as the human leader and inspirer of the new movement, Madame Guyon.

Madame Guyon was born inside of the Roman Catholic Church. God, as if to rebuke ungrateful and apostatizing Protestantism, took for the subject of His operations one inside of what he had long since rejected as a system; and verified again the saying, "Out of Egypt have I called my son." In other words as Justification by faith led to reform, so Sanctification by faith led again to reform.

As to the pre-eminent spirituality of Madame Guyon and of the school she represented, there can be no question. The strictest of the Calvinists will gladly say of them all, what Dr. Hodge in the *Princeton Review* has said of Fenelon, her foremost disciple, who found the new life at her feet:

"Other men of learning, talents and usefulness we venerate, but him we love; there is a charm in his character which excites the tenderest affection. In reading his writings, and especially his letters, we imagine that we see him, that we live with him, that his spirit is around us—that he reveals to us, tho unconsciously, the secret of all his virtues. What is that secret? Where lies his great power that touches our souls? It is the spirit of love shed over all he did, and wrote and said—that love which subdues selfishness, which binds our hearts to our fellow-men, and unites us individually to God. The spirit of his life is simply the breathing out of these words: 'Beloved let us love one another, for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love.'"

Madame Guyon was born on the 13th of April, 1648. Her maiden name was Jeanne Marie Bouvier de la Mothe. Her father was the Seigneur or Lord of Montargis, a village about fifty miles south of Paris, in France.

She was a thoughtful and religious child from the first, and this tendency in her showed itself in her dreams. In school she one day with childish impetuosity said that she would like to be a martyr for God. This her young girl friends took up, and actually arranged for such a sacrifice. After having allowed her to pray alone by herself they brought her out into a large room where a cloth had been spread on the floor, on which they required her to kneel and and where her blood was to be shed. One of the older girls then took a cutlass and swung it as if to cut off her head. The suspense and fright were too awful, and the little Jeanne broke down and in piteous accents cried out, "I cannot die without the consent of my father!" Whereupon the other girls laughed and

said, "It is because you are a coward and only want an excuse."

The incident passed and was forgotten, but not by the young girl herself. The voice of God in her soul seemed to say: "You have been tried and found wanting." Who knows how far that went to reveal to her what she afterward so much insists upon—the total helplessness and nothingness and unreliability of all that we are in the direction of God.

But God who knows how to educate character did not leave her without further trial. At about ten years of age she was invited to become a maid of honor to the young princess of England; but God came in and disappointed this opening to worldly glitter and greatness. Her father refused for her and she was obliged to submit to the refusal.

She was, however, very beautiful and saw much of the gayety and dissipation of the French Capital then, under Louis Quatorze, the center of the glory of the world.

In the midst of the charms of the court she grew up a universal favorite. Tall and symmetrical in her person, refined and prepossessing in her manners, possessed of extraordinary conversational powers, she is described as having faultless Grecian features—brilliant eyes, and an expressive forehead on which seemed to sit a majesty which impressed the beholder with a sentiment of deep respect while it attracted by its wonderful sweetness.

The young girl from time to time amid the secular life, had fits of special interest in spiritual things. She would shut herself up, and for whole days read her Bible, and resolve to give herself up to God in good earnest, and then again she would fall back and seem to lose utterly every solemn impression.

So does God work upon hearts, and so often do we find ourselves mistaken in our judgments of those from whom we expect little or nothing on account of what we call their vacillation—failing as

we do to remember that *vacillation*—hot to-day and cold to-morrow—is the fault of every one of us, and that these vacillations are often in God's hands the shaking of the tree of worldliness which by and by, and in His own good time, He will pull up by the roots.

The progress of holiness in any soul, or in other words, detachment from the world and drawing off toward God, must be painful. It must, since we are earthly and God spiritual, be by a series of weanings and wrenchments, which in some sense will seem like successive givings up of the ghost. I mean, the body down here, itself earthly, gross and clinging to the earth, and God give up there and drawing on the soul, which rises, pants and struggles, and yet finds itself encaged—held down by fleshly chains.

So the saintly character we have before us was, under God, made by trial.

At a little more than fifteen she had to give up the man whom she loved and, according to the French social law, marry a man whom her father chose for her, of whom she knew nothing, and whom she never had seen until a few days before the ceremony took place. Immediately after her marriage her husband separated her from her parents, and gave her over to the tender mercies of her mother-in-law, who hated her for her superior culture and for her beautiful face.

Between the husband and the mother she led a terrible life, as the mother did all she could to prejudice her son against and alienate him from his wife.

Tortured in this way, she found her only relief was in ceasing to look at circumstances from the human standpoint and to find in them—whatever they might be—the hand of God. Nothing could be if God did not permit it, and God would permit nothing were it not for her good—the living in this practical conviction made a life in which she had to bear the insults even of her maid-servant, and in which she was not suffered the relief of solitude for prayer, a

life of Heaven upon earth since she began to live for herself—a hidden and interior life within herself—a hidden and interior life with God. Under these circumstances she learned to pray in silence—*i. e.*, without the use of words—a difficult achievement, but which kept her, as she put it, always in a *recollected state*, peaceful because centered in God.

Madame Guyon, in addition to what I speak of, suffered in her eldest son, a lovely boy, whose affections were early alienated from his mother; then she suffered again, in the loss of her beauty by the small-pox; then again in the loss of her husband, and of a sweet little daughter, a peculiarly angelic child. The most faithful of wives and the most devoted of mothers, she was thus touched where she was most susceptible—where agony was keenest, in the peculiarly warm and tender feelings of her heart.

All these things prepared her little by little for a full surrender to God.

That surrender took this particular form.

1. The yielding of herself up—deliberately, body, soul and spirit, unto God—to know nothing, feel nothing, do nothing, have nothing, be nothing, but only what the will of God should inspire and require.

2. The believing that from the moment she did so yield herself up, or present her body a living sacrifice to God—God accepted and took her.

3. That from that moment God entered her not by his Holy Spirit alone, which was in her before, but in a new peculiar experience of it—to move her, sway her, fill her and use her. That all she had to do was just set the old nature aside, not get rid of it, not reform it, but live up out of it, drawing in new life from Christ, and moment by moment, His blood, as it were, out of His veins into her veins—His life into her life. So that the new creature in her was not a figure of speech, but a fact—the product of the Holy Ghost in her, an embryo Christ, as it were, Christ formed in her the hope of glory—and all she had to do was give way and let this Christ look through her eyes, and hear through her ears, and handle with her hands, and think with her brain, and lay his hand on the helm of her will, *i. e.*, realize to her the promise “I will DWELL in them and WALK in them.”

That this made life perfectly easy, that thus she became, as it were, a passenger in her own ship, a boarder in her own house. That He who had come to live in her, ruled all things—had the sole possession, and in fact was the only owner and power.

In addressing herself, therefore, to any Christian work the attitude of Madam Guyon would be: “Lord, I can do nothing of this: I am dead, stupid, only in the way. Please come in now, thyself, and set me aside, and do it in spite of me—irrespective of me, in me and by me, and I believe that thou dost.” Then she went right to work, dead to herself, but in the consciousness that Christ was working, and miracles of conversion attested the power.”

A WEALTHY PLACE.

BY REV. I. E. PAGE.

My world's the will of God,
My earth and skies;
Here are the mountains high
Which hope would rise.
Here, too, the lowly vales,
Where love can muse
Vast heritage in what
My God shall choose.

My world's the will of God,
The sun shines there;
Night-long the moon and stars
His love declare.
Seas, with rich freighted ships,
Spread boundlessly,
Light, storm and cloud convey
Good-will to me.

My world's the will of God,
A world of joy.
No lion rages there,
No cares annoy.
Here God's redeemed shall walk
In light and peace,
Their life and joy the Lord
Our Righteousness.

“Every man according to his ability.” Not every man according to his mood and fancy, but every man according to his ability.



"Blessed are they that dwell in thy house, they will be still praising thee." Isa. 84: 4.

"While in Thy house we kneel,
With trust and holy fear,
Thy mercy and Thy truth reveal,
And lend a gracious ear."

PARAGRAPHIC READINGS.

BY REV. I. E. PAGE.

(Selections from *Daniel, Hosea and Joel*.)

(NOTE.—This Department is to be filled with "A PASTOR'S WEEK-NIGHT TALKS," but we could not arrange this until February, so we present our readers with a series of *Prophetic Paragraphic Readings* from the "*King's Highway*, London.)

Daniel i. 8—17. It is evident from the first that Daniel was the leader of the four. To some men is given this position, and grace to fill it. How much depended on one man's loyalty to God and conviction! V. 9, 10: God gives His servant acceptance with men. V. 11, 12, 13: The man who has God on his side is fearless, ready to ask that things shall be put to the proof. "He that doeth truth cometh to the light." V. 14: God makes His providence, outwardly, coincide with an inward conviction. Are not the hearts of all men in His keeping? V. 15: Loyalty to our Lord is sometimes tested in small things. There was no sin in eating the meat or drinking the wine. But the loving heart saw in abstinence an expression of fidelity. So God honored their deed. V. 16, 17: Everything works aright in the end to the loyal hearted.

Dan. ii. 14—23. In the first instance the test was chosen—"Daniel purposed in his heart." In this case the trial came upon them. Yet it was readily met. V. 15, 16: How bold is the consecrated man! "He shall stand before kings." V. 17: An excellent example of agreement in prayer. The petition of one is powerful, but prayer gains influence as others join. "If two of you." V. 18: How great and good and all-knowing was Daniel's God! V. 19: Can we wonder? God loves to be trusted. V. 20, 21: Now let the praise ascend. Perplexity, prayer, definite answer, then—Glory be to God! V. 22: They who know the Lord best will most

readily trust. V. 23: Beautiful! O thus to recognize, thus to talk with Him!

Dan. ii. 24—30. Example, as well as precept, teaches the true way of life. The deep principles of holy living change not with the years. How like are Daniel and Paul before kings! V. 26: Men look at the instrument, and see not the Highest, with whom dwells all wisdom and power. V. 27: Human foresight has its limits: hard is the lesson to learn what we cannot do! V. 28: "But there is a God!" Behind and above all phenomena, supremely above them all. And "the secret of the Lord is with them that fear Him." V. 29: God has many ways of speaking: we should be always listening for His voice. V. 30: Note the humility of the true man. Here is no boastfulness. Humility hides its own greatness.

Dan. ii. 44—49. The sun has seen from the heavens the rising and falling of great empires, but there is one Kingdom whose power shall know no decline. It is already set up; it is the Kingdom of righteousness and peace; it endureth for ever. V. 45: See v. 34, 35. All that hinders the Gospel shall go down before it. V. 46: Daniel surely refused this. We think of Paul and Barnabas. Acts xiv. 11, 12. V. 47: the whole act on Daniel's part was to exalt his God, now he has his reward. Even a heathen sees now how vast is God, the only God. V. 48: The noblest and humblest come to the top in the long run. But Daniel had higher honors than these. The highest nobility is the friendship of God. V. 49: See how he remembered those whose prayers helped him.

Dan. iii. 8—18. It is likely these Chaldeans had a grudge against the Jews. See ii. 27. It may be that Daniel was too high in favor to be accused. V. 8, 10, 11: They approached the King in courtly phrases and reminded him of his own words. So let us approach the majesty of heaven. V. 12: The accusation was cleverly made: just the appeal to move a despot. V. 13: More terrible than the fury of a lion was the king's rage. How did these men feel as they came before him? V. 14: Is it possible that you dare resist my will? V. 15: We have a parallel in Sennacherib; Is. xxxvi. 20. V. 16—18: Respectful in form, most unmistakable in point, was their answer. If He whom we serve allows us to perish, we perish.

Dan. iii. 19—25. Behold the utmost an

enraged tyrant can do. Heat the furnace seven-fold; cast them into it at once. Who dares disobey me? V. 20: Three defenceless men, why all this might and valor to subdue them? But nought can subdue a loyal soul. V. 21: The devil casts many a servant of God into a furnace of temptation. V. 22: Every detail shows the mad rage of the despot they had defied. V. 23: God sometimes allows His servants to be tried to the utmost: they fall down bound into the fire. V. 24: A space between these two verses. The moment of divine power comes when human agency is helpless. What a sight for the king! V. 25: The Son of God was with them—and is with us in all our fiery trials.

Dan. iii. 26—30. The effect of God's deliverances reaches further than His delivered people. "For this shall every one that is godly pray unto Thee." Nor are the ungodly untouched. V. 26: A wonderful sight, witnessed by myriads. V. 27: God's doings will bear investigation. All His works are done in truth. V. 28: An extorted homage. The Egyptian magicians are compelled to own the finger of God: this king to confess the divine power. V. 29: Just what a tyrant would decree. But of what small value are such words! In what contrast stands the tranquil devotion of His three servants. God of truth and love, make us fearless for Thee!

Hosea ii. 14—23. God has sometimes to seclude His people that he may speak to them. How comfortably He can speak! V. 15: We may *always* hope for better days, days in which our souls shall sing again. V. 18: "Ishi," that is "my husband." "Baali," that is, "my lord. God takes His people into near relationship. V. 17, 18: All shall be in league with us, as we are right with God. V. 19, 20: Let us write the words of this covenant on our heart. V. 21, 22: The earth is full of voices, could we but hear them. V. 23: Mercy all the way through—ever needed, ever abounding. He looks *down* in recognition; His people look *upward* in answering response.

Hosea xi. 1—9. There are times when the Highest allows us to see His very heart. It is a heart of tender love. Compare Jer. ii. 2. God loves innocence. V. 2: The more He calls, the greater the aversion. Such is fallen human nature. V. 3: As a father a little child. V. 4: Love, still love! In this figure, rest and provender are given to the tired

ox. V. 5, 6: There is a law of retribution; a man's sin brings down its own punishment. V. 7: Sorrowful words! As a tree is bent one way, so men turn from their God. V. 8: Amazing the tenderness! May we feel toward sinful men like this. God's very heart is turned within Him. V. 9: His resolve to forbear rather than punish. How like the merciful one!

Joel i. 14—20. This prophet begins in a time of sore distress. Alas, for the sorrows the world has known! Such occasions always call for confession of sin. V. 15: The terrible of all terribles is when wrath comes from the Lord. V. 16: The loyal heart loves God's house. We think of David's psalms. V. 17: Dearth and famine; how often has it been like this. We live in good days. V. 18: What a picture! The animal creation suffers with sinful man. V. 19, 20: We often *have* to cry. Good that we have the Lord to cry to. We should in all our distresses go to Him, telling all the details of our misery.

Joel ii. 21—26. Times of blessing follow times of trial and humiliation. After confession of sin comes God's "Fear not, O land!" V. 22: A parable of blessing for personal and Church life. The coming revival. V. 23: A call for joy. Old and New Testaments alike set forth rejoicing religion. There are more mercies to come—"the former and the latter rain." V. 24: Overflowing grace. V. 25: Ah, the lost years of unbelief and barrenness: can they be restored to us? Almighty love can work miracles. V. 26: "All things are yours." Shall not God so fill his people with good, that all shall see and come and share it? O, for the spirit of praise!

Joel iii. 14—21. How much of these Old Testament prophecies has already had its fulfilment, and how much yet remains, we cannot tell. O, that the valley of decision for Christ might be thronged to-day! V. 15, 16: These are days of judgment. God's voice at times is an awful voice. But His loyal people are secure. V. 17: The recognition of God by His people; His presence in their midst; the spread of holiness; the sacredness of the Church. V. 18: A parable of rich spiritual blessing—how plenteous is the divine grace! V. 19: Woe to God's enemies; their judgment will surely come. V. 20, 21: Full salvation, complete cleansing from all defilement. O, that all who love Him realized it!



"Likewise greet the church that is in their house."—Rom. 16: 5.

"Their works of piety and love,
Performed through Christ, their Lord,
Forever registered above,
Shall meet a sure reward."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

The "Tuesday Meeting" has had a remarkably providential history. At the time of the celebration of its semi-centennial anniversary, an interesting volume was issued, "FRAGRANT MEMORIES," giving the facts concerning its origin and progress. Thousands have been greatly profited by reading it.

We give a few extracts at this time, which we believe will instruct and gratify our readers:

"In the year 1836, God, by His Holy Spirit prompted Mrs. Sarah A. Lankford to inaugurate "The Tuesday Meeting" which for over half a century has been held, almost without intermission. Mrs. Lankford was the wife of Mr. Thomas A. Lankford.

The inauguration of the Tuesday Meeting was on this wise: Two social meetings were being held weekly, one in Allen Street Methodist Episcopal Church, on Monday afternoon, and the other in Mulberry Street Church, on Wednesday afternoon. Of these two meetings Mrs. Lankford was the leader. This was a heavy draft upon her time and energy each week, in view of other duties, for she was largely engaged also in benevolent work among the poor, in connection with various charitable societies.

Mrs. Lankford therefore proposed that the two meetings be united and held at 54 Rivington Street, which was then the residence of both Dr. W. C. Palmer and Mr. T. A. Lankford. The change thus made was important and, as the time drew near for the first gathering, Mrs. Lankford felt a solemn responsibility resting upon her. As the change had been made at her suggestion, she realized the importance of having a special manifestation of the Divine presence. To this end she

made known her request unto her Heavenly Father, from day to day; and the entire morning of the day appointed for the meeting was devoted to prayer.

At the time appointed about forty were in attendance, all females. The opening exercises were simple. Mrs. Lankford Palmer gives the following pleasing account of the services: Immediately after the invitation for testimony had been given, a very intelligent Christian sister arose, under the influence of strong emotion, and said, "Pray for me, pray for me; in the name of the Lord Jesus Christ, I entreat you, *pray for me!*"

Our hearts were moved. Instantly we knelt to ask deliverance for dear H— E—, and, almost before we asked, the answer came. All present seemed conscious of Divine power to an extraordinary degree, and every heart was filled with praise.

On rising from our knees, dear H— E— stood, O, so changed in appearance, exclaiming, "Wonderful, wonderful, *wonderful!* When I bowed before the Lord the last ray of hope appeared to be departing; but Jesus, the blessed Jesus, was revealed. Jesus is mine. He is my perfect Saviour!"

Another and another, and yet another, testified—"Jesus saves me this afternoon as never before." Our beloved sister Merritt, wife of Rev. Timothy Merritt, said, "For thirty years I have been a seeker. This afternoon Christ is *my* Saviour. Never before could I say without fear. Now I rest down upon Christ as I do upon my chair, without fear of failing!"

Thus the prayer of the leader was signally answered. She had asked that the broad seal of Heaven should be affixed, and the petition was graciously granted. All present were conscious of the overshadowing presence of the Holy One, and joyously received the rich communications of light and power by which they were refreshed and prepared for the Master's work.

ON the day of this meeting, there were, in thirteen States of our Union, more or less important municipal and state elections. In two states, at least, the battle of the ballots was largely to discriminate as between virtue and vice, more than party against party. The result of the day, the almost utter defeat administered to gamblers and corruptionists, is already known to all in the land, and all good men hail with joy the great triumph of the right. Though the meeting in Sister Palmer's parlors was held before the result of the day's elections was

known, it might aptly be called a precursor of victory, for it was certainly a most victorious meeting. A goodly number were in attendance, and Sister Palmer, who for months, had been unable to attend, was present and put in her vote for Jesus. The meeting was in charge of Rev. Alexander McLean, and was opened in the usual manner by song and prayer. The leader read a number of requests for prayer for various needs, from divers persons, in far distant localities. Then, while the leader held up the various petitions, all present joined in a silent prayer for those there mentioned.

Rev. A. McLean.—Let me read, in your hearing, a chapter which I presume you all are familiar with; the 13th of 1st Corinthians. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." You know that the word "Charity" as given here, is rendered "Love" in the Revised Version. And that rendition, according to our best Biblical scholars, is the proper word. Charity, as we understand it generally, is the giving of alms, but that, evidently, was not the idea the Apostle meant to convey at this place. So we will use the word love.

"Love suffereth long, and is kind: love envieth not; love vaunteth not itself, is not puffed up; doth not behave itself unseemly." I wonder what that means? Perhaps the Apostle thought that if we had our hearts filled with this love it would keep us even-balanced. O how consistent love is! "Love seeketh not her own, is not easily provoked, thinketh no evil." The Revised Version has it that love "is not provoked." It leaves out the qualifying word "easily." "Rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things" except sin, for I do not think the Apostle meant that we should put up meekly with sin, for just preceding he declares that "Love rejoiceth not in iniquity." "But when that which is perfect is come, then that which is in part shall be done away." There are some who object to the term, "second blessing," but the marks are so unmistakable that it seems entirely proper to term it a distinct second blessing. We shall receive other blessings, of course, but this blessing will be so great in comparison that, subsequent to conversion, it will be known as the second blessing and so properly called.

"When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things." What trifles often please little children! You stop and wonder how that little simple toy can make them laugh; how that bubble can make them so happy. Yet so it is. And we hear people say, as though they were still children, "I make a good many crooked paths;" but that is hardly compatible for us grown people. Why I could produce a lot of things which my boy amused himself with when he was a little fellow; but which he would hardly take the time to look at now. I remember, too, that when I was little, I had one of these little express wagons with a tin horse attached to it, and I suppose I dragged it around the house with a good deal of noise and pleasure. But it would be of no interest to me now. Do you not think, brethren and sisters, that there are many things, which we, as mature Christians, ought to be rid of? I am glad that there are so many of us who are seeking for the deeper and more substantial things of God. We have put away the old toys, the childish things, and now we are after the living God. "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." "And now abideth faith, hope, love, these three; but the greatest of these is love." It seems as though God had a great circle drawn around those upon whom He puts his stamp of love. I do not believe we can rightly say that God has favorites, but I do believe He has children whom He specially loves; a charmed circle, an inward place where the shechinah is, where we have infinite calm resting upon us that we cannot account for in any other way than that the days of childhood have passed away and we have come into the circle where the divine arms are thrown around us. In this sense, the passing on from childhood to manhood, I believe God has his peculiar children whom He wants to draw into this inner circle of love. Years ago, I had a sickness, the greatest of my life. Dr. Ball, who used to come here so often but who is now prevented by his advanced age, was my physician. In my sickness, I had many queer conceptions, which, nevertheless, at the time seemed very real. One was that there was a great round window in heaven, through which streamed

perpendicularly down, rays of most intense brightness. And they formed a circular spot of great light and heat on the earth's surface. I thought I was within this charmed circle of light and heat, and was very comfortable indeed. In the darkness outside, I could see people moving about, and I wondered why they did not step into the light, for they easily could if they only would. So, it seems to me, the Apostle here has in mind a charmed circle of love, which we may all enter. All this Book (laying his hand on the Bible) is filled with four letters, LOVE. And O, what a pity it is that there are some, for whom Jesus died, who will not straightway rush to that place and let the divine love encompass them! But bless God I am disposed to step within the circle. That is my testimony to-day. I expect to have nothing but love in heaven, but plenty of that. And to-day, I am permitted to know that I am within the love of God. I am ever so unworthy, but blessed be His name, He still lets me enter and fully accepts me.

Singing—

"There's a wideness in God's mercy."

Mrs. Palmer.—My heart is full of love and praise to the Lord. It seems as though I wanted to be saying all the time, praise the Lord! God *IS* love, and God *IS* light, and my mind to-day has been much inclined to rest on that thought. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The Bible is true; positively and eternally true. And it is written, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." God is able, it says, and we know He is willing, so if we will but come and accept the grace, we shall have the grace. My dear pastor, while talking, brought many memories to my mind. One was that of a dear sister, who, sitting in a holiness meeting and hearing the testimonies of those who were all the Lord's, finally rose and bursting into tears cried, "O, I am a baby, thirty years old!" At another time, a minister of the gospel said in one of our meetings, "I am a child; I am a child, though I am forty years old." O, beloved, as Brother McLean has exhorted us to-day, let us *ALL*, to-day, press on to the maturer

Christian life! From my inmost heart I say, and I rejoice in saying it, "Good is the will of the Lord." And I am so earnestly desirous that every soul present may make up their minds to-day, to be all the Lord's. And there is but one thing to prevent you from having the blessing to-day, and that, fear, or doubt of God. The other day I came across a tract called "Heart Fearfulness." The author said he knew of but one remedy for that disease, and if any one else had made the discovery of another cure, he begged them to let it be known. The only remedy he knew, was "Perfect love casteth out fear." O how precious the dear Saviour is to me! Why, you have no idea how I rejoice, even in tribulation. I feel well, even in pain, if that is the will of the Lord. How many times I have thought in the past few months, "Well, this poor feeble heart may stop beating at any moment," and you have no idea what a glory that thought brought to me, and I said, "All right, praise the Lord!" But when, on the other hand, He gives me an intimation that it is His will I should stay here a little longer, then I say, too, "All right, praise the Lord!" O, dear, dear friends, do not be willing always to remain children. Praise the Lord, I welcome and receive the Holy Ghost and He enables my faith to reach out and claim the promise, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Singing—

"I've anchored my soul."

CHILDISH THINGS GIVEN UP.

A Brother.—I rejoice to-day, that about six years ago I gave up the childish things and became a man; and I praise Him, too, that He has given me the grace that makes me able to speak to others. I want your prayers that I may be faithful and true.

A Sister.—There is no name so dear to me as Jesus. Eight years ago I gave up the childish things. Eight years ago I gave up trying to be a Christian and entered this life. Two weeks ago I left South America, where I have been trying to lift up Jesus. We had no holiness meetings there, but I had one of my own. This vain world is nothing to me only that I may lift others up from

darkness and sin and wretchedness. And I praise Him to-day, that He is victor over sin and death and hell.

LIVING BY FAITH.

Brother Henck.—Three years ago last November I came to this meeting, and Sister Palmer, I well remember, took me by the hand and said, "The just shall live by faith." I never shall forget how impressed I was with her words. This religion is a religion of faith. And I am so glad that faith does give us hope, even to those of us who have been such sinners; and I am so glad that in living by faith in the Son of God, we can live lives that shall praise God.

A Converted Jewish Brother.—As I entered this place this afternoon, such a holy hush fell upon me that I felt as though I were on the verge of paradise. And then, what a genuine pleasure it was to me to hear Sister Palmer once again. And I am sure, that those of us who are still in the state of Christian childhood will earnestly desire to go on unto perfection. First, let us get hold of God, and then other things shall be added.

An African Brother.—My heart rejoices in these testimonies. It is just a year ago to-day, since I was last able to be here and I suppose it may be a long while, if ever, before I shall be able to attend again. I want to do what I can to spread abroad this gospel, and I ask your prayers as I go to Africa to carry this message of love and joy.

TALKING FOR GOD.

A Sister.—I am not going to Africa, but I am going down South again to work amongst the negroes. (A voice, "That's Africa"). Quite a number of years ago, I received this blessing, and since that time I have been talking for God all the while, and I expect to keep right on while life shall last. I am so thankful to know that the Lord has been able to use me. I am but the weakest of all His children, but I still can say to the glory of God that He has used me in a wonderful way. It was a benediction indeed, to me, to see and hear Sister Palmer this afternoon. I hardly expected to see her on this side of the grave, I presume I may not have that pleasure again, for we shall be far apart; but I praise God for this blessing this afternoon, and I know we shall meet again on the other side.

Other testimonies were given which we cannot print. The meeting was brought to a close by the doxology and benediction and a general hand-shaking.

MRS. BELLA COOKE'S TESTIMONY.

(Her address is 492 Second Ave., New York.)

'Tis three o'clock, A. M., unable to sleep I have a lamp lighted, and by its aid write a few lines to tell you of some of the goodness of God to me the past year.

It has been a year of great and varied trial. The translation of some of my dearest friends with whom I have held the sweetest converse for the past forty-five years, who have stood by me in weal or woe through all. Among them Mr. John Stephenson, also Mrs. R. H. L. Towesend, who for many years has been one of my greatest helpers with means and council for my poor, as well as a most tender and loving friend.

Then for three months I had inflammation of the eyes which caused intense suffering, and the prospect of entire loss of sight, with great suffering and weakness; thus the summer and autumn have passed. But did my Lord leave me, or for a moment forsake me? Ah, no; a thousand times No! but constantly whispered, "Be of good cheer; be not afraid, I will never leave thee!" Could I shrink or fear with such an assurance? No, never! My soul rises up, yes, rises up, far above all earthly things.

Sees my soul the King of Kings,
And freely talks with God.

Blessed, thrice blessed be His holy name! He that gave me the victory forty-five years ago, in an upper room, up the Hudson river, is not going to leave me now when old and gray-headed, for He has promised to be with me to the end. And so, notwithstanding all my frailties and shortcomings, He holds me by my right hand and I, leaning my weary head on His bosom, rest in His embrace. And I still proclaim that He is faithful that hath promised and cleanseth from all sin all those who put their trust in Him. Yes, he cleanseth me, even me. How often I wish I had a trumpet voice that I might tell of His great love and tender mercies to me, as I lie in my corner where I have lain the past thirty-eight years. I have been fed from His bounty till, at times, it has seemed as though the frail vessel would burst and the freed spirit would flee away to everlasting bliss.

His goodness ever nigh,
His mercy ever free,
Shall while I live,
Shall when I die,
Still follow me,
Praise His dear name.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

MRS. PALMER'S TESTIMONY.

DEAR BROTHER HUGHES :

Your note this morning asks for a New Year's Testimony. A higher power says to me "Ye are my witnesses."

Most joyfully do I glory in being able to testify that *God*, our blessed Father *God*, *lives*. Sometimes Satanic majesty annoys, but *Our God* "giveth power to the faint. To them that hath no might he increaseth strength." With inexpressible confidence I am able to say with our blessed poet, Charles Wesley :

"My soul into *Thy* hands I give
And if he can obtain *Thy* leave
Let Satan pluck me thence."

Our loving Shepherd "carries the lambs in His bosom."

Jesus! my blessed Lord Jesus Christ, my *own* loving Saviour from *all sin*, keeps His promise! The promised Holy Ghost *has* come. The Triune God has taken possession of this His own temple to abide, and is most sweetly revealing glorious truths in this Beulah Land.

My heart and voice shall echo
Glory be to God, *my* Father!
Glory be to Jesus *my* blessed Redeemer
Glory be to God the Holy Ghost, *my* power,
My Comforter, *my* Teacher,

A CHANGE.

CHANGE is the universal law of humanity. No position in life will exempt us from the operation of this law. Changes often occur suddenly, and are far-reaching in their influence.

It becomes our duty at this time to apprise our readers of an important change in our Holiness Publishing work. For ten years past we have been in partnership with the beloved Mrs. Sarah A. Lankford Palmer. They have been years of unbroken Christian love and fellowship.

Her honored name, bright example, and pure words have been an inspiration to us in prosecuting the work committed to our hands.

Now, however, it has seemed wise and good to Mrs. Palmer to be relieved of all business care and responsibility, that she might enjoy quiet and rest during the residue of her earthly life and joyfully anticipate the fuller rest and bliss of immortality.

Of course our readers will understand that the severance of the precious ties which have existed for a decade of years could not be contemplated by us without pain and sorrow. But there was nothing for us to do under the circumstances but to acquiesce in the superior judgment of our senior and to endeavor to adjust ourself to our altered circumstances, under the consciousness, that our Heavenly Father would give us light and strength for the occasion. His promise we know never fails: "*And as thy days, so shall thy strength be.*"

For some time after the dissolution referred to we felt an indescribable loneliness. And so we have associated with us some esteemed brethren as *Corresponding Editors* whose co-operation will be of great value and helpfulness. The one standing first, Rev. E. H. Stokes, D.D., is one of our beloved Conference classmates, the cherished friend of our whole ministerial life. So also Revs. N. Vansant and John Parker, have been with us in Conference relations in past years, and share largely our Christian love. Revs. Dr. Carradine, and Chas. W. L. Christien, of the Wesleyan Connexion, England, are the friends of later years, men of eminent ability and devotion, and they will make their influence felt in sustaining "*the old pioneer magazine.*" Together they form an Editorial Corps for which we are truly grateful to God, who has at this time so graciously called them to our aid. We do not intend to relax our personal grip, editorially, upon the columns of the *GUIDE*, but expect to avail ourselves of the varied gifts of our associates as may be expedient.

OUR CORPS OF CONTRIBUTORS, made up in the order of a kind providence, for the present volume, is of unsurpassed ability, including some honored names from sister denominations :

Rev. Geo. S. Bishop D.D., of the Reformed Church; Rev. E. F. Walker, Evangelist, Presbyterian; and of our denomination, some very gifted writers: Rev. Dr. Carradine, of the M. E. Church, South, Rev. Chas. Roads, pastor of one of our influential Churches in Philadelphia, and author of an excellent book lately issued, "*Christ Enthroned in the Industrial World*"; Rev. Dr. J. L. Sooy, the pastor of a Church of a thousand members in Des Moines, Ia.; Rev. Wallace MacMullen, pastor of Grace Church Philadelphia; and Isaac Naylor, evangelist. Most of these are new to our readers. The series of articles presented from their pens in this number, far transcends the cost of the magazine for the year.

When Dr. Palmer in the year 1880 called us to be associated with him in publishing and editing the GUIDE, the work, mainly, was committed to our hands. And when in 1883, we entered into partnership with Mrs. Palmer, of course, we did not expect her to participate actively, either in the business or editorial work. She has spoken to our readers almost monthly through the "Tuesday Meeting," and occasionally in testimony as she does in this number. We have been content to have the influence of her name, counsels, and prayers. It is ours, therefore, with God's help, to go on in our usual course supervising the pages of the magazine, with the added strength of our associates.

The business, thenceforward, will be conducted under the firm name of George Hughes & Co. The Lord Himself, as heretofore at the head of the firm, and the firm will possess, financially and otherwise, all the strength that it needs.

A sister, cherishing a deep interest in our welfare, has given us this promise:

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

"For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit. Jer. 17: 7, 8.

We claim the promise and go forward. The thousands of our readers will pray that the blessing of our Father may be upon our dear sister Palmer in her retirement, and upon us who continue in active service, giving us good success.

RELIGION THAT RECOMMENDS ITSELF.

THERE is a personal piety that preaches itself, recommends itself, and is its own confirmation.

1. What kind of personal piety is this?

It is well set forth in Philippians 2: 15, 16.

(I.) It demonstrates clearly that we are "the sons of God." (v. 15).

It incarnates and manifests the doctrine, experience and life of justification, of regeneration, of adoption and of sonship.

It bears the impress of the image of God. It beams forth in likeness to God. Its spirit and character and conversation demonstrate that it is a "partaker of the divine nature." If its life cannot be said to be faultless, it is nevertheless "blameless and harmless, without rebuke, without blemish, without spot or wrinkle or any such thing." It is not only washed clean but all the wrinkles are washed out of it. The "rumples" are gone. It proves to the world that "whosoever is born of God doth not commit sin." It meekly sets forth among men an exalted type of personal piety.

(II.) It does all things without murmurings or disputings either with God or man. Observe! not some things, not many things, not almost all things, but "all things" are done without a fault-finding spirit. It is not so much critical upon others as it is concerned to keep itself above criticism. It tries to make everything and everybody better, but it does not fret or worry if that praiseworthy object is not accomplished. It does not scold, but it sings and shouts, and prays and preaches and pleads. It is plain-spoken against sin at the right time, at the right place, in the right way. Its work is not condemnation but salvation. It seeks to crush out the sin but to save the sinner. "The servant of the Lord must not strive but be gentle unto all men, apt to teach-patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; for the wrath of man worketh not the righteousness of God."

III. Where does this personal piety best manifest itself?

Not in the most favorable situations, not under the most favorable circumstances, not among the most agreeable persons, but among the very worst in the world, among the "crooked" and "perverse," among those who are "possessed with the devil," among those who pollute its purest ideals, thwart its highest aspirations, crush its sweetest affections, scorn its most devout inclinations, resist its very best determinations, misrepresent its most Christlike motives, and resent its very gentlest approaches. It is easy to love amiable, congenial, lovely people; but this personal piety loves the unlovely. It recommends gracious good nature by keeping good natured itself. It is a transcript of that divine, universal, impartial, all-comprehensive good nature that bears with belligerent, exacting, hateful, hating, cursing, spiteful, and persecuting people; and demonstrates its divine sonship by beaming sunshine on the evil and showering blessings on the unjust.

(IV.) We have said that such a personal piety as this preaches itself, recommends itself, is its own confirmation. Those who exhibit it "shine as lights in the world;" they are in the very best possible way "holding forth the word of life." If they are preachers, they are the very best kind of preachers. If they are members of the Church of the living God, then they are those who render the most satisfaction to all truly Scriptural ministers. St. Paul besought the Philippians so to preach by their spirit and conversation and lives, "that he might rejoice in the day of Christ, that he had not run in vain, neither labored in vain."

Have we all this type of self-recommending personal piety? Are we preaching daily among the "crooked and perverse" by doing "all things without murmuring and disputing?" Having been cleansed, has the red-hot iron of the Holy Ghost been passed over our hearts smoothing out every wrinkle and every such thing?

NEW YEAR WORD.

Rev. S. Townsend, Trenton, N. J. I entered the "promised land" many years ago. I am walking up and down in it and praising the Lord. It is an exceedingly good land.

FEAR NOT.—Isa. 40 : 10, 14.

FEAR is an evidence of conscious wrong-doing or of unequal strength and resources in the presence of your foe. From both these causes, God would have you delivered and thus begin the life of the New Year. The war council of Cæsar told him of the larger army they were about to meet in battle. "How much do you count me for?" said Cæsar. So God would have you estimate your resources by first counting Him. How much is He to you? How much cause have your foes to fear Him? "I am thy God. I will strengthen, help, uphold thee, like a tender mother to her timid child." I, the Lord thy God will hold thy right hand,—fear not." Should danger imperil your child, instantly your parental affection would lead you to confront the peril and stand between it and your child. So God wants you trustingly to nestle in His care. "For as one whom His mother comforteth, so will I comfort you." "And no weapon formed against thee shall prosper." Even Satan was obliged to admit that God puts a hedge about His faithful ones, so that even Satan cannot touch to do them harm, without their Father's permission. Job 1 : 10. And the Psalmist is instructed to tell us of what this hedge consists. "The angel of the Lord encampeth round about them that fear Him and delivereth them," Psalm 34 : 7.

It will be very helpful to you, and contribute to make you helpful to others to remember, as a child of God you are entitled to four things.

1st. *God is behind you in all needful support.* So that you will not be expected to do anything for which He will not supply competent support. "Your feet shall be shod as with iron and brass, against all the sharpness of your flinty path, and as your day your strength shall be." If the poorest man would be rich as the millionaire, if the millionaire honestly becomes his backer—so pledging his last dollar—so if God is behind me, for my support, who can estimate my quantity?

2d. *God is before you in all necessary leadership.* This being true, your defense depends not upon your right arm, but His. "I will strengthen thee." A wise leader in battle always looks well to his weakest point. So your greater weakness will also secure God's greater strength.

3d. *He is with you by His sanctifying Spirit* in all useful service. And the time will come when you will estimate your life worth, by this, rather than by the days you spent in rapturous vision and tearful ecstasy.

4th. *He is thinking of you in all munificent arrangements for your home-coming.* Ps. 40: 17—John 14, 1-3.

NEW YEAR TESTIMONIES.

REV. PRESIDENT E. H. STOKES, Ocean Grove, N. J.—God is good. Never so near, never so precious as now. In the gloom and darkness and chill of a winter night on the outside, God is my "sun and shield." I find constant help and comfort in repeating over and over, every day, "I am thy child. and thou art my Father." Higher up the mountain, nearer the end, but never so blessed. Amen."

"A land of corn, and wine, and oil,
Favored with God's peculiar smile,
With every blessing blest!
There dwells the Lord our righteousness,
And keeps His own in perfect peace,
And everlasting rest."

Rev. W. G. Browning, Poughkeepsie, N. Y. Still pressing onward, forward, upward, in the way of holiness.

Rev. Dr. A. B. Kendig, East Orange, N. J.—If a testimony for the GUIDE is wanted, I beg to say, as it is among the *oldest*, it ranks among the *foremost* of its contemporaries, as an illustrator and conductor into the light of purifying love.

If a testimony to the cleansing of the blood is asked, I rejoice to witness—that through grace, I reckon myself to be dead indeed unto sin, and alive unto God through Jesus Christ our Lord; whose blood cleanses from all sin and whose grace keeps in peace and fellowship the cleansed and trusting soul. My soul magnifies His wondrous love. Praise Him ever, O my soul!

Mrs. M. G. Stanton, Mount Holly, N. J.—In answer to your call would say, that I am in deep trouble. Some sorrows seem too deep for any but God to understand, but, I am convinced that *no calamity is so great as sin*. Hard times—dark prospects so far as sight is concerned—but Lord keep us pure and save our children for Thee at any cost.

Rev. John Parker, Mt. Kisco, N. Y.—Fifty-two years ago, the light which reveals the heart to its possessor shone upon me with discovering clearness. I saw my need. I sought—I obtained the witness of inward purity. I was a youth among the Wesleyans of England. There was put within my reach, and reading, the lives of the early saints of Methodism. Wesley, Bramwell, Carvosso, Fletcher, Mrs. Fletcher and Rogers. While reading these I could not help seeking deliverance from my inbred sin. I obtained liberty. This freedom is mine to-day. I envy no one, but the man who has more humility, faith and love, than I. I am now enjoying the results of early consecration, in the evening of old age. Praise the Lord!

Rev. I. Simmons, Danbury, Conn.—The presence and power of the Holy Spirit in my soul have been wonderful the past year. I magnify the abounding grace of God. I have victory complete. Because there is sunshine in my soul, December's as pleasant as May.

Rev. J. H. Timbrell, Deekertown, N. J.—In the midst of many cares and much toil, Jesus sweetly saves. The New Testament doctrine of salvation from sin never looked more beautiful to me than now; nor its faithful preaching more imperative. I trust Him fully to keep me true.

Rev. W. C. Stockton, Trenton, N. J.—The Lord saves even me from all my sins. Praise his only name. I am saved, to the uttermost. Mrs. Stockton.—My soul sings glory all the way, for Jesus washed all stains of sin away. All glory to His name. I am walking with God. Hallelujah.

Rev. John Gibson and wife, Bowery Beach, Maine.—It is with unspeakable satisfaction and great spiritual delight, that we unite a few words in relation to the value of the GUIDE TO HOLINESS—as a regular visitant to our home. It has been a great helper every way—in holy living—holy walking—holy believing—holy sacrificing—holy preaching and holy rejoicing. We are to-day (wife and myself) walking in the "highway" as set forth by Isaiah in the 35th chapter of his prophecy—fully expecting at the end of our earth-journey to join the heavenly minstrelsy, which holy St. John saw and heard on Mount Zion, in the presence of the Lamb. Rev. 14: 1-3. Praise the name of the Lord.

OUR COUNCIL CHAMBER.

"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you;"

"To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." I. Thess 3: 12, 13.

[NOTE.—We design to make this helpful to two classes: 1st. Those who are walking in the "narrow way," and desire to have their *goings established*. 2nd. Those who are inquiring how they may pass the "strait gate," to be united with those who are walking in "the King's highway of holiness." We shall endeavor, from month to month, to give each a portion in due season].

THE WORD.—"This year also." Luke 13: 8.

The time is short! Another year has flown!
How swiftly have the passing moments gone!
If God should spare us through another year
Shall we its record face without a fear?

Yes! mercies numberless have crowned our days,
Enabling grace has stablished all our days,
And God has kindly furnished all our need.
Ready at every cry our faith to exceed.

Another year just now upon us dawns!
Lord, let no day be darkened by Thy frowns!
Save us each hour from self and sin and gloom,
O guide us safely to our heavenly home!

TO WHOM SHALL WE LOOK?

Here are three suggestions well worthy of your profound thought and ready obedience:

I.—Look not too much to others. They are not always correct standards. They are not always good examples. Looking at them to criticise them is rarely helpful to them or to us. Looking at them to profit by their mistakes, is not always safe. Looking at them to observe even what is good in them may not be of much real service to us.

II.—"Look to yourselves, that we (lose not the things we have wrought, or gained, but that we receive a full reward." (2 John 8).

Let us not be satisfied merely not to lose what we have secured or wrought, but let us aim for a full reward. Yet, even in this laudable and perhaps very profitable taking our eyes off of others and fixing them on ourselves, let us not look too long even to ourselves, but let us learn the lesson and reap the profit of

III.—"Looking unto Jesus, the author and finisher of our faith." (Hebrews 12: 2).

We may well consider how, for the joy that was set before Him, He endured the cross, despising the shame. We may well consider how

He endured such contradiction against Himself, lest we be wearied and faint in our minds, when we should rather be resisting unto blood, striving against sin (ves. 2, 3). We may well consider how, while we are so impatient and belligerent at the contradiction of sinners, or even of saints, against any of our doctrines or theories, or anything or anybody in whom we are interested, and above all against ourselves. He endured the contradiction of sinners against Himself—the very incarnation of truth.

PRACTICAL QUESTIONS.

QUESTION: Have we not an unction from the Holy One and know all things? (1 John 2: 20). And if this anointing abides in us and teaches us, do we need any man to teach us? (v. 27).

ANSWER: "The unction of the Holy One" teaches us all things necessary to salvation; it sometimes teaches us directly without human intervention; but usually it teaches us through the Word, through daily providences, through the ministry, through the Church, through innumerable and unnamable channels, through multifarious human and material agencies; but it does not teach us astronomy, nor geometry, nor history, nor languages, nor very many things that come by study or reason, or otherwise; nor does it necessarily and conditionally deliver us from "them that seduce us," (v. 26). A teachable spirit is a great treasure.

QUESTION: Even if we not adopt all the views of religious teachers are we not in common charity and perfect love and generous hospitality to give them a cordial welcome?

ANSWER: By no means. There is a sort of fancied liberality, which is only a namby-pamby looseness of faith and practise, that enables designing teachers to gain a foothold, to propagate their doctrines, to win disciples, and to make for us and for the Church and for "the truth as it is in Jesus" nothing but trouble. Listen to Holy Writ on this point! "If there come any unto you, and bring not this doctrine, (the true gospel), receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds" (2 John 10, 11).

"CANNOT SERVE GOD AND MAMMON."—Matt. vi. 24. It is said Mark Anthony yoked two lions to his chariot. There are two lions, however, that no one ever yoked together—the Lion of the tribe of Judea and the lion of the pit. Most of the people in Elijah's time thought that Jehovah was God and Baal, too. But Elijah said, "No, they are two!"—*Sel.*

CLOSET COMMUNION.

NEW YEAR TEXT: "O give thanks unto the Lord; call upon his name: make known his deeds among the people."—Psa. 103: 1.

DAILY BIBLE CALENDAR—JANUARY.

1. 1 Peter 3: 15; Phil. 4: 19; Psa. 143: 10; Psa. 144: 1.
2. Rom. 6: 12; Rom. 6: 23; Psa. 51: 10; Dan. 2: 20.
3. Jer. 45: 5; John 15: 10; Psa. 27: 11; Psa. 61: 8.
4. Psa. 37: 8; 1. John 2: 1; Psa. 51: 9; Psa. 40: 3.
5. Matt. 21: 42; Isa. 42: 3; Jer. 5: 3; Psa. 107: 15.
6. Isa. 55: 3; 55: 3; Psa. 243: 11; Psa. 118: 29.
7. Isa. 51: 7; Isa. 49: 8; Psa. 35: 10; Isa. 61: 10.
8. Psa. 37: 1; Psa. 37: 5; Psa. 35: 24; Psa. 35: 28.
9. Luke 12: 29; Luke 12: 31; Prov. 30: 8; Psa. 145: 21.
10. Prov. 3: 5; Prov. 3: 6; 1. Kings 3: 9; Psa. 33: 21.
11. Heb. 6: 1; Heb. 7: 25; Psa. 17: 5; Psa. 118: 14.
12. Heb. 6: 12; 1. Cor. 3: 8; Neh. 1: 11; Psa. 116: 1.
13. Gen. 17: 1; Gen. 17: 4; Psa. 106: 47; Psa. 106: 48.
14. Psa. 107: 2; Psa. 103: 6; II. Chron. 14: 11; 1. Sam. 2: 1.
15. 1. Sam. 12: 21; Isa. 40: 29; Dan. 9: 17; Psa. 8: 9.
16. Psa. 37: 7; Psa. 37: 11; Psa. 119: 133; Psa. 92: 1.
17. Psa. 96: 6; Psa. 92: 12; Psa. 105: 4; Psa. 106: 48.
18. Psa. 96: 9; Luke 1: 71; John 17: 23; Psa. 32: 2.
19. John 5: 39; John 8: 31; Psa. 119: 35; Psa. 118: 35.
20. Heb. 10: 35; II. Cor. 1: 20; Psa. 140: 8; Psa. 52: 9.
21. Prov. 16: 3; Prov. 16: 3; Psa. 143: 8; Psa. 145: 2.
22. Prov. 3: 7; Gal. 5: 15; Psa. 25: 2; Psa. 119: 7.
23. Rom. 12: 13; II. Cor. 9: 7; Psa. 7: 9; Psa. 6: 9.
24. 1. Tim. 6: 12; James 4: 7; Psa. 25: 17; Psa. 28: 7.
25. Ephes. 4: 32; Matt. 6: 14; Psa. 119: 27; Psa. 89: 52.
26. Micah 6: 8; II. Cor. 12: 9; Psa. 125: 4; Psa. 72: 18.
27. Amos 5: 14; Matt. 5: 6; Psa. 61: 1; Psa. 64: 10.
28. Luke 12: 40; Luke 12: 37; Psa. 119: 10; Psa. 119: 160.
29. Psa. 55: 22; Psa. 55: 22; Psa. 71: 8; Psa. 71: 23.
30. Ephes. 4: 1; Rom. 8: 14; Psa. 119: 70; Psa. 135: 21.
31. Deut. 8: 18; Deut. 8: 18; Psa. 63: 1; Psa. 138: 2.

THE GUIDE PRAYER UNION.

We would like all our subscribers this year to consider themselves members of the "Guide Prayer Union" and to observe the day set apart for special prayer. The chief objects are, 1st Prayer for the families represented in the Union—and 2nd. For the spread of the Bible Holiness everywhere, for those engaged in publishing holy literature, and for the Publishers and Editors of the GUIDE TO HOLINESS in particular.

TUESDAY, JANUARY 16th,

is the day appointed for this month. The Scripture for the day, is the 116th Psalm, and the hymn to be read or sung is, No. 1074 in the Methodist Hymnal.

In addition to the stated subjects of prayer, as specified above, we would propose the following:

That God will mercifully turn the hearts of the people in this time of trouble toward Himself, that He may visit our nation in mercy, and pour out His Spirit abundantly.

Let us pray earnestly and believingly, expecting an answer. Take the promise: "What things soever you desire, when ye pray, believe that ye receive them and ye shall have them."

A MEDITATION FOR JANUARY.

"For that ye ought to say, if the Lord will we shall live and do this or that."—James 5: 15.

In the beginning of every New Year, most people aim to "turn over a new leaf," in business and in religion. Plans are laid out embracing a whole year. "We will go into such a city, and continue there a year, and buy and sell and get gain," v. (13). No thought of death! No thought of God's will! No thought of any mishaps!

St. James checks this independent thinking and willing and planning on our part.

1. He reminds us that the future is uncertain. "Ye know not what shall be on the morrow," (v. 14). But men cannot brook to be bound down only to the present. They count on their gathered experience, on their brain-power, on the many chances in their favor, on the value of forecast, on the seeming necessities of the case.

2. He reminds us of the brevity and uncertainty of life. "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away, (v. 14). But we are accustomed to count on life and health and strength as though they were positively assured.

3. He reminds us that God has something to say in our arrangements for the year. "For what ye ought to say, If the Lord will, we shall live and do this and that," (v. 15). To rejoice in such boastings is evil. Humbly to plan according to God's will is the only way to be secure in His favor and blessing and help.

HEART QUESTIONS.

1. Does your heart joy in this?

A few more struggles here,
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more.

2. Shall we join in this heart-resolve?

Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.
His adorable will let us gladly fulfil,
And our talents improve,
By the patience of hope and the labor of love.

3. Does your heart thus pledge itself to God?

Thou didst in our behalf appear,
And, lo, we see another year!
O let us all thy praise declare
And fruit unto perfection bear!

4. Does your heart make this melody?

Sing to the great Jehovah's praise;
All praise to Him belongs;
Who kindly lengthens out our days,
Demands our choicest songs.

"Blessed are the pure in heart: for they shall see God. Matt. 5: 8."



"O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."

"Let us come before His presence with thanksgiving, and make a joyful noise unto him with psalms."

A NEW YEAR GREETING.

BY REV. JOHN PARKER.

To my fellow pilgrims to the city of many mansions, greeting:

In common with many of you, I have been accustomed to select some portion of the Divine word each New Year, which beside being a motto for the year, shall also be for me in times of trial and temptation, a rallying call to faith and courage, along the pilgrim journey of the year. For the year 1894, guided, I trust by the unerring teacher of all believers, I have selected Psalm 71: 16, "I will go in the strength of the Lord God, I will make mention of thy righteousness even of thine only," Hence the following "Purpose and Song," written expressly for this number of our beloved "Guide to Holiness."

MY PURPOSE AND SONG.

FOR THE NEW YEAR 1894.

Psalm 71: 16.

OUT on the unknown path of the year
I will go in the strength of the Lord;
I know not to-day where the pathway may
But I have, the support of His word. [lead

To others, to all, I will mention His care,
His kindness, His truth and His grace.
Though my steps be encompassed by many a snare,
I will trust Him in every place.

His righteousness only, my speech shall declare,
His faithfulness, ever my joy.
His adorable goodness will welcome my trust,
His praise all my powers shall employ.

His righteousness gives me assurance of peace,
His tenderness, patience and love
Will strengthen my purpose to please Him in all,
And guide to His kingdom above.

I need not to know what the future will be;
He knows, and I am secure,
Though perils, temptations and losses be mine,
The care of my Father is sure.

I will go down the year like a pilgrim of earth,
Should He lengthen my journey so long.
Protected each night by His sheltering love
And brighten each day with a song.

Will sing as I go of His gracious design
In redeeming my soul from its sin.
The night will soon pass in the valleys of time,
And the morning of Heaven begin.

Each day as I leave what I cannot recall,
Jewelled hours of life's little space.
I will trust like a child His Fatherly care,
His faithful, unchangeable grace.

THE MISSION AND POWER OF CHRISTIAN MUSIC.

There are many things we know not concerning the future life. Many of the arts, now necessary for the best conditions of life, will be needless there. Architecture, Painting, Mechanical inventions, we may well presume will be unnecessary there, but the Divine art of Music will be exalted in heaven to a perfection worthy the listening seraphim. Next to a holy nature I have often thought I should prefer to take with me to the heavenly fellowship, a high degree of perfection, in the art of Music. What harmony in its communion of sounds. What melody in its soft liquid flow of voice and harp. What thunders of joy from the uncalendered hosts where all are singers, and all have infinite reasons for praise and adoring love to Him that loved us. According to the best information we have from the great majority of God's family forever delivered from care, from sighing and from sin, music will be the channel of the interpretation and expression of our unmeasured love and gratitude in the land of eternal joy. Saints of God, your heart-strings will be your harp-strings. Heart music here wins and holds the world's loving admiration. The classical is only for a few, the soul music holds in willing captivity the ear and heart of our race. Whatever else my brother singer for God, do not fail to be there when the new song begins.

We cannot afford to be missing from the great company of the redeemed who will be eternally employed in singing, "Unto Him that loved us, and washed us from our sins in His own blood. But if we would be there, we must be holy here. Let us get on our white robes.

Praise in Holy Song.

"I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." Psa. III. 1.

Moment by Moment.

G. Q.

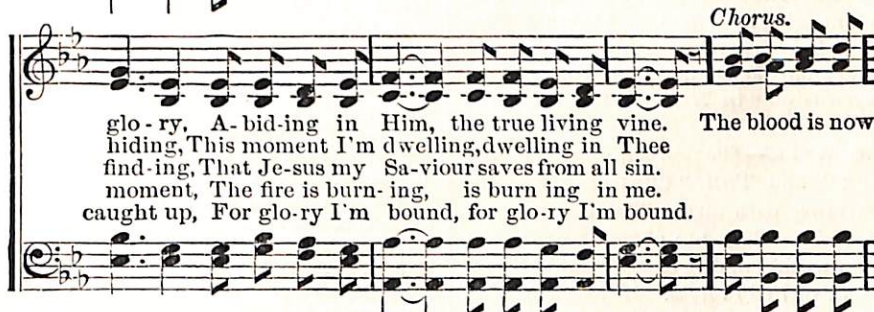
GEORGE QUINAN.



1 Mo-ment by mo-ment, moment by mo-ment Je-sus is
 2 Mo-ment by mo-ment, moment by mo-ment, I'm rest-ing in
 3 Mo-ment by mo-ment, moment by mo-ment, He keeps me from
 4 Just in a mo-ment, all in a mo-ment, He sanc-ti-fied
 5 Just in a mo-ment, one lit-tle mo-ment, The last trump will

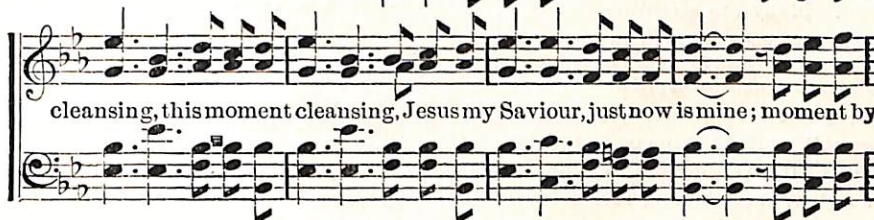


mine, the Al-tar di-vine, Sanc-ti-fies whol-ly, fills me with
 Thee, I'm rest-ing in Thee, Sweet ly cen-fid-ing, in the Rock
 sin, all ho-ly with-in, By faith I'm find-ing, each moment
 me, He sanc-ti-fied me, Mo-ment by mo-ment, moment by
 sound, the trumpet will sound; Then I'll be caught up, with Je-sus

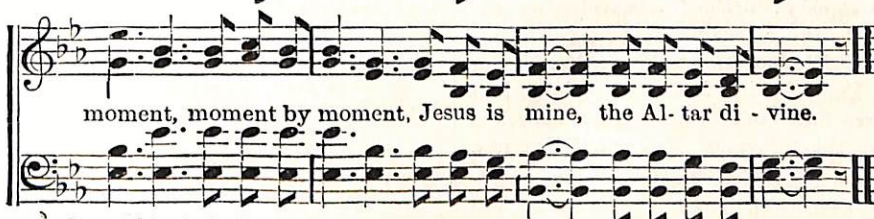


Chorus.

glo-ry, A-bid-ing in Him, the true living vine. The blood is now
 hid-ing, This moment I'm dwelling, dwelling in Thee
 find-ing, That Je-sus my Sa-viour saves from all sin.
 moment, The fire is burn-ing, is burn-ing in me.
 caught up, For glo-ry I'm bound, for glo-ry I'm bound.



cleansing, this moment cleansing, Jesus my Saviour, just now is mine; moment by



moment, moment by moment, Jesus is mine, the Al-tar di-vine.

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NOTE.—In the succeeding numbers of this year there will be choice selections from the new book of International Songs.

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Psa. 37: 5.

"Leave to His sovereign sway,
To choose and to command!
So shalt thou, wondering, own His way,
How wise, how strong His hand."

CLOSING NOTES.

THIS NUMBER. We do not know what estimate our readers will put upon this number of the GUIDE; but we believe they will say that no issue to surpass it has ever emanated from our office, under our administration at least—both as to the quality of the matter, and the tasteful appearance of the magazine. Now, please show it to your friends and ask them to examine it carefully, and see how many new subscribers you can send during the month.

OUR PORTRAIT.—We present in this number a fine portrait of Dr. Butler, the founder of the Missions of the M. E. Church in India and Mexico. He is joyous beyond expression in seeing the triumphs of the cross in these great mission fields at the present time. He is a clear witness of the doctrine and experience of Bible holiness. He gave us a beautiful and heart-stirring testimony in the morning meeting at Ocean Grove this summer. He is looking heavenward with joy and hope.

"Our heart shall rejoice in Him," Psa. 33: 21. Put all emphasis on "in Him." "Rejoice in the Lord."

WORKING WELL.—The proposition to combine the "GUIDE" and THE "CHRISTIAN STANDARD" is meeting with favor. The full price of the two is \$2.50. They are offered together for only \$2.00—a weekly and a monthly for this low price—brimful of *lively things*. Have them both by all means. Many are accepting this offer.

—**DR. BISHOP'S ARTICLES.** One or two (including that on this issue) were published in "The Independent," but the others to come are prepared expressly for the GUIDE.

A STIRRING UP.—As we write, a great "Forward Movement" work is going on in 17th Street Church in this city, A. McLean, pastor. Isaac Naylor, evangelist, is conducting revival services. There are signs of decided awakening on the "East Side." Praise God! It is time New York was aroused. We hope God will use Bro. Naylor mightily. Pray for it. Let the people go and help. By resolution of the officary, the Church is to be put on the "Forward Movement" line, and likely will be a center of missionary operations.

NEXT MONTH we shall publish the experience of Isaac Naylor, our All-the-World-Around Evangelist. It will do good.

A GRAND BOOK.—We have been reading Mrs. Hannah Whitall Smith's new book, "EVERY DAY RELIGION," and we are delighted with it. It thrilled our soul to read her "Christian Secret of a Happy Life," and now we have been thrilled again by this new work. Every one who can spare a dollar should send for "Every-day Religion"—that is just what we need now.

—**NOT EXACTLY RIGHT.**—The make-up of this number is not exactly according to our plan. "The Home Circle" is left out because the one who is to prepare the matter was not ready for January, it will appear in February all right. "Gospel Service" will be succeeded by a "Monthly Review of Gospel Work" in brief form. "Our Chapel Service" and "Choral Service," new departments will, we are sure, be appreciated.

—**THE TUESDAY MEETING.** It has been highly gratifying to those who attend the "Tuesday Meeting" to see Mrs. Palmer in her place for some weeks past. If prayer continues to be made, believingly, God may spare her for some time to come.

Save us, O Lord our God. Psa. 106:47. We need to pray that prayer, daily. "Salvation is of the Lord."

—**A WELCOME CALL.**—Dr. Parkhurst called at our office one day recently on business. We were pleased to grasp his hand. He is fighting a great battle for truth and righteousness against the confederated forces of iniquity. Let special prayer be made for him.

OUR BOOK TABLE.

We call special attention to the following excellent works.

From the press of HUNT & EATON:

"Thoughts on God and Man." Selections from F. W. Robertson, \$1.00; "The Cracked Hearthstone," by John M. Bamford, author of Elias Power, 70 cents; "A Physician's Notes on Apostolic Times," by Rev. S. V. Robinson, 20 cents. "The Probationer's Companion," by J. O. Peck, D.D., (cloth, \$1.25 per doz; paper, 75 cts.) "Our Boys, What They Can Do, and How To Do It," by Wm. Stoddart. \$1.00.

From A. D. F. RANDOLPH & Co.

"The Near and the Heavenly Horizons," by the Countess De Gasparin, \$1.00; "Brightening the World," by Hiram C. Haydn, 50 cents; "The First Communion," by Henry M. Booth, D.D., 50 cents; "Complete in Christ and Love's Logic," by C. H. Spurgeon, 50 cents.

From the FLEMING H. REVELL Co.

"Every-day Religion, or, The Common Sense Teaching of the Bible," by Mrs. Hannah Whitall Smith, \$1.00.

From THOMAS WHITTAKER:

"Loyal Helps for Loyal Living," by Martha Wallace Richardson, \$1.00. "Songs for the Shut-In," by Mary Craige, 75 cents.

From A. W. HALL.

"A Journey to Palestine," by Rev. B. Carradine, D.D. \$1.50; deeply interesting. "Great Celestial Railroad," an Allegory, 50 cents; "Christian Science Unmasked," by Rev. W. S. Hogg, 15 cents; "Ecclesiastical Amusements," by Rev. E. P. Marion—2 Cor. 6: 14-18. 10 cts. This is worth circulating.



FEBRUARY, 1894.

THE GUIDE TEXT FOR FEBRUARY.

"For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy.—Lev. 11: 44.

THE FIRST WORD.

BY THE EDITOR.

IT IS worthy of note how frequently in the Scriptures we find these two words: "*We know.*" They are found in vital connections and show that certainty characterizes our religion—that it is not speculative, or even theoretical, but a divine revelation of God himself to the soul. Under such a revelation the individual may say, positively, joyously, yea, triumphantly, "*We know.*"

In Romans we have these two words in a remarkable passage, often quoted, and very frequently misquoted: "*We know that all things work together for good to them that love God.*" Rom. 3: 20.

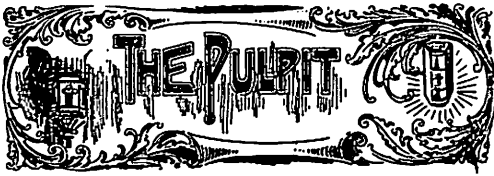
Not unfrequently persons quote it, "*shall work.*"—The text implies a present and continuous working, of *all things* for good to them that love God.

No matter about circumstances or environments—light or darkness, joy or

sorrow, sunshine or clouds, sickness or health, prosperity or prosperity—the great "*all things*" written by the finger of omnipotence is sure. The law is ever operative, and the divine certitudes are being steadily worked out for His glory, and the highest good of His children.

The great matter for us is to grip the promise, and say with becoming positiveness, "*I believe God.*" Let the soul of the Christian believer but repose on this promise and hold it unwaveringly amid all the mutations of this earthly scene, and life will be a psalm and full of hallelujah notes.

We must not overlook the fact that the promise is made to a particular class, "*them that love God.*" The ground must be assured, because of the possession of the character, certified to our personal consciousness by the Holy Spirit. Then we stand on "promise-ground," and may claim the promise in all its divine significance. And, claiming it fully, we shall have a restful mind, and a life full of joy and triumph in the Lord.



"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." II Tim. 4:2.

"How beauteous are their feet,
Who stand on Zion's hill,
Who bring salvation on their tongues,
And words of peace reveal!"

SERMON.

THE PHILOSOPHY OF OBEDIENCE.

BY REV. CHAS. W. L. CHRISTIEN.

[TEXT: "The law of his God is in his heart; none of his steps shall slide." Psalm 37: 31.]



WHEN God forgives the sinner at the Cross, He says, in effect, to him, "Go and sin no more, lest a worse thing come unto thee." In the divine inten-

tion the man is to live henceforth without falling into sin. So the question arises, What guarantee is there that the man will do this, and not go and heap up another mountain of sin like the one which the blood of Christ has washed away? In reply, we remark:

I.—A man can be saved from some sins without having any religion at all. The covetous man is saved from all the sins of prodigality, and the prodigal from all the sins of covetousness. The timid man is saved from the sins of ambition, and he who is active and restless, from the sins of sloth. Temperament will deliver a man from certain classes of sins, and one evil spirit will keep the door against the intrusion of others. But what God desires is, not that we should be saved from some sins, but from all.

So the point is—to quote a well-known writer: "What is that power, if such a power there be, that can lift a man clean out of all sin whatever?"

II.—There are some principles of action which will go a long way in restraining a man from sin, but which, taken by themselves, are not a sufficient guarantee that the man will be faithful.

There is self-interest. It is only uttering a truism to say that faithfulness to God on the part of the believer is loftiest self-interest. The fruits and flowers of endless good spring up along the whole pathway of faithfulness, while the way of backsliding grows more rough and gloomy every step, as it leads onward to outer darkness.

There is fear. I can never escape the consequences of sin. God has united sin and penalty, and no power in the universe can proclaim a divorce. If I am not faithful to Christ, who has saved me, there is only "a fearful looking for of fiery indignation which shall devour the adversaries."

There is reason. The enlightened judgment of the Christian says that there is nothing upon earth so absolutely reasonable as faithful obedience to the will of God. While every act of transgression is as great a folly as a crime, the highest exercise of any reasonable nature is shown in obedience to the divine commands.

And then there is conscience, with its sense of duty, the voice within which says, I ought to serve God at all costs and every risk.

But if we take either of these inward forces separately, or all of them together, they do not form a sufficient guarantee that the believer will not turn to the right hand or the left. Man can sin against his self-interest, and against his worst fears. He can go against every dictate of reason, and violate every command of conscience, until she grows weary and hoarse with vain protesting. As a matter of fact a man does not of

necessity yield himself to the control of these forces within. So we must look elsewhere for our guarantee.

III.—And we know that deeper down than self-interest, deeper than fear, deeper than reason, deeper than conscience, is what the Book calls “the heart” of a man, the affections. And it is in the sanctification of the affections that we find the power that leads to obedience. A man will always follow his affections. It may be either an upward or a downward path, but he will go if his heart is leading. So when a man is saved God puts a new affection into his heart, and just so far as this is on the throne will the life be one of consecration to God’s service. But what is this affection?

1. It is love to God Himself, to God as a Person, to God as Lawgiver and King. And this love will, of necessity, lead the believer to desire to please, to honor, and obey the Father.

2. It is also love to men. I can no more love God without loving my brother man than I can have one side of my hand without the other. And this love will not allow me to sin against my fellows. “Love worketh no ill to his neighbor, therefore love is the fulfilling of the law” between man and man.

3. It is love to goodness for its own sake. There is a natural affinity between Christian love and every form of moral and spiritual goodness. Goodness charms the heart that loves the Holy One.

4. And it is hatred to sin. Sin is the natural antipathy of sanctified affection as water is the natural antipathy of fire.

And thus with the affections purified the man is lifted above sin, finding obedience a joy to the spirit, even when it is a cross to the flesh.

IV.—Now God wishes that our love should be perfected. And in perfect love you have that holiness of heart that will show itself in a holy life. If my love is partial so will be my obedience. If my love is cold I shall move with leaden feet

to do the will divine. But when the love is entire the obedience will be constant. And the only guarantee of unwavering obedience is the possession of perfect love. But how glorious a guarantee it is! If a man will follow his affections when they go against his self-interest, his fears, his reason and his conscience, how much more will he follow them when they lead along the same path as conscience and reason, fear and self-interest point out. “The law of his God is in his heart; none of his steps shall slide.”

THE WATCHWORD.

MRS. PHOEBE PALMER.

(Sung in the Tuesday Meeting January 2, 1894, led by Mrs. Joseph F. Knapp.)

Come ! come anew ! nor linger here,
Begin again with holy cheer,
With high resolve ; all firm and true,
The heav’nward race again renew,

CHORUS.

Jesus alone ! be the watchword now,
Jesus ! Jesus ! Jesus ! Jesus alone !
Jesus alone ! Jesus ! Jesus ! Jesus !

Adieu ! Adieu ! to the fitful past !
Giving the whole—whole heart at last,
Away ! away the toys of earth !
Higher born purpose, now hath birth.—*Cho.*

Now ! Jesus only exalted be !
Jesus ! alone we live to Thee,
Yes ! all for Jesus ! o’er and o’er,
All, all for Jesus evermore.—*Cho.*

Name over all ! of holiest cheer,
Dearer with every passing year,
More sweet as days and hours take flight
Watchword of morning, noon, and night.—*Cho.*

And when our years on earth are o’er,
Safe landed on the eternal shore
Jesus o’er all Thy Name shall be
The watchword of eternity.—*Cho.*

THE reign of God in Christ’s own soul was the realization of the only kingdom He sought to find in the souls of men.—*Geikie.*

"THE LIFE-LINES."

"If God be for us, who can be against us?"—Rom. 8: 31.

*"Though hosts encamp around me,
Firm in the fight I stand;
What terror can confound me,
With God at my right hand?"*

Here is a great supposition, that "GOD BE FOR US." He is for those who trust and obey Him—for all such, high and low, rich and poor—and He manifests this graciously and powerfully.

"Who then can be against us." Put all the emphasis you choose on the first word of the interrogatory, "WHO?" The only answer is, NONE! The promise is, "NO WEAPON FORMED AGAINST THEE SHALL PROSPER."

STUDIES IN JOHN'S GOSPEL.

REV. WALLACE MACMULLEN.

THREE "MUSTS" OF CHAPTER III.



JOSEPH COOK, somewhere bids us note the force and number of spiritual axioms, as stated in the "cans" and "cannots" of the Gospel. We select for

our thoughts three absolute needs in the affairs of the Kingdom, as emphasized in the word "must," a word which was frequently on the lips of the world's greatest teacher, a word which here tersely summarizes the spiritual necessities, which exist in the nature of things.

I. "*Ye must be born anew*," v. 7. He who speaks these words, proclaims Himself, by their very utterance, to be even more than the divinely accredited teacher His questioner acknowledged Him to be. One may read here an unspoken claim for Himself, of pre-eminent life as well as of pre-eminent knowledge. He declares the needs of other men, not any needs of His own life. "Ye," not "we," "must be born." He is not to be classed with His pupil in point of need. His is the perfect life which needs no essential change and no addition. And the knowledge displayed is exhaustive. It is

a knowledge of an invisible kingdom, which has God for King and Heaven for capital—a knowledge of its nature and demands. It is the knowledge of the invisible human soul in its hopes, its errors, its needs. It will be the part of wisdom for every questioning soul, curious about the genius of that Kingdom, for citizenship in which it is destined by its own structure, anxious about its own condition and needs, to receive the dictum of such a speaker, even if it demolishes existing theories and fatally wounds foolish vanity. For this is the King Himself explaining the demands of His Kingdom; this is humanity's perfect representative, assuring the imperfect soul of its needs—needs which are clear to Him, by very reason of His own completeness. Such a speech from such a speaker has the force of a decree.

The force of this "must" comes from the nature of the Kingdom. It is not an unheard of thing that empires should require compliance with certain conditions from those seeking citizenship in them. Citizenship is a birthright, or a purchase by means of money, intelligence, residence or other qualification by the laws of human government. And he is a true citizen, who not merely enjoys the benefits of his government and swears allegiance to its laws, but who is permeated by its genius and is responsive to its needs. God's Kingdom is a domain, not merely controlled by His will, but filled with His life, and he is a true citizen thereof, who shares in that life, and whose obedience to the Kingdom's laws is spontaneous and not forced; vital and not perfunctory. "*Ye must be born anew*." The Kingdom demands it.

The required life is new, fresh, novel in contrast with the existing life in which it begins. It may not be always novel in its display, for it uses the old powers of expression, mental and moral, but it is novel in essence. Its morality may not seem more scrupulous than before, but it will surely be more vital. God's

life will inspire it, God's love will characterize it. This Divine life in the soul is perpetually new, fresh, vigorous, undaunted by sin's menace, unwearied by the Kingdom's work. It is full of promise, like a new book, unsoiled, with its enriching truth waiting; like a new day with its climbing sun; like a new year with its varied glories and multiplying opportunities.

It is from the Spirit in its beginning and in its continuance. God's life in the soul! "Partakers of the Divine nature!" How we dally with the truth, fearful of it, as though the burning glory held a threat and not a promise! How we weaken it by attempted explanation, making it figurative and not literal, thinking to save God from the dishonor that might be put upon Him by our daring presumption in claiming Kinship! Away with the scruples which declare the doubts of a stunned intellect, rather than the faith of a true reverence! Let us expect His life really and fully. Life from the Spirit! Then the life will be *holy*. That word "holy" which is most frequently used as descriptive of the Spirit, is suggestive of the holiness which is to be the prominent, never-absent characteristic of the Spirit's life in the soul. Then the life will be *loving*, for the Spirit, who is the abiding "Comforter," will surely breathe His own sweet, soothing, charitable sacrificing tempers through the soul.

Then the life will be *strong*. He who marshaled the chaotic materials of an unorganized universe, and who still animates the whole with His mighty life, will fill the trembling soul with "all power" to "do all things."

Shall we not remember that this new, holy, loving mighty life is the need of the Kingdom. It is not merely the condition of our entrance—it is the condition of the Kingdom's permanence and progress. Such a life is the demand the Kingdom makes of its every citizen, for the sake of its own integrity. The inter-

ests of the Kingdom and of its citizens are herein identical. This blessed life, not merely in its germ, but in its fulness, has in it at once the promise of the soul's welfare and the display of the Kingdom's glory. If we fail to secure this needful life, we are both destroyers of the soul and traitors to the Kingdom. We are not true interpreters of its genius if we are not seekers for the fulness of its life. The Kingdom will reach its final triumph when all its members are "filled with all the fulness of God." Are we delaying its victory?

(To be continued.)

BETTER ACQUAINTED WITH HIS WAYS.

As one walks with God, God becomes more and more communicative, and unfolds His plans and purposes more fully. There is a childhood state of submission to God, and a manhood state of fellowship with God. "What thou knowest not now, thou shalt know hereafter," are words which not only promise a complete revelation in glory; but include also a fuller revelation in grace. As there are things which we do not tell our children while they are small, so there are things which God tells us as we "grow up" unto Him our living head. Thus it is written, "the secret of the Lord is with them that fear Him, and He will show them His covenant." Thus, too, Jesus promised to manifest Himself unto believers as He would not unto the world, and to let them into some things in the future which they were not then able to bear.

Mystery is a preparation for revelation, and revelation is a preparation for succeeding mystery. The secrets of to-day are the buds of to-morrow's roses, and to-morrow's blossoms will scatter the seeds for another days' inquiries. Faith does to sight improve, and light is still fringed with night that we may walk by faith, and not by sight.

An intelligent Christianity is not necessarily the mastery of Theological science, or of Ecclesiastical policy, or of Evangelistic method; but rather one which by deep devotion and simple trust has won its way into the secret place of the most High, where midst the raptures of love we hear Him say, "Henceforth, I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you."

"THE LIFE-LINES."

"But to be spiritually minded is peace."—
Rom. 8: 6.

*"Thy presence, Lord, the place shall fill;
My heart shall be Thy throne;
The holy, just, and perfect will,
Shall in my flesh be done."*

The apostle in the verse presents a striking contrast: "For to be carnally minded is death; but to be spiritually minded is life and peace.

To be carnally minded is to be under the dominion of sin—this is death, SPIRITUALLY—to be spiritually minded is life and peace. To be spiritually minded, is to be delivered from the carnal mind, and to have the mind of Christ imparted—this is life and peace, spiritually.

JEHAZIEL.

BY REV. B. CARRADINE, D. D.



VAST army was gathered against the people of God in the days of Jehosaphat. The Bible says that "all Judah stood before the Lord with then little ones, their wives and their children." Human nature is the same in all ages. The forgotten God is quickly remembered in the time of danger and adversity. When Jacob hears that Esau is coming with a troop to meet him, the next thing we behold is the alarmed man engaged all night in prayer with God. So long as all things are going on well, men feel that they can get along without the Lord, but the instant that trouble rolls up like a dark thunder-cloud, and begins to mutter and flash and drop its bolts, the soul craves refuge and calls out for God.

It doesn't say how long Judah and the families of Judah had been neglecting the Temple. Doubtless they had not felt any pressing necessity to present themselves before. Moral obligations are not considered to be of a non-postponable character by the average inhabitant of the world, in the time of Jehosaphat or Grover Cleveland. "God does not

press me like my grocer," said a man in darkest ignorance of the laws of spiritual life. The favorite time with men for seeking God is the eleventh hour, the time of imminent peril, when the mind is distracted, and the moment when, with the death rattle in the throat, they feel the door of the body opening for the departing soul to beat its way through, while they can all but hear the clods of earth, dislodged at the edge of the grave by their stumbling feet, fall on their coffin lid.

Judah with wives and children are now seen standing before the Lord, just as people in the United States suddenly remember the house of God when yellow fever, cholera, or any natural calamity befalls them.

Judah appears for counsel. They, like all troubled people, went to hear God speak. What has He to say? What are His counsel and commands? Speak, Lord! are we not all before Thee?

The Scripture says very significantly to the mind of the writer: "Then upon Jehaziel came the spirit of the Lord in the midst of the congregation."

Why upon this man instead of others? Does God have favorites? Is He a respecter of persons?

This is no new scene in the Bible. Again and again we see Jehaziel under another name, receiving the mind of the Lord and communicating it to others. God speaks to Abraham and not to Lot. It is worthy of remembrance that while the two angels spake with Lot, the third who was Jehovah, talked only with Abraham. Again we see Him communing with Moses but not with Aaron. Christ takes three out of the twelve to see His transfiguration on the mountain; His resurrecting power in the death-chamber of the young damsel, and to be near Him in His awful agony in the garden. John sits next to Him at the last supper, and Peter has to ask the beloved disciple what the Saviour is saying.

The Church to-day is filled with people who have to ask others what God is doing, what He means in His Providence, and what is His will concerning them, and conclude it all with the request, "Pray for me."

Simon of Samaria revealed his spiritual distance from Christ and inferior place under Peter when he said, "Pray ye to the Lord for me that none of these things which ye have spoken come upon me."

Why should it be that on certain occasions Jehaziel, John, Peter and others are spokesmen, made so at the time by the Spirit, while the great crowd is silent. Why is it that in every congregation and every revival, some individual is singled out by the Lord and marked with a peculiar blessing, and becomes God's mouth-piece and channel of grace for others?

God singles out Jehaziel from all Judah to speak to and speak through. Does the reader believe this to have been a mere arbitrary act of heaven? God does not act that way.

What if the Lord, looking down from heaven into the hearts of men, takes note of the motives that bring them to wait on Him in the Temple or Church. The man who goes under some kind of compulsion is certainly not the same morally as he who comes through preference. Judah went up in selfish fear, desiring simply deliverance from a present danger, and received no personal message. The fact that Jehaziel touched the Lord, and was granted an interview, is proof in itself sufficient that he did not approach God like the rest; that he came in a different spirit, and stood before heaven in a different moral condition.

The explanation of the honor shown to Jehaziel, all through the ages and all the world round, in Churches, revivals, religious gatherings and spiritual crises and opportunities, is to be found somewhere. It is not an accident.

Some people think the heavenly fire and power falls as undesignedly and un-

discriminatingly as the lightning. It is very soothing to one's spiritual vanity to believe this when we are not distinguished by the heavenly consideration. It would be a wonderful confirmer of moral sloth if it were so.

But it is not so! The faithful God always descends upon faithfulness.

We have noticed that when a man who has workmen under him desires to send some one on a business errand, that he calls the man who stands nearest to him. The spiritual history of this world when written up will show that this is what God did all the time. When He spake it was to the man nearest to Him, and when He called on one to do anything for Him, He still addressed the highest man.

If we are asked who lives nearest to God, we would reply he that prays most. We refer not to the Catholic conception of prayer, nor to a prayer divorced from service. In fact, the praying we speak of qualifies and accounts for the constant use of the man in the service of God. Hence when God looks about for a man to speak to, speak through, and work through, He does not look on the street, or in Babel gatherings, but finds His workman on his knees, either in the depths of his soul, or in the silence of his closet.

There was a lame man to be healed one day, and there were twelve disciples from whom God was to draw His mouth-pieces and workers. Ten of them were passed by, and two selected for the miracle of grace. The explanation of this selection was not to be found in favoritism, but in the fact that Peter and John were the only two that went up that morning to the place of prayer.

We have been observing this fact for years. We have seen the Spirit take individuals and use them for the good of the meeting: and saw some wondering at what seemed irregularity or a peculiar lawlessness of operation in the realms of grace. But the longer the writer has

studied the matter the more settled is he in the belief that the Spirit, while a "free Spirit," yet works always according to holy laws and principles; never waywardly, never respecting persons, but always respecting character, and falling upon faithfulness.

The man whom He honors openly is the one who went into his room, shut the door, and prayed secretly.

Back of the sermon and testimony of power; back of the shining face, powerful influence and blessed achievement of grace, are hours of prolonged communion with God.

The man himself is not used in the same way unconditionally in the future. He is not used again simply because of a former nearness to God and a past triumph. Indeed, as we gather from Scripture and life, he may become less faithful, lose the ground he once held, and another man take his place. So it was that Saul yielded his spiritual position to David, and David in time grew careless and resigned the post of honor to Nathan.

The rule or law of Heaven is that God uses the man who stands nearest to Him

Who would not be Jehaziel, and who would not like to be Jehaziel all the time?

THE ROCK OF A THOUSAND SHIPWRECKS is struck by every believer who has become so far satisfied in a justified state, as to make no effort to be saved from inbred sin. For the inbred sin thus becomes actual sin, by disobedience, then presumption, then apostasy. Let me assume that my justification will result finally, in some way in my entire sanctification, and I shall make no effort to obtain it. I give up all anxiety about it, all earnest desire, all unceasing prayer that God will sanctify me wholly. Whereas, the conditions implied, when I obtained pardon, adoption and welcome into His Kingdom, were, that I would bring up by consecration, as far and as fast as the light sought by me, and made welcome to my heart, should increase. Without this I could never have been justified.

"THE LIFE-LINES."

"No man can serve two masters."

Matt. 6: 24.

"Creatures no more divide my choice;

I bid them all depart;

His name, His love, His gracious voice,

Have fixed my roving heart."

It is the voice of the Great Teacher that declares, "No man can serve two masters." It is authoritative. To attempt this, is to attempt impossibilities. And yet many are all the while trying the experiment. They close their ear to the voice of the ages, testifying against the folly and futility of such an effort. "One is your Master, even Christ." Yield yourselves to Him, to obey Him, to follow Him whithersoever He goeth, and life eternal will be the issue.

LEADINGS OF THE HOLY SPIRIT INTO THE TRUTH.

REV. CHARLES ROADS.

* II.—The Deeper View of Faith.

UNLESS saved in earliest childhood, and then kept in that faith by immediate and unremitting work for Christ, the ordinary Christian is perversely unbelieving toward God. We need simply to compare the ease with which he accepts the mere word of a fellow business man in daily affairs, with the distressing struggle he passes through to rest on the promise of God. If his future depends upon the president of a great railroad or of a bank, or upon the head of an immense factory he goes about singing, but with what trembling he announces, even in a religious meeting, that now he has no one to look to but God. If he is a Methodist preacher, approaching a change in his pastorate, it is common, but is it not shocking, to see how easy he feels when he trusts a certain committee and his presiding Elder, and how distressed when he has no one but the Lord to trust?

The extent and tangle of this spiritual twist away from God is too slightly appreciated. Hence nearly all Christian men proceed on the assumption that ordinary effort will bring to restful and conquering faith. The fact is that, in ninety-nine out of every hundred disciples, only the most heroic and strenuous exercise and development of faith, long-continued and never yielding, will produce a working amount of it. Under great spurring in a hot meeting there was a momentary saving faith, and the soul became regenerated and the child of God. The abounding joy of salvation kept that faith for a time, but it had reached its height by intense stimulus which was now withdrawn. Had there followed a habit of prolonged closet prayer, fasting, scripture study and meditation in persistent earnestness, there would never have come a slip from that early trust in God. What would not a forty days' fasting and prayer, all night communion with Christ, hours instead of minutes in prayer have accomplished, as it did for Moses and Elijah and Jesus? But no one, in most Churches, is spiritually keen enough to understand the situation, and the convert at the crucial point is tempted to doubt God's power and love, and yields. He begins to lean upon the material, "he can trust God much more easily when he has five dollars in his pocket." Then, slipping on, he joins the great multitude of average Church members, whose faith is that pitiful struggle desperately to hold on to less and less of the heritage of promises.

The Holy Spirit in the word leads us to understand that faith is an immense factor in Christian life and power. "Through faith—saved," "According to your faith be it unto you . . ." "This is the victory that overcometh the world, even your faith . . ." "These through faith subdued kingdoms, wrought righteousness, etc., etc." . . . "The shield of faith." Once get the significance of these and many similar utterances, and we shall

be impressed that here is the vital bond to Christ. He comes into our hearts by faith. He abides in us by faith. He grants the Holy Spirit to faith, and power according to it. What the arteries are to the heart faith is toward Christ. A current power toward us, an empty uplifted hand, the pipe from reservoir to fountain, it determines how much of Christ is to come to us.

We may be misled by Paul's comparison of faith with love and hope, in which love is the greatest, to minimize faith. The comparison is among Alpine, Himalayan loftiest peaks. If faith is a little lower than love, it is yet far above everything else. The three most sublime of Christian powers are here. Let us distinguish faith from the other two. Love is distributive, faith is receptive. Love is satisfied, faith is hungry; love offers service, faith cries for help; love leans on the bosom, faith clings to the feet. Faith puts us under the power of another as love never does, for we may love the vilest sinner and labor to save him, but never be dragged to his level. Our Christlike love for Him really renders us proof against contamination. But when we sincerely trust another we are in his power for good or evil and are sure to become like him. The philosophy of human influence is that it is exerted upon the heart of faith. We mold those who believe in us. Christ saves and transforms according to our faith, not simply by our love, though of course the interaction of faith and love renders only this general line of distinction clear.

What is the difference between faith and hope? Hope is a mighty inspiration, which ought surely to be revived among God's people. We have lived for a whole generation almost without hope in the Church. It has to do with to-morrow but faith with to-day. Faith seizes the *Now* of time and the *Here* of place. Hope is not less necessary to full Gospel triumph, but it is of the future. Your belief that Christ will some time grant

your Church a glorious revival is a power in your soul, but until the some time is held to be Now! it is hope, not faith.

Following once more the Spirit's guidance we learn that Jesus was pleased most highly by boldness of faith. He liked something unprecedented in sweep and claim. When the centurion excelled all the Israelites by his reliance upon Christ's omnipresent power Jesus spoke of it exultingly. When the Syrophenician woman, undismayed by frowning disciples and silent Lord, became heroic in her urgency, how He delighted to give her *carte blanche* to His healing power. To the familiar "whosoever will" let us not forget that He adds the "whatsoever he will." The whatsoever including all desirable things as fully as the whosoever includes all needy men. We believe that the Spirit leads back and under the glorious promises to the love and power of Jesus, which will give eternal rest and courage. Out of this Divine love and power have the promises come, but language fails to tell the love and power, so that we are led with Paul to that love of Christ whose height and depth and length and breadth the saints can comprehend, but which passeth knowledge, and to His power, "able to do exceeding abundantly above all that we ask or think."

Complete consecration is often said to be an essential preliminary to great faith. And so it is, but just as one degree of faith is a step to a loftier. Full consecration is itself an act of faith. It is a sublime faith in the Providence of God, in the power, wisdom, and love of the Saviour, and the consecrating faith then leaps to become the conquering faith, putting the world under its feet.

The deeper faith is a faith in God, not a faith in one's own faith. It is not concerned to measure itself or to account itself as little or great. It rapturously and in utter self-forgetfulness surveys the infinite God! What if it be a mere

grain, small as mustard seed, it is "a little faith in the great God!" The connection of spiritual life with Christ is felt to be complete, and power, light, and inspiring messages come thrillingly down. Faith in our faith is trusting in self in a more subtle way, which a clearer vision corrects, so that though we self-examine motives, our actions, and our general character, we look past our faith, and for its life we study Christ. "Look unto Him and be ye saved, all the ends of the earth."

OUR KING.

Worship thou Him.—Psa. 45: 11.

O Saviour, precious Saviour,
Whom yet unseen we love;
O Name of might and favor,
All other names above!
We worship Thee, we bless Thee,
To Thee alone we sing;
We praise Thee, and confess Thee,
Our holy Lord and King!

In Thee all fulness dwelleth,
All grace and power divine;
The glory that excelleth
O Son of God, is Thine;
We worship Thee, we bless Thee,
To Thee alone we sing;
We praise Thee, and confess Thee,
Our gracious Lord and King!

O, grand the consummation
Of this our song above,
In endless adoration,
And everlasting love!
Then shall we praise and bless Thee,
Where perfect praises ring,
And evermore confess Thee
Our Saviour and our King!

Frances Ridley Havergal.

OUR ENEMIES.—*Treatment.* "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head."—Rom. xii. 20.

The word refers to the tender and cheerful feeding of their young by parent birds, or of children by kind nurses. "Feed him," says Wesley, "with your own hand; if it be needful, even put bread into his mouth." *Heap coals of fire upon his head*,—that part which is most sensible.

"THE LIFE-LINES."

"Behold, God is my salvation."

Isa. 12: 2.

*"Come, O my God, Thyself reveal,
Fill all this mighty void;
Thou only canst my spirit fill;
Come, O my God, my God!"*

"Behold, God is my salvation." Not a blessing, or even "THE blessing" not purity or peace or joy—GOD is my salvation. A divine person revealed in me—God the Holy Ghost, revealing God the Father and the Son—THAT is the "salvation," in the fulness of New Testament revelation. IS HE your salvation, NOW, consciously?

A PERSONAL TESTIMONY.

REV. ISAAC NAYLOR (*Evangelist.*)

HIS CONVERSION.

I WANT you to understand that my conversion was real. After long years of my youthful life spent in sin, the Holy Ghost brought me to a standstill. It took place at Yarmouth, Norfolk, on the east coast of England. I was spending my summer vacation there, and while wandering one night to an open air dance, I heard a group of strangers singing.

"Will you meet me at the fountain,
Shall I clasp your friendly hand?"

As I approached nearer the singing sounded more sweetly, and as this hymn was a great favorite of mine, I was very much moved by it. When I reached the group of people I found the young men were some of Mr. Spurgeon's students, who were spending their holiday at this resort, and instead of devoting their evenings to frolic, fun and folly, they would stand at the end of the Jetty pier and preach the gospel to those who would listen. As they proceeded with the hymn I stood there transfixed to the very sands, feeling the supernatural hand of the Almighty upon my shoulder. I looked across the broad expanse of water, whose solemn billows dashed in tumultuous

confusion upon the shingle, and while the people sang about "the fountain bright and fair," the whole tenor of my thoughts were changed, from the ridiculous and foolish to the profound and divine. The spirit of conviction like a lightning flash darted into my heart. I thought of the prayers of my dear grandmother with whom I was trained, and whose life was one of spotless purity and sanctified dignity. I thought of the tears, I thought of the counsels, I thought of my life of waywardness, of frivolous folly, I thought of the shallow, empty pleasures, for which I vainly hunted. I thought of a life all wasted in sin, I thought of broken promises, of smashed resolutions, of unfulfilled vows, of neglected privileges, of murdered opportunities, of wasted time, of trampled blood, of slighted mercy, and an insulted Christ. And as the wild billows lent solemnity to my serious thoughts, and as I looked still more staringly across the broad waste of water, and as the people in pathetic strains continued their song about the fountain, I thought about the future. I thought of my loved ones who were already standing round the brink of the immortal fountain, watching its sunlit silvery sprays. I thought of the music of the silvery stream, and of the songs that the blood-washed sing, and then methought, and in undertones said, "Ah, Isaac, thou art on the wrong track, the path on which thou art marching will surely lead thee to hell." The fountains of my heart broke up, the floodgates of my head were lifted, and I vainly attempted to beat back the tears that were forcing themselves from my eyes. Wrapped in these contemplations I forgot the dance, my pleasures seemed to burst before my eyes like empty hollow bubbles. The world which I had so much loved now looked like a painted toy. I listened through that whole evening to the songs and the speaking, and left for my hotel with a heart full of wretchedness and remorse. Through

the long dreary night I prayed to God for the pardon of my sins, but the clouds above seemed to grow darker, and the mist around me became more dense. The fight for freedom was severe, and amid tears, groans and sighs, I fell asleep. The next day I wandered about like one in a terrible nightmare, longing for the evening meeting to come, where I hoped to get light. It came and went and I was no nearer salvation.

The next day was one of great misery. I became more desperate about my soul, the wretchedness deepening so much, making me feel almost suicidal.

The third night I repaired to the open air meeting, and there heard salvation in all its simplicity laid down. The preacher insisted upon an uncompromising surrender of all our sins. He told us candidly that we could not serve God with one hand and the devil with the other, that Christ could not compromise with Satan, or fly a flag of truce to evil, but that He demanded a complete surrender of self and sin to God, that we must go through the strait gate, a gate so strait that it was impossible to sneak any of our sins through with us. Then he went on to show that after this surrender was made, we should take Christ by a naked faith, as our Saviour.

The questions which revolved in my mind were, "Can I give up the dance, the theatre, the cards, evil companions, and the rest of my numberless sinful follies?" My sad heart soon responded, "Yea, Lord, I can and will give up all these for Thee." I felt I must pray, and seeing a boat turned upside down on the sands about fifteen or twenty yards from the promenade, on which were walking thousands of people, and making a hole under the boat in the sand sufficiently large for me to get underneath I crept into it, and with clasped hands and uplifted heart sought for mercy. I made the surrender, stepped out on God's promise, and took salvation by faith. Then the burden from my heart rolled

away, the chains fell off, and into my soul streamed a beam of sunlight direct from the smiling countenance of Jesus, and clapping my hands, I shouted for joy. Creeping from underneath, from my marine "mourner's bench," I went to the group of people and shook hands with the preacher of the night, thanking him for his message. We both glorified God, with shouts of praise.

Now there was no doubt about my conversion, it was as clear as the noon-day sun. Old things passed away, and behold all things became new, and by a strictly righteous life, and by an inward loving consciousness in my heart, this fact was demonstrated.

This is the story of my conversion. As to how I became fully sanctified you shall know next month, as both these priceless gifts were clear, distinct and separate.

LOVE FOR CHRIST.

My gracious Redeemer I love,
His praises aloud I'll proclaim :
And join with the armies above,
To shout His adorable name.

To gaze on His glories divine
Shall be my eternal employ ;
To see them incessantly shine,
My boundless, ineffable joy.

He freely redeemed with His blood,
My soul from the confines of hell,
To live on the smiles of my God,
And in His bright presence to dwell.

To shine with the angels in light,
With saints and with seraphs to sing,
To view, with eternal delight,
My Jesus, my Saviour my King."
—Sel.

THE real barriers to grace are not in our circumstances, although these may be unfavorable, but in ourselves. "Ye will not come unto me," is as true now as when the Saviour uttered the words.

"THE LIFE-LINES."

"Who redeemeth thy life from destruction.—Psa. 103: 4.

*"God of my life whose gracious power,
Through varied deaths my soul hath led,
Or turned aside the fatal hour,
Or lifted up my sinking head."*

To redeem is to buy back, to ransom. How often is our life thus ransomed! We are exposed to unseen perils, to a thousand destructive agencies. Many a time that gracious divine hand snatches us from the verge of the precipice.

EMINENT CHRISTIAN LIVES.

BY REV. GEORGE S. BISHOP, D.D.

SARAH: MRS. JONATHAN EDWARDS.



SANCTIFICATION may be taken in a broader or in a more limited sense.

In the broader sense of the word, Sanctification includes

1. Separation. 2. Cleansing. 3. A new life. Every believer has these; he is separated unto God by faith—he is cleansed by the washing of the Blood of Jesus—he is born again and indwelt of the Holy Ghost. In this broader sense of the word, Sanctification is therefore the same as salvation. Every believer is, from the instant of trusting in Christ, saved.

But there is another, more limited sense of the word, in which the question is raised—"Now that I *am* saved, what shall I do with this my saved life? Is there nothing better for me, nothing richer, fuller, than the commonplace experience of ordinary Christians? Is there no difference, for example, between Martha and Mary—between Obadiah and Elijah—between Abraham and Lot—between Paul, caught up into the third heaven, and Onesimus, the run-away slave."

There is a difference—real, palpable to others and conscious to the subject

himself. There is an answer, plain, direct, affirmative to this question. There is a contrast between the "Upper room" where I am praying for power, and Pentecost when power has come down from on high.

There is a difference between being in the lower story of the Ark—down near the keel, aswim with reptiles and with creeping things, in the bilgewater of worldliness, and being in the upper story under the "window" and filled with sunshine—the light and the joy and the glory of God.

In other words, there are lives which are saved, but so as by fire—which occupy themselves with wood and hay and stubble; and there are other lives which, on the same foundation, build up gold and silver, precious stones—which rejoice in hope of the glory of God, and abound in all the *riches* of a full assurance.

There is a half-life, a maimed life, an uncompleted life like the thin rim of the crescent, and there is a life, bright circled—rounded to the large effulgence of the full and silver moon.

Not a life of sinlessness—and yet a life which does not harbor conscious, wilful acts of sin. A life confessing sin, yet dead to nature, and consciously abiding in God. A life in which God comes down into the soul—which is fellowship, joyous and uninterrupted communion—transcendent, rapturous at times, as if lost in the glory of God.

I know that there is such a thing as this. I know it from the trance of Peter. I know it from Ezekiel's "Heavens opened." I know it from the rapture of St. Paul. I know it from the swoon of Daniel and the Patmos revelations of John.

I know it from the promise of our Saviour, "Said I not unto thee, that if thou wouldst believe thou shouldst see the glory of God?" I know it from His word to Christianity grown luke-warm—to self complacent Laodicea, "If any

man open the door, I will come in to him and sup with him and he with Me." I know it from the mighty rushing wind of Pentecost and cloven tongues of fire.

Miss Sarah Pierrepont was born in New Haven on the 9th day of January, 1710. Her father, the Rev. James Pierrepont, was one of the principal founders of Yale College; well known in all the Churches of New England for his distinguished talents and his ardent piety.

The little Sarah grew up in circumstances of wealth and refinement, enjoying all the culture of a circle which combined the excellencies of the European, with the elasticity and freshness of Colonial life.

From her earliest years she wore the charm of lovely holiness. Even at five years of age she exhibited to a wonderful degree the life and the power of religion, and afterward confirmed the hopes of all her friends by the uniform and increasing excellence of her character. So she grew up, and, having passed her seventeenth year, was united in marriage to that greatest of American divines, the Rev. Jonathan Edwards. She was at that time a young lady of surpassing beauty—her mind of a superior order and her feelings so warm and animated that they might have been regarded as enthusiastic, had they not been under the control of maiden modesty and rare discretion. I speak of this last feature in the character of Mrs. Edwards, to show that she was anything but a prim and cold blooded Puritan.

The care of a great parish like that of Northampton, then as now a most considerable center in New England, was a severe test of the real qualities of a young girl not out of her teens, but trusting firmly on the arm of God, she bore it nobly. Of the household of her husband—always an intense student—she took the entire superintendence. It is said that he knew nothing of what came into or went out of the house; that he did not even know his own cows. On

his celestial observatory he remained fixed, undisturbed.

The life was no doubt a great discipline for one so young, but she early learned, like Madam Guyon, the prayer of silence—of *recollection*—i. e. to see God in all things and carry all things to God.

Fixed at the centre, resting in the will of God, no disturbance at the circumference of such a life could unhinge it—more and more it withdrew into God and sank into God.

A few years after her marriage, in 1734, began the first of those tremendous revivals, which, under her husband's preaching, shook not only her own town, but all the Connecticut Valley, including the western part of New England. At that time the soul of Mrs. Edwards was so lifted as to affect all her bodily powers. For years succeeding, the heavenly delights and unspeakable joys of her soul were such that nature would often sink beneath the weight of the Divine disclosures—her strength would be so taken away that she would fall as if in a swoon, her hands clenched and her flesh cold, and yet all her senses in their perfect exercise—her spirit swimming, as it were, upon a sea of blessedness, and ever and anon her soul so filled with a kind of omnipotent joy as to cause her to spring from the bed or the chair where she was, up into the air, as if drawn bodily toward God and heaven.

In the summer of 1741, after a new and more perfect dedication of herself to God, with greater fervency than ever, her views of the glory of God and of the excellency of Christ became still more clear and transporting, and in the following winter, after a similar but more entire resignation of herself and acceptance of God as the only portion and happiness of her soul, God shed upon her a degree of spiritual light and joy which seemed to be indeed a participation beforehand of the realities of heaven.

"The night of Tuesday, January 28th," she says, "was the sweetest night of my

life—I never before, for so long a time together, enjoyed so much of the light and rest and sweetness of heaven in my soul, but without the least agitation of my body during the whole time. The greater part of the night I lay awake, sometimes asleep and sometimes between sleeping and waking. But all night, I continued in a constant, clear and lively sense of the heavenly sweetness of Christ's excellent, transcendent love—of His nearness to me and my dearness to Him, with an inexpressibly sweet calmness of soul in an entire rest in Him. I seemed to myself to perceive a glow of Divine love come down from the heart of Christ in heaven into my heart, in a constant stream, like a stream or pencil of sweet light. At the same time my heart and soul all flowed out in love to Christ; so that there seemed to be a constant flowing and reflowing of heavenly and Divine love from Christ's heart into mine, and I appeared to myself to float or swim in these bright sweet beams of the love of Christ, like the motes swimming in the beams of the sun, or the streams of light which come in at the window. My soul remained in a kind of heavenly elysium. So far as I am capable of making a comparison, I think that what I felt each minute during the continuance of the whole time, was worth more than all the outward comfort and pleasure which I had enjoyed in my whole life put together. It was a pure delight which fed and satisfied the soul. It was pleasure without the sting of any interruption. It was a sweetness which my soul was lost in. It seemed to all that my feeble frame could sustain of that fulness of joy, which is felt by those who behold the face of Christ and share His love in the heavenly world. There was but little difference whether I was asleep or awake, so deep was the impression on my soul, but if there was any difference the sweetness was greatest and most uninterrupted while I was sleeping. I knew," she adds, "that the foretaste of glory, which

I then had in my soul, came from God, and that I should certainly go to Him, and should, as it were, drop into the Divine Being and be swallowed up in God."

Four things remain to be said about this experience :

1. It is a fact historic; well known at the time, and which has not been called into question for one hundred and fifty years.

2. It is attested and endorsed by Edwards himself, one of the calmest and coolest thinkers, who ever lived and who says: "If these things are enthusiasm and the offspring of a distempered brain, let my brain be forevermore possessed of that happy distemper; and what notions shall we have of religion if these things be not true religion?"

3. This experience lay at the base of that great religious upheaval and awakening of the last century, which affects this country yet. It was not more Edwards' sanctified brain than it was his wife's holy heart that promoted it. Sarah was the soul of his work.

4. It was a tremendous power and flow for conviction and conversion all around her. And that is what we want—Not pumped up *energy*, but life unconscious, spontaneous.

"CANNOT I GET ALONG WITHOUT THE DEFINITE EXPERIENCE OF HOLINESS?"—Would you like to do so? Then it is reasonable and safe for you to doubt your present justification, for one of the best evidences of your genuine conversion, and that you are yet in a justified state, is, that you are hungry for that holiness without which you cannot see the Lord. Your continuance in a state of justification implies obedience in intention, at least, to all the requirements of the revealed word, such as the conditions of progress: "Grow in grace," and the law of purity; "Be ye holy," and the supreme dominion of love in your heart, 'Thou shalt love the Lord, thy God, with all, thine heart, mind, soul, strength;' and the law governing Divine fellowship as recorded. John 14: 23.



"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him."—Gen. 18: 19.

"Lord, let us in our homes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

HOME CIRCLE CONVERSATIONS.

BY REV. G. F. OLIVER.

1. *What is a fitting Bible Motto for the New Year?*

LET US AGREE UPON THIS ONE:

"Forgetting those things which are behind."

—Philippians 3: 13.

GOD never designed his saints to go to heaven backwards—His lights are before us. The past is shadowy—It is a source of care and annoyance. Satan uses our past failures and frailties as material to snare our feet to-day. We must be unburdened of last year, if we shall make the most of this. It should furnish neither snares for our feet nor standards of experience for to-day. Old experiences with old sorrows are to be forgotten. Not that we may lose their teachings. We may carry the relics of memory, if only the real estate of care and chattels of sin be forsaken. Regret must turn to contentment, and remorse to praise.

Do you ask how? Not by human struggle" o wer divine must do the deed. Memory may last; but Jesus is able to extract the sting of past losses and sins. He can give us rest from the drawings of yesterday, as Caleb and Joshua were delivered from all hankerings for Egypt. Let us look for imported grapes. The miracle of full salvation will spoil discontent and hallow every tear. The Holy Ghost will enamor the humble soul

with visions of better, richer standards of living. He binds up the broken heart. He sets at liberty them that are bruised.

2. *What type of religious life is best suited to our firesides?*

The joyous, of course. Not the frivolous, but the seriously cheerful—"The joy of the Lord is your strength." Animal glee, social jollity, mental pleasures—all these natural cisterns are poor substitutes for the wells of salvation, from which we may draw with joy evermore. If the well needs cleaning, because tainted or murky with the deposits of carnality; or if the pump of prayer or the bucket of faith is out of order, the remedy is apparent. The joy of the Lord will sweeten every home blessing. God will sugar every cup. He presses to our lips. The fruits of the Spirit are love, joy, peace! We need this dessert at every meal. Place a fruit-basket in every room. This is a blessed substitute for all abnormal stimulants. No more resorting to strong drink or the "king's meat," when the life-giving tonic of holiness is at hand. This divine joy is to remain in us even in sorrow. It buries yesterday, fills to-day with sunshine, and drives fear from to-morrow. Ask and receive that your joy may be full.

"My God the spring of all my joys,
The source of my delights,
The glory of my brightest days,
And comfort of my nights."

CHILDLIKE CHILDHOOD.—Is your child, like the child, Jesus, as it grows, waxing strong in spirit, filled with wisdom; and the grace of God upon him? (Luke 2: 40). Happy parents! Choice child!

May he be in "in Christ's stead" to many, many saved souls! May he indeed increase in wisdom, and stature, and age, and in favor with God and man! (verse 52). May he indeed have that singular understanding of his relations to his parents, and to his heavenly Father! May your most tender solicitude never for one moment dissipate his mind, distract his spirit, draw his attention or divert his life from the paramount claims of his heavenly Father's business! (verse 49). Being filled with heavenly wisdom and with the promised aid of the Holy Spirit you may secure these results. And a household thus united in the service of Christ in indeed blessed—it is in fact a miniature heaven.

LESSON FOOD.

I. JANUARY 7.—THE FIRST ADAM. Gen. 1: 26-31.—Man was created God-like, and could be trusted with “dominion.” Sin cost him his crown. In Christ, paradise is regained, and “all things are yours” again. He remakes us “kings.” “Christ formed within” is Adamic relationship restored, though not Adamic perfection. Primitive peace and privilege. . . . The meek “shall inherit the earth.” Christian holiness, like Adamic purity, leaves us in close contact with fish, fowl and cattle, not for abuse but for use. A shepherd or scientist may be holy. In the world but not of it. . . . “Male and female created he them.” The family was God’s first thought. Home is a throne. If man is king, woman is queen. Primitive love makes joint empire possible and prosperity sure. . . . Study God’s perfect provision for all his creatures. Grace analogous to nature. Faith’s eye-glass beholds “everything” as good.

II. JANUARY 14. ADAM’S SIN AND GOD’S GRACE. Gen. 3: 1-15.—Satan is a real foe. To be shunned not trifled with. The first temptation was to discontent (v. 1); the second to ambition (v. 5.); the third to physical pleasure, (v. 6.); these are the hall-ways into the soul. Guard nature’s weak point. . . . Satan and sin are very deceitful. If the “carnal mind is enmity,” we should be rid of it, as a safety-guard in temptation. It is the marsh where the serpent hides. . . . God’s voice in the garden, his call to Adam, his searchings, are climaxed by his promise of a Saviour who shall “bruise” the serpent. Sin brings guilt, shame, excuses, curses; Christ brings reproof and also hope. Praise his name!

III. JANUARY 21.—CAIN AND ABEL. Gen. 4: 3-13.—Abel’s offering was seasoned with faith. Cain’s was spoiled by selfishness. Abel was a saint, Cain a formalist (See Heb. 11: 4). . . . Murder is anger unrestrained. Envy is a sleeping viper. Both may lurk in the heart of a religious but unholy soul. . . . I am guilty of blood if I neglect, as if I hate, my brother. Soul saving or soul murder are solemn alternatives. . . . God champions the cause of the persecuted. “Blessed are ye” when the Lord takes your case in hand!

IV. JANUARY 28.—GOD’S COVENANT WITH NOAH. Gen. 9: 8-17.—Noah’s antecedents show why he was honored, trusted and blessed. He “walked with God” (Ch. 6: 9). He learned God’s secrets and executed his plans. God’s covenant was a partnership. No fear of bankruptcy. Such a saint insures blessings to his children (v. 9), yea, even to the beasts and birds. . . . Jesus is the miraculous Bow of promise, the image of the Father’s glory, attested, real, tangible that we may look, hope, trust,

OBJECT LESSON FOR THE CHILDREN.

Dear Young Folks.—A happy new year! I greet you with joy. If you will follow my pen, we shall soon learn to know and perhaps love each other.

Let us take this for a January text: “Ye are the light of the world.” The object text is a candle which I hold in my hand. This candle was made to shine, and so are you. Sin means darkness, love means light. The candle is a frail little object made of wax, but it will shine a great way off in a dark night. The better the material the brighter the light. Knowledge and good tempers, with steady habits for a wick, will make good stuff for lighting. But my little candle, though red as a ribbon will do no good as a light, unless set aflame with my touch of fire. O, yes, it might serve as an ornament in a bright room; but though decorated with ribbons and colors it would be of little use as a candle. A painted stick, a canary, a monkey would be more welcome as a gift. The candle was made to *shine*. So are you. But you must first be lighted. Jesus saves. “The Lord will light my candle.” He will shine by touching us first by His Spirit. Goodness which Christ gives will brighten our homes, and cheer many paths.

As lights we are to shine not only on Sunday; we are to be every-day shiners, in parlor or kitchen, in cellar or garret, at school, at play—never ashamed to pray nor afraid to be called a Christian. No day should pass this year without our doing something to please Jesus, and make some friend or stranger happy.

No man will light a candle and place it under cover. Turn a glass can over my little candle. It will soon smother to darkness for want of air. So you will soon grow dim and die, without prayer and open service. And every candle should have a candlestick. “The seven Churches are the golden candlesticks.” God wants us as Church lights. Beware of dross. Keep bright and pure. Satan’s snuffers and scoffers’ snubs may dishearten, but Christ will re-trim your light, and “thus shall you glorify your father in heaven. They that turn many to righteousness shall shine as the stars forever and ever.”

SEARCH STRINGS.

1. Name the four men mentioned in our lessons this month. Name four things they are noted for.
2. Which do you like best and why?
3. Learn to speak or write a sentence about (1) the creation; (2) the serpent; (3) the first woman; (4) the ark; (5) the rainbow.



"Blessed are they that dwell in thy house, they will be still praising thee." Isa. 84: 4.

"While in Thy house we kneel,
With trust and holy fear,
Thy mercy and Thy truth reveal,
And lend a gracious ear."

A PASTOR'S WEEK-NIGHT TALK.

REV. ENOCH STUBBS.

ADDRESS ON THE INWARD LIFE.

ALL the beauty of bright spring and glowing autumn results from life. Nothing else will produce it. This is true of spiritual beauty also. God proposes to make a blooming paradise in the heart of man. He did so in the beginning; and, although man's nature has become a spiritual desert, He can do so still. But this can only be effected by *life*. That life has been provided, however, for it was brought to earth in the throbbing heart of the babe of Bethlehem. That heart has been pierced on the cross, and the life from within now flows into the soul of every believer. Are you a believer? Then the life of God is in you.

Now, this divine life must produce in us a divine experience and character,—love, gentleness, goodness, purity. And, if unimpeded, it will do so naturally and easily; for this is true of all life, unless there is some hindering cause. It is the experience of the Christian, however, that "evil is present." Jealousy, uncharitableness, selfishness and anger, seem ever ready to spring up; perceiving which, he weeps, prays, and trembles, trying again and again to soar above them; but they are there, veritable "roots of bitterness."

What does this mean? Was he not converted? Is he not justified and regenerated? But if regenerated, why do these things exist? If the life of God is in his soul, how can this be his experience? Shall he conclude that he has not "passed from death unto life?" This would be a mistake indeed. Recall his experience at the altar of penitence—He

sorrowed for sin with all his heart, and forsook it utterly. This was as evident to others as to himself. He remembers too the great joy that came into his heart and beamed upon his countenance; while in character he became kind, loving, forgiving, and was recognized everywhere as a "new creature." Evidently he *was* converted, and still feels the life of God in his soul. But how then shall he account for this presence of evil propension, which, though not voluntary, is there, and ever ready to spring up for spiritual mischief, and requiring constant vigilance and repression?

It is because the divine life has been deposited in a heart in which there exists already an antagonistic life and power, with which it must contend, and by which, according to its strength, it will be hindered in the full ripening of its natural fruit.

Thus two opposing lives co-exist. Paul calls them "the flesh and the spirit," and declares them to be "contrary the one to the other." Is it not evidently impossible, to realize the highest conception of the Christian life, while this hindering cause remains—the flesh that lusteth against the spirit?

Now, must this battle continue, as some teach, and end only in death? We answer no. The divine life comes in sufficient at the beginning to be the dominant power, and to give victory from the first, and in spite of the protests of this carnal nature. Let the divine life be properly guarded by watchfulness and prayer; let the will be with it every time; let that life be nurtured by the divine word and the means of grace, and it will continue to be the dominant power, growing stronger and stronger, until, before it, the opposing nature shall be cast out, and the castle of the heart be held without a rival. The sweet will of God shall rule in every thing. Satan shall come, as Jesus said, "and find nothing in me." His temptations shall find nothing upon which to kindle, and the result must be a paradise of peace in the soul,—an experience blooming like the rose.

By virtue of the original dominancy of the divine life in the converted heart; a life of practical holiness is possible from the beginning; although, from the presence of the carnal life, there may still be unrest within,—“peace with God through our Lord Jesus Christ,” while a war is going on with this inward foe. But this foe within, so dangerous as an ally of

the foe without, can be expelled. This done, religion is made easy. For the very "peace of Christ" reigns in the soul.

Too many tolerate the foe within them. Unfortunately, they do not believe he can be cast out, and they spend their lives wrestling with him, barely holding the mastery, and thus their Christian life is more of a struggle than a triumph. They are like the traveler upon an English railway, who found himself alone with a maniac that sought to throw him from the car. The journey, instead of being a delightful ride to his intended destination, was spent in a terrible and doubtful struggle with the madman, relief coming only when the train stopped at the journey's end. How different the journey would have been, had the maniac been early ejected. Are you such a traveler, having, though on the right road, such a dangerous companion? Cast him out, cast him out, or, rather, get the mighty Saviour to cast him out, and do it now.

Singing—

"Come, O my God, the promise seal,
This mountain, sin, remove;
Now in my waiting soul reveal
The virtue of Thy love.

I want Thy life, Thy purity,
Thy righteousness brought in;
I ask, desire, and trust in Thee
To be redeemed from sin."

This is the outbreathing of a soul deeply convinced of inbred sin, and longing for its removal. It takes the form of prayer, earnest prayer, to God, who is the only source of help. He alone can level the mountain, make the rough places plain, and in the waiting soul reveal the virtue of His love.

The prayer is very specific in its terms as we see in the second verse. The life, purity, and righteousness divine are sought. And not only is it prayer, but there is connected with it faith, trust that it will be answered, and the soul be fully redeemed from sin. If you go to the throne of grace, beloved, with the same ardor and trust, you will receive the promised grace.

What is needed is to bring to a decisive point—to get a *now* in our prayer. "The day of the Lord is near in the valley of decision." Why not *now* then make the surrender and claim the promise of entire cleansing from sin? "Behold now is the accepted time; behold now is the day of salvation." Let us be wise to know our gracious day.

"Careful, without care I am,
Nor feel my happy toil,
Kept in peace by Jesus name,
Supported by His smile;
Joyful thus my faith to show,
I find His service my reward;
Every work I do below,
I do it to the Lord."

Mr. Wesley in these lines describes a very happy state of Christian experience. Careful, and yet without care or anxiety—happy in toil, and hardly feeling it—kept in peace by Jesus name, supported by His smile. His service carrying with it its own reward—every work done below unto the Lord. This is certainly a beautiful New Testament experience. Do you realize it, beloved?

A SERVICE OF GLADNESS.—The Psalmist says:

"The righteous shall be glad in the Lord, and shall trust Him; and all the upright in heart shall glory."

To be glad in the Lord it is necessary to know Him, to apprehend His glorious character, and to get near to Him. The more we know of Him, of His character and works, the more shall we be glad in Him, and shall trust in Him, and glory in Him.

The devout and excellent Rutherford says: "The saints have a sweet life between them and Christ. There is such sweet solace of love between them and Him, when He feedeth among the lilies, and cometh into His garden, and maketh a feast of honeycombs and drinketh his wine and his milk, and crieth, "Eat, O friends! drink, yea, drink abundantly, O well-beloved!" One hour of this labor is worth a shipful of the world's drunken and muddy joy; nay, even the gate of heaven is the sunny side of the brae, and the very garden of the world."

We may well conclude our "Chapel Service," making melody in our hearts, if not with our voices on these stanzas:

"How firm a foundation ye saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say, than to you He hath said,
To you, who for refuge to Jesus have fled?"

Fear not, I am with thee, O be not dismayed,
For I am thy God, I will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my gracious, omnipotent hand."

May the God of all grace bless the Chapel Service especially to those who may be numbered with the SHUT-IN'S.



"Likewise greet the church that is in their house."—Rom. 16: 5.

"Their works of piety and love,
Performed through Christ, their Lord,
Forever registered above,
Shall meet a sure reward."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

MRS. PALMER was able to be present and led the meeting.

The meeting was opened with the singing of the doxology, "*Praise God*," which was followed by Chas. Wesley's hymn, found on page 945 of the Hymnal, and for which Mrs. Palmer said, as she read the words impressively, she had long had great admiration. They begin with the line

"Come, let use in the grace divine."

Brother Hughes rose and read a number of requests for prayer, from sympathizing ones and their afflicted friends in different parts of the country, in behalf of themselves or of those dear to them, who were away from God, or suffering from bodily affliction, and desired to be restored to strength and health. Several persons also rose to say, that the prayers requested by them previously in the meeting had been answered and bestowed.

Sister Palmer said, I want to pray to-day, and I want all to join me in my prayer, and I say to you, receive the Holy Ghost when He comes to you. If He is not received, whose fault is it? Who is responsible? The definite petition I want to present is, that, if there is anything in any of us to prevent the Holy Spirit's definite leading and teaching, that it be removed. The question to be answered is—do we believe? We must certainly believe in God and come to terms. We pray God to reveal any hindrances that may be in the way. He gives us, and will ever continue to give us, a power, *will* and do.

At the request of Mrs. Palmer, prayer was offered by Mrs. Tichenor, of Mt. Vernon.

This was followed by the singing of a new song, called "The Watchword;" the words by Mrs. Phoebe Palmer, and the music very recently composed by Mrs. Knapp. The verse continued Mrs. Palmer, read a lesson from her text-book, "*Morning Light*," with the captain "Sing a new song." What is there new? What could your Redeemer say more than He has said to you? Could He more than shed His blood? We are to declare our faith and our belief; we are to sing aloud; to make a joyful noise unto the God of Jacob. It is a new song put into my mouth—new every day. He is my rock, and my salvation, and [strong tower, as saith the Psalmist.

God desires us to be happy, and He has said so again and again. Paul thanked God and took courage. It is made possible for us to rejoice in the Lord. Our salvation is nearer than when we first believed. Let us put on the armor, and press on. Let us speak out—let us shout aloud, and in unison. I would like to be an Episcopalean, and say it right out altogether. Let us put all our trust in the Lord Jesus Christ—this is all. O, let each one of us say—*I will*! Let us put Christ on. He comes and lives in us; we are His temples. And now, let us look forward to better, and brighter, and more blessed days to come, and remember only that the old year is spent and '93 is forever gone. My heart was never stronger in His love than now. Lord, help us all to rejoice this afternoon; and inspire those who are here, and whose hearts are not fully satisfied, to take the opportunity now to ask and obtain God's blessing.

Singing—

"O, take my heart."

PRAISE NOTES.

Brother Hughes.—Mrs. Palmer desires us all to bring a praise-note. I will do it. I may say, that I passed into the new year on my knees. In a word, in view of all God's mercies to me and to my house, with the Psalmist, I say, "Bless the Lord, O my soul, and all that is within me, bless his holy name."

Mrs. Bottome.—During the holidays, as I saw so much happy giving and receiving, it seemed to me, that God was looking on with

divine approval; for He is standing and asking, that we should receive what He has to give only. "A new heart will I give unto you, and I give you not a heart of stone, but of flesh." Yet so many decline to accept this gift. We must first believe in God and His promises. Our joy is in believing, and no gift comes without belief. I ask and I believe, and I receive the things I ask for, and in this I have joy, for which I bless His holy name.

CROWNED WITH LOVING KINDNESS.

Mrs. Tichenor, (of Mt. Vernon). He crowneth me with loving kindness and tender mercy. This has been my experience, and I feel to thank God for it. O, how much I have to thank Him for—more than my tongue could declare! This afternoon, while Sister Palmer was reading and talking, how sweetly it came to me—"Be strong my soul! be strong in the Lord!" I want Him to lead me every day, and guide me all the way. I want to serve Him alone.

FULLY SAVED.

A Brother.—Need I tell you that I am always strengthened when I come here, whatever discouragements I may have met with. I am glad to know that I am really consecrated to God, and that I am safely and truly in His keeping. I know that I have a clean heart.

A Brother.—I know that I am saved, and I realize what a wonderful thing is God's power. Bless His great name forever.

A Sister.—It is but your "reasonable service." I know what that means better than ever before. How small a price to pay; how little the sacrifice, to gain His wonderful love and secure eternal salvation. The Lord has been comforting me as I have been sitting here to-day, and my soul is full of Him.

Singing—

"Cleansing power, complete in Him."

A Sister.—I want to praise the Lord for full and complete salvation in Christ Jesus. It is a wonderful salvation, we do not need to be told. The nearer we get to God, the more we may rejoice. It is the desire of my soul that we may be wholly the Lord's.

Singing—

"While the angel choirs are crying."

THE PRECIOUS NAME.

A Sister.—The name of Jesus is very precious to me; and how comforting to have the privilege of telling it to others. I came here to praise God for what He has done for me, and I have no wish, other than to love and serve Him.

A Sister.—I want to give my note of praise to-day for the gift of the Holy Spirit, which has been given me. It was wholly my fault that I never before possessed it.

Singing—

"I will praise, and we'll all praise God."

A Sister.—I have so much to praise God for; and the best of all, in connection with His worship, is to sing the sweet hymns voicing his praise, and "looking away unto Jesus."

Brother McLean.—What an exalted privilege God has given to me. He has filled me with Himself, and permits me to know and to declare that I am His, and He is mine. I desire only to do His will, and live to be holy. I sometimes hear good, pious people talk and act as if the matter of holiness were a little in their way. It shall not be in mine; and I pray God to strengthen me more and more. I think a great deal of the Salvationists and their principles, and if I were not a Methodist, I should be a Salvationist.

A Sister.—Methodists are Salvationists.

Bro. McL.—O, the brave, solemn work they do, and how they are rewarded by results. Let us resolve, dear brethren and sisters, at the beginning of this new year, to get ready, and to do this kind of work; to get down, at last, to "hard-pan," and labor for God's cause and His unhappy children, as we ought. Do you not realize that we Methodists have lost touch with the masses? Alas, that this should be! Let us change it all. Let us come squarely down to it, and allow none to exceed us in the work we are called upon to do. Lord help us!

HIS NAME WONDERFUL.

A Sister.—We shall call His name wonderful! Be assured, Jesus will accept all who come to Him. He will take you and make you new, if you will but believe in Him. I am singing a new song, and how infinitely patient the good Lord is with it. It is the regret of my life, that I did not go to Christ when I was young. I wish I had. At last I did, bless His name! We only want to rest on God's promises, and we are safe. He

comes to us through His blessed word. He came to me, and He abides. I look over '94 with a glad hallelujah. I am singing the new song, and I know that I belong to Him. When I think of the sacrifice on Calvary, I conclude that I am, after all, of great importance, for this act shows it. I am rejoicing in the Lord to-day.

Singing—

"The Lamb that was slain."

THE NEW SONG.

Dr. Roche.—I was impressed with the lesson, and also with the new song that has been sung to-day, with so much effect. The truth is that, unless we can realize that we have divine strength, we are but very poor things. We can do all things with Christ to strengthen us. Dear Christians, if we would just avail ourselves of God, and of the merits of Jesus Christ, and realize the truth as it is in Jesus, what power should we prove in the discharge of the duties to which we are called. I say to you all—*watch*. To me it is a very important duty; watching every thought and action of my life. To-day, I may say, I rejoice with trembling; but still I rejoice in the Lord. I am sometimes amazed that we do not know God better. We *must* have faith in Him. Living or dying, in God I trust, in this blessed year of 1894. Humbly, I feel my sufficiency is of God.

Singing—

"I live in Him who died for me."

Mrs. Palmer. (in closing).—If Christ strengthen me I can do all things. If He dwell in me, and I am filled with the Holy Ghost, will not the Spirit teach me? God has promised, "I will put my Spirit in you." On regenerated hearts God writes these truths. We read this afternoon the words, "Put on Christ, and put on the whole armor of God." Now that the time has come to close, what shall we do before we separate? If we will only decide to believe God, we shall have the power that has been spoken of; I am sure we will. But we must believe and trust in God. Do we all do so? We must decide to come, and God will open the way.

Singing—

"I rise to walk in heaven's own light."

With a closing prayer by Mrs. Palmer, the singing of the Doxology, and the Benediction pronounced by Bro. Hughes, the meeting closed.

BY LETTER.

ON THE WAY TO INDIA.—Sister Isabella Leonard, bound for India, via Australia, writes from England.

Learning of a fine new steamer going to Tasmania, and transshipping passengers to Australian ports, I have taken passage by her, the R. M. S. "Gothic." She goes around the West and South coast of Africa, landing at Teneriffe and Cape Town, and then Hobart Tasmania, (D. V.) February 7th.

My physician in London thinks I am better than five weeks ago, when I saw him first after landing, and I certainly am feeling stronger. As many friends are praying for my complete restoration to health, if God's will, I shall not be surprised, if the answer comes, and I have years yet of active service for God.

After a few weeks in Tasmania and Australia, I expect to sail for Bombay about the last of the month. With greetings for the New Year for the friends, and the request that they pray for me, as you will do, I am sure.—I am yours in Jesus.

Rev. N. Vansant, Madison, N. J., writing us recently, said:

"In dating this letter I was reminded that this is my 70th birthday, and a happy day it is, like all the other days. I find myself so in love with the service of my divine Lord and Master, that if I could live seventy years longer that service should be my constant and ever increasing delight."

Rev. H. J. Zelle, South Amboy, N. J.—While I am far from being satisfied with myself, I am perfectly satisfied with Jesus. He is my "all and in all." I know Him as one who is able to save all men from sin, and also to save men from all sin. Glory to His name! I enter the New Year walking hand-in-hand with my Elder Brother.

Cassie L. Smith, Ocean Grove, N. J.—Although the closing year has been the crucial year of my whole life, my soul enters upon the New Year singing,

"Though His hand may lead me over dreariest ways,
Anywhere with Jesus is a house of praise."

Since "to live is Christ" is my experience, and "to die is gain," was dear Lois' experience, we can but do our part in blessing the name of Him who has made such wonderful provision for His followers in this world and the next. Hallelujah to the Lamb forever!

Rev. J. B. Aiken, Dunwaddy, Ireland. I spent seven years and a little more in Australia. I went on account of the health of a dear partner. It pleased God to remove her while there. Then I spent over a year in America. I was at the Tuesday Meeting again and again. I had the pleasure of meeting Dr. Palmer.

FROM A YOUNG MINISTER.

My Dear Sir and Brother :—

Your esteemed favor of yesterday reached me this morning. I thank you for your Christian candor and courtesy, and would reply in the same spirit. I apprehend that we are all seeking to know the truth and to follow it, and I am sure the apparent differences among the children of God are the result of misunderstanding.

You ask concerning my views. I believe it is the duty, nay, the blessed privilege, of the children of God, to live in this world without sin, and that provision has been made in the atonement of Christ for such a life. I believe the command, "Be ye holy, for I am holy," is possible of fulfilment *by faith*. By holiness I mean the *total eradication of the principle of sin from the heart*, and the abiding presence of Christ and God the Holy Ghost in the heart, filling it to the exclusion of *all sin*.

You wrote of certain persons who believed and "taught doctrine amounting to the eradication of sin *in the flesh* and the absolute perfection of the former sinner." I did not know that such doctrine was anywhere taught. If so, it seems to me a most grievous error. Sin cannot be eradicated from the *flesh*, because there is no sin in the flesh. Sin is in the *heart*. As our Saviour said—"Out of the heart of man proceed evil thoughts, etc."

The *heart* must be cleansed from sin, otherwise the first and greatest commandment, "Thou shalt love the Lord, thy God, with *all thy heart*," could not be obeyed.

In regard to the "absolute perfection of the former sinner," such doctrine, if anywhere taught, is certainly unscriptural and hurtful in the extreme. *Absolute perfection* belongs only to God. Nevertheless, Christ's command is upon us, "Be ye perfect," and the apostle prays that we may be made perfect (Heb. 13:20), and the same thought is expressed in command, exhortation or prayer, throughout the Scriptures. What are we to understand by *perfection*, when it thus refers to us? It is not absolute perfection. That belongs to God alone. It is not Adamic perfection; that was lost and probably lost forever, in Eden. It is not angelic perfection, for we are *men* not angels. It certainly cannot mean physical perfection, nor yet mental perfection. And yet we read, "Be ye perfect."

I believe we may be perfect in our *affectional nature*, that is, our hearts may be made pure and kept pure in answer to our faith in God and the application of the all powerful blood of Christ. I like the term which Wesley used—"Christian perfection." This experience, praise God, is mine, and thus I preach to others.

WATCHING AND WAITING.

MRS. L. L. BAKER.

"And His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads." Rev. 22:3, 4.

When wilt thou come for us, our Master most holy?

Great Guide of the faithful, and Friend of the lowly,—

In this world we are exiles; we long for our home; Thy loved ones are waiting; O Lord Jesus come!

So old is the earth, and so darkened by sin!
When shall the sweet song of redemption begin?
Creation in bondage cries out for her King,
Whose feet on the mountains shall liberty bring!

* * *

Like waves of the ocean when tempests arise,
The voice of the nations goes up to the skies!
The wicked sweep on in the path of their pride,
To the poor and the humble is mercy denied.

"As it ever hath been so it ever will be,"
Are the words of the scoffers who honor not Thee!
"The fathers are sleeping, their idle tales told,
"There is naught worth the seeking, save pleasure and gold."

* * *

Yet, in "secret places," where fervent souls pray,
There are seen the first beams of the fast-breaking day—

And the voice of the Spirit, in hearts that are pure,

Whispers, "Lo! I come quickly," "they are blest who endure."

"I will come, in swift brightness, to gather mine own;

The sealed for my kingdom, whose names I have known;

Away from the conflict, and weeping, and woe,
When beneath my fierce wrath the oppressor lies low."

"Thrice blessed those servants whom watching I find,

The patient in spirit," "the humble in mind;"—

"They shall sit at my table," in mansions of rest,
My loved ones! my saved ones! my chosen and best.

* * *

Dear Lord! we believe it! O grant us to keep,
Our lamps burning bright, 'till the sound of thy feet

Shall call us all forth, in thy glory to stand,
Thy purchased! thy blood-washed; thine own spotless band!



MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking.—
Love, Love—only Love.

A NOTE OF ENCOURAGEMENT. "Fear ye not, neither be afraid." Isa. 44 : 8.

"God had many "FEAR NOTS" for His ancient people. They were too frequently, however, unheeded, or Israel would have been more joyous and victorious. These notes of encouragement are transmitted to us. When God says, "FEAR NOT," let us obey His voice.

PROPHECIES OF THE SPIRIT.

ISAIAH xliv : 25.

NOT only do the Old Testament prophecies abound with predictions of the Messiah, but they are rich also with fore-announcements of the Spirit. Under the illumination of Pentecost, the apostles were able to identify these prophecies with the baptism of which John had spoken, the coming of the Comforter which the Master had held forth, and this marvelous outpouring of the Spirit which they now experienced.

Here is one of these prophecies from the pen of Isaiah :

2. *Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O, Jacob my servant; and thou, Jesurun, whom I have chosen.*

3. *FOR I WILL POUR WATER upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring.*

4. *And they shall spring up as among the grass, as willows by the water courses.*

5. *One shall say, I AM THE LORD'S, and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.*

These four verses make a very interesting study, particularly at three or four points. *First*, observe, that the general tone and spirit is comforting and encouraging. We believe this is the true spirit in which the blessed fulness of the Holy Ghost should be viewed and presented. Not as a discount off present attainments, nor as a disparagement of present relations. But, exactly the contrary, as the *promise* of the COMFORTER to His people. It is evident, here, that God recognizes them as His people, and expresses His pleasure with them as His "servants" and as His "chosen." Thus, by inference, we may conclude that the promise of the Holy Ghost is to be interpreted as being in itself a fresh attestation of justification, an additional confirmation of the relations of peace already established. It is intended too, to dispel fear, "FEAR NOT," and to assure of help. "The Lord will help thee." So, dear reader, the promise of the Holy Ghost is to be prized by you as assuring you of your relations as God's child, (it is made to none other), and as guaranteeing to you strength divine and deliverance from fear. Praise His name for even the hope of the Comforter.

Secondly, we notice the water symbols of the Spirit employed in the third verse. Not only the word water itself; but almost every other word in this text suggests this symbol. "Pour," "thirsty," "floods," "Upon dry ground," etc. And then, it is all summed up in the peculiar expression "my blessing." This recalls the language of the Saviour when He speaks of this promise as "the promise of the Father." It is as though there was one blessing above all blessings, which God is pleased to style "*my blessing*," one promise above all others, which He would have called THE promise of the Father. This is the promised blessing of the Holy Ghost. The blessing which is here, as in many other places, symbolized as "water." Now, the other figures and symbols of the Spirit may be capable of more than one interpretation, we think some of them are: but we can conceive of only one lawful interpretation—of this figure of water and that is as a cleanser. Especially since the New Testament so interprets it and applies it, as when Paul tells us

that "Christ gave Himself for the Church that He might sanctify and CLEANSE IT by the washing of water,) (see Ephesians 5 : 26). The water here must be the symbolic water of the prophecy before us, and cleansing is plainly predicated of it as a result.

We pause here—we will continue our reflections on this subject next month.

IS IT COMING ?

IT affords us very great pleasure to commend the *Epworth Herald* for its earnest efforts to urge upon our Epworth Leaguers entire consecration, entire sanctification, and a deep, intense whole-souled devotion to God and to the interests of His Church.

Our attention was freshly called to this as we were reading the December Ninth issue of *The Epworth Herald*.

It is headed "Revival Number," and the contents fully bear out the description of the heading.

Articles on "Revivals" from the pens of Bishop Mallalieu, and Rev. Drs. Parkhurst, Keen, Spencer, Fleming, Bristol, Creighton, Gray, Plantz, Conner, Moon, and Editor Potts (*Michigan Christian Advocate*) harmonize with the editorials and "revival jottings" in predicting and presenting and urging the "coming revival" upon the notice of individual and collective "leaguers."

This is as it should be. We are not exactly praising *The Epworth Herald* for doing what it is its very highest duty to do; but we are more congratulating all concerned that while it might be far otherwise, while the intellectual and social and almost secular matters are given a fair share of attention, that this widely-circulated and ably-edited and strongly influential Church paper is fully up in urging upon all members the pledge of the League "Holiness unto the Lord."

Our heading is not one of doubt, but of truthful and hopeful anticipation. Lord revive us soon!

We need a deep all-pervading, revival. And why should not this large organization of our young people be foremost in this work. Certainly it is, the Epworth Leaguers, fully anointed of the Holy Ghost, may be a great power.

THE FORWARD MOVEMENT.

WE made reference in a late number to the great "Forward Movement" which is being made on the line of Bible Holiness. It is International and Interdenominational. The "INTERNATIONAL HOLINESS UNION" has been organized which is the head and centre of this movement. It will soon be more practically announced as respects Constitution and Officers. God's hand is being signally revealed in this connection. The signs of the times for a powerful wide-spread aggressiveness, under the banner "Holiness unto the Lord" are full of promise. "Our God is marching on." He is the God of holiness, and as He marches on the cause of holiness keeps abreast with the footsteps of Israel's God.

In the providence of God, Rev. Isaac Naylor, the "Yorkshire Evangelist" has been called out into the field, and the God of power and glory is affixing His seal to his labors. He had a glorious campaign in Columbus, Ohio, a few weeks ago," organized a "Holiness Union," auxiliary to "The International Union" and a "Rescue Home" was to be opened under the auspices of the "Union." Since then he has had a highly successful three weeks' service in York, Pa. About 120 were converted, and perhaps as many entirely sanctified. This resulted in the organization of another "Auxiliary Union" of 100 members, which is to open a "Rescue Home." Gospel wagons are to be used in the service of the "Forward Movement." We hope to see twenty-five at work ere long. God forgive us for our little faith, why might we not say 100? Two are being provided for, and we have an excellent brother and wife who are, we believe, peculiarly adapted to the work, who will take No. 3. Somebody has \$1,000 of the Lord's money—if not a thousand, \$100, \$50, \$25 or other sums, to equip No. 3. Let us hear from those whom the Lord shall move in this direction.

The fact is, we must have larger plans and more abundant activities in regard to the world's evangelization. We must survey the field fully and adapt our resources wisely to the exigencies of the period, so that the work may be rapid and glorious.

AN OLD DISCIPLE.

OF one such we have a brief account in Acts 21-16. His home was on the island of Cyprus, but he has a place of lodging in Jerusalem, unto which he come to the great Jewish feasts. The expense and toil of travel were great, especially for one so aged, but he will go up to Jerusalem when these great gatherings occur. For there are the elders of the Church with James as their visible head, and there were the temple and altars of Jehovah. We presume he was in comfortable circumstances. For, besides his island home, he had a home in Jerusalem, where he could entertain the servants of God, and be in profitable fellowship with believers during his stay.

He was not a very conspicuous person, and we probably never should have heard of him but for the little service God permitted him to perform to Paul. He is thus pushed into notice by the Holy Spirit for doing cheerfully this service of Christian hospitality. So have we known it all along our path of toil for many years. Many unknown to the world have cheered the tired workers for God, and their record is sure.

He was yet in the glad service of his Divine Master; at his island home was known as a disciple of Christ, though his neighbors were idol worshipers. Had he lost his love for the service of Christ, and excused himself because of infirmity, he would not have been immortalized as "an old disciple." He was not accustomed to deplore his life-work ended; many aged disciples do, and so conclude that no one feels the attraction of their Christian life any longer. This is a great mistake, for multitudes who never read the Bible read the serene joyfulness, and are attracted by the ripened virtues, of "an old disciple." I am not sure but the Psalmist meant, by "mark the perfect man, etc." (Psalm 37, 37:) "the evening of his life, rather than his dying hour. Nature decaying but grace triumphing. For their God is the strength of his heart, etc. Psalm 73:26.

The recollections of his days,
Like angel songs were full of praise;
His hopes so fervent with desire
Were kindled with seraphic fire;
His past of sins were all forgiven,
His present hopes are full of heaven.

CONTENDING FOR THE FAITH.

THOSE are very significant words contained in the third verse of the epistle of Jude: "Exhorting you to contend earnestly for the faith which was once for all delivered to the saints." (R. V.) This faith has been defined as "that which is believed, the doctrines of faith or the gospel, the Christian religion;" or, as defined by another, "the scheme of salvation revealed in the gospel." Faith is often used by the New Testament writers in this sense and with this application.

The idea was carried over from the Old Testament, and was illustrated and enlarged by Christ and His apostles. To say the least, one of the cardinal doctrines of this faith is, "Holiness to the Lord;" indeed, in a very important sense, this may be said to be the key-stone of the arch of Bible teaching. The aim, the end of "the law, the prophets, and the psalms" in their sacrifices, predictions, and songs of devotion, was the redemption and sanctification of the fallen race. And so it is written, "For this purpose, the Son of God was manifested that he might destroy the works of the devil," which works may be all summed up in the one word sin. So again, "He was manifested to take away our sins, and in Him is no sin"—the sinless Saviour coming to this sinful world to give deliverance from its heaviest curse.

The fiercest thunderbolts of the Almighty are directed to sin's destruction. Sin is the one object of His supreme hatred. "Thou lovest righteousness and hatest wickedness" is eternally true of the triune Godhead.

What is the exact opposite of sin? It is Holiness. The one is forever damaging and damning; the other is eternally healing and saving. The two are in the ceaseless warfare of a deadly strife; but the final issue is not doubtful: "For He must reign till He hath put all enemies under His feet."

Ought we not to magnify Holiness as chief among the doctrines of grace belonging to this life? "And now abideth faith, hope, charity, these three; but the greatest of these is charity," love, which is only another word for Holiness, the essence of which is, supreme love to God and sincere love to man.

MONTHLY REVIEW.

In looking over the Gospel Field at home and abroad for the month that is past, there are some things that are noteworthy.

There is not enough La Grippe to justify the excuse some ministers and Churches are making of it for not having a revival.

It is strange how the "hard times" are allowed to affect the work of God, when a weak faith is in play. Upon the one hand those who depend upon "out-looks" instead of "up-looks" are expecting the panic to cause a revival, which it never will. And upon the other hand, some are withholding from Evangelistic and Missionary efforts, for fear the necessary expense cannot be raised. O, ye of little faith!

Wise pastors will see to it that their Churches are not only pervaded with the revival spirit; but that the equipments and machinery are adjusted to revival work. It used to be that, only the people had to "get ready" for a revival, but now alas! in some places, a revival would disarrange all the plan and program of work and worship.

We are not visited by those powerful revivals of religion which some thought would be the result of the present business depression. On the contrary the people appear to be thoughtless, reckless, and indisposed to look Godward.

There have been, however, some gracious divine visitations. In York, Pa., Wilmington, Del., and Lewistown, Pa., and now at this writing, in 17th St. Church, New York, under the labors of Rev. Isaac Naylor, evangelist, there have been blessed manifestations of saving power, in the conversion of sinners and the sanctification of believers. The officary of 17th St. Church has resolved to put the Church on the *Forward Movement* line, and it is likely that it will become a center of important missionary operations, under the banner of holiness, on the eastside of the city.

Rev. Joseph H. Smith, evangelist, has recently conducted revival services in Union Church, Philadelphia, J. S. Crouch, pastor, and in the 1st Church, Camden, N. J., J. B. Graw, pastor—the two works of conversions and sanctification went on together very graciously. At Union, on the last Sabbath, a large number of members of the Epworth League were at the altar as seekers of the baptism of the Spirit, some for a clear assurance of justification.

Rev. B. Fay Mills, Evangelist, has held a series of Union Services in East Orange, N. J., and the Churches have gathered good fruit. The Calvary M. E. Church, Dr. Kendig, pastor, received 70 probationers; the 1st Reformed Church, Dr. Geo. S. Bishop, pastor, had over 30 additions.

A great work is reported as having taken place

at Rondout, N. Y., under the labors of Dr. L. W. Munhall, evangelist, the Methodist, Presbyterian and Baptist Churches uniting. There were many seekers and about 50 conversions.

Revivals have occurred as follows: Roseville, N. J., Dr. A. H. Tuttle, pastor, a number of conversions; Suffern, N. J., W. R. Keifer, pastor, 35 received on probation; Wilton, N. Y., S. T. Horner, pastor, 20 conversions; Dresden, Tenn. Under the labors of Rev. Geo. Newton, many saved and sanctified; G. L. Barker, Evangelist, has been having a successful time in Windsor Church, Paterson, N. J., and 7th avenue Church, New York.

THE FOREIGN FIELD.—We have many signs of progress and victory. Our mission fields are giving promise of abundant harvesting soon.

In *India*, great numbers of the natives are forsaking their idol gods and turning their faces toward Jesus. Were the missionaries of sufficient number to meet the multitude of inquirers pressing their way to the cross the results would be glorious. And what is true of India is also true of China and Japan.

In *Africa*, the march of civilization is decided and rapid. Various nationalities moved by self-interest are pushing on in enterprises which, while serving material interests will enlarge the facilities for proclaiming the gospel, and extending the kingdom of Christ.

Bishop Taylor has just returned to his great episcopal diocese in the "Dark Continent" and is very hopeful as to the future of Africa. Had he the men and means at command which the work requires the standard of the cross might be lifted up and wave in triumph over the millions of benighted people in that distant land. The bishop is very enthusiastic over his *Nurseries* for the children, taking them in, and training them for Jesus. Certainly it is a happy thought to take the little ones and Christianize them before heathenism has put its hideous imprint upon them.

In *South America* the missions being supported by the "Taylor Transit Fund" are very promising. By the establishment of schools at prominent points, the light of a pure Christianity is being inaugurated which will have a mighty evangelizing effect.

From *England* we learn that "The Church Army" modeled after the "Salvation Army," with a difference, is making itself felt far and wide in Britain in toil for the masses. For example, the clerical Secretary of the London City Mission, which employs 460 laymen in the metropolis, has publicly stated that eleven years ago it was almost impossible for him to find any evangelistic men who were "Churchmen," but that now there is a copious supply through the labors of the Church Army.

OUR COUNCIL CHAMBER.

"He shall save his people from their sins."—Matthew 1: 21.

"Saviour from sin, we Thee receive,
From all indwelling sin;
Thy blood, we steadfastly believe,
Shall make us throughly clean."

KEEP MELLOW.

Sin ossifies the heart. Selfishness encrusts the affections. Worldliness dries up the sympathies. Unbelief freezes the soul. God has promised us "a heart of flesh." He enjoins us to be tender-hearted." Ability to shut up our bowels of compassion authorize, this interrogatory: How dwelleth the love of God in Him? Let the Spirit rain upon you every day. Cultivate tears. Beware of that state the apostle describes as "being past feeling." If you have troubles, use them to plough up the sub-soil of your nature. Don't allow yourself to "get used" to the Spirit's appeals, or to the cries of humanity. Keep the organ of your heart in good tone, at every key, so that it harmonizes with earth's woes and heaven's wonders.

I STAND ALL ALONE.—Some say "I stand alone on the subject of holiness in my Church."

No, I know of ONE—who belongs to that Church, and who is present at every meeting, that is quite prominent and outspoken in that matter. Have you forgotten HIM? Besides, I am not sure but that the despondent prophet's God—who found seven thousand, who had not bowed the knee to Baal, might also find a few in your Zion, who have not lowered the standard, nor gone after mammon, nor desecrated the Church; but have kept their garments. "They may be hidden in caves, or be wandering in goat-skins; but the Lord of hosts can find them. And yet, if God has honored you with the position of a solitary light-house, can you not see that the light which is in you there is of much more relative account, than if you stood in the midst of a great forest of electric light towers somewhere? And do you not know, that your light and warmth too, are sustained from above you, rather than from about you? And have you patiently considered that the more one is alone with God, and for God here, the more company they will have hereafter? Be of good courage! Be true! And your being true and courageous will have a favorable influence upon others, showing the power of sustaining grace in difficult circumstances. It will commend the religion of Christ to the suffering and the sorrowing as adequate to support in all circumstances of trial, and thus win many to Christ.

INSTANTANEOUS CLEANSING.

Here is how Faber described it:

"I cried out for mercy, and fell on my knees;
And confessed, while my heart with keen sorrow
was wrung:
'Twas the labor of moments, and years of disease,
Fell as fast from my soul, as the words from my
tongue."

You may expect this as a mark of your entire sanctification—an *instinctive* abhorrence of evil and an *affectionate* preference of righteousness.

QUESTION: Is it wrong to be *ambitious*?

ANSWER: Pure ambition might perhaps be properly defined as having an aim and striving to reach it. But what is commonly meant by the term "ambition" is the selfish perversion of this principle of mental action. It is ambition to be rich, or prominent, or powerful, to one's own credit and gratification. This kind of ambition was born in Eden, about the time Eve ate the forbidden fruit; and it expired in the upper-room at Jerusalem, about the time a soul receives the baptism with the Holy Ghost and fire.

Nevertheless, the natural faculty or force of ambition remains after one is sanctified, and is a great blessing in the direction of application, and in the supply of energy to the mind and hand. Moreover, there is a sanctified ambition, which differs somewhat from the natural ambition, and is directly opposite to the carnal. It is this: The holy soul perceiving the plan of God concerning it, adopts it as its own sole aim, and works every energy of body and mind to the attainment of that end. The Saviour expresses it when he says: It is my meat and drink to do the will of Him that sent me, and to finish His work. Paul realizes it when he says: I have kept the faith, I have finished my course. Nobody can live—or live right without ambition. Such a sanctified ambition, drawing out all the faculties in holy activities in conformity with the divine will, meets the grand design of redemption. It gives to the character its true elevation, and to the life a potent influence in favor of Christianity, promotive of the extension of Christ's kingdom.

"NOR LAY THINE ARMOR DOWN."—"Conflicts all the sanctified shall have. It is peculiarly their heritage. The Lord leads them into the hottest of the battle, that in and through them His grace may be made known.—*Bishop Hamline*.

THERE is not in the world a nobler sight than an aged and experienced Christian who, having been sifted in the sieve of temptation, stands forth as a confirmer of the assaulted, testifying from his own trials the reality of religion.—*Cecil*.

CLOSET COMMUNION.

TEXT: "My soul shall make her boast in the Lord: the humble shall hear thereof and be glad."—Psalm 34.

DAILY BIBLE CALENDAR—FEBRUARY.

1. Eccles. 7: 13; Rom. 8: 28; Psa. 119: 31; Psa. 126: 3.
2. Eccles. 11: 6; Psa. 126: 5; Psa. 119: 49; Isa. 32: 20.
3. Jer. 29: 12; Jer. 29: 14; Jer. 18: 19; Psa. 4: 7.
4. Gen. 17: 9; Ezek. 16: 62; Psa. 51: 15; II Sam. 23: 50.
5. Lev. 11: 41; II Cor. 6: 17c18; Psa. 51: 7; Psa. 68: 32.
6. I Cor. 16: 13; I Sam. 12: 22; Psa. 22: 11; Psa. 22: 3.
7. Exod. 32: 29; Psa. 4: 3; Psa. 31: 16; Psa. 3: 3.
8. Psa. 4: 5; Psa. 50: 23; Psa. 26: 2; Psa. 20: 5.
9. Matt. 5: 41; I John 5: 3; Psa. 4: 6; Psa. 18: 49.
10. I John 2: 28; I John 2: 17; Isa. 38: 3; Isa. 12: 5.
11. Acts 16: 31; Isa. 32: 17; Isa. 26: 8; Isa. 25: 9.
12. Isa. 40: 1; Isa. 40: 8; Psa. 53: 6; II Sam. 22: 2.
13. I Chron. 28: 9; Ezek. 35: 12; II Chron. 1: 9; II Chron. 29: 27.
14. I Chron. 28: 20; I Chron. 28: 20; I Chron. 19: 13; I Chron. 29: 13.
15. Isa. 43: 26; Isa. 44: 21; Psa. 102: 1; I Chron. 29: 11.
16. Isa. 44: 8; Isa. 45: 2; II Sam. 24: 14; II Sam. 22: 40.
17. II Sam. 23: 3; Isa. 60: 17; II Sam. 22: 29; I Kings 1: 48.
18. I Kings 8: 61; Heb. 10: 16; I Kings 8: 26; I Kings 10: 8.
19. II Kings 17: 39; Luke 1: 74, 75; Psa. 25: 22; II Sam. 7: 22.
20. II Sam. 7: 3; II Sam. 7: 3; II Sam. 7: 25; II Sam. 22: 47.
21. Isa. 35: 4; Hos. 6: 3; Isa. 37: 17; Isa. 33: 5.
22. Matt. 11: 29; Isa. 14: 3; II Kings 19: 16; II Kings 17: 36.
23. Deut. 1: 17; Psa. 41: 1; Rom. 15: 5; Isa. 45: 25.
24. Isa. 51: 1; Isa. 49: 16; Num. 23: 10; Isa. 49: 13.
25. Jer. 3: 22; Hos. 14: 4; Joel 2: 17; Joel 2: 21.
26. Zeph. 2: 3; Matt. 5: 5; Psa. 10: 12; Psa. 18: 46.
27. Psa. 34: 8; Psa. 34: 10; Psa. 35: 1; Psa. 45: 6.
28. Matt. 19: 14; Matt. 19: 14; I. Kings 3: 7; II Sam. 22: 4.
29. Ephes. 5: 14; Amos 5: 4; Joel 1: 19; Joel 2: 23.

THE GUIDE PRAYER UNION.

The day appointed for special prayer this month is,

TUESDAY, FEBRUARY 13th,

The Scriptures for the day in Hebrews, third chapter, and the hymn to be read or sung, No. 725 in the Methodist Hymnal. Let it be faithfully observed by all, and we trust great blessings will be received.

GENERAL REQUEST:

That the evangelists working on the line of holiness may be specially blessed of the Lord.

SPECIAL REQUESTS BY LETTER:

New York.—C. S.—That a sister may have a clean heart.

L. F.—For a sister in a despondent frame to have full salvation.

New Jersey.—R.—For an invalid family.

THE SCHOOL OF PRAYER.

"Lord teach us to pray, as John also taught his disciples."—Luke 11.

Familiar, oft-quoted words, and yet, like many Scriptures, too little pondered, we fear. They acquaint us with a fact. We might never have otherwise known, that John Baptist had instituted a prayer-school amongst his converts. And we see too, hereby, that Jesus himself at the disciples' request, quite readily recognizes the need of such a schools; and incorporates it into his own economy. But, as we read the text more carefully, we remember, that we have often heard it quoted wrong. There is no "how" in there. It is not the mode, the manner, the form of prayer that disciple is most interested about; it is *prayer*, *prayer*, itself. Teach us to PRAY! Ah! that is it; and the occasion of the request, we remember, was when Jesus himself had finished prayer. Object lesson, then, is the first course to which we are assigned upon matriculating in this SCHOOL OF PRAYER.

The prayers of Jesus teach me that a holy life cannot be sustained without prayer. They teach me that some special occasions of trouble and of responsibility call for long nights alone in special prayer. They teach me that I must betimes "pour out my soul" in strong cries and prayers of importunity. They tell me to *anticipate* events by prayer—events in my own life, as when he prayed (in the 17th chapter of John,) and events in the lives of others, as when He prayed for Peter that his faith fail not in an impending temptation. They tell me too, that sometimes my prayers should be oral and public, for the sake of others' faith and comfort.

O, Lord, teach me to pray. To pray without ceasing. To pray with all prayer and supplication in the Spirit. To pray for all men. To pray the effectual fervent prayer of a righteous man.

SELF-EXAMINATION.

My EYES.—Have I made a covenant with these?

My EARS.—Am I swift to hear?

My TONGUE.—Am I slow to speak?

My PALATE.—Is the word of God sweeter than the honey-comb to me?

My MEMORY.—Do I hold fast that which is good?

My TEMPER.—Have I learned of Him, who is meek and lowly of heart?

MY FOOT.—Is it always in the way of peace?

My HAND.—Am I sowing bountifully for a future harvest?

My MIND.—Do I think on whatsoever things are pure?



"O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."

"Let us come before His presence with thanksgiving, and make a joyful noise unto him with psalms."

SINGING MEMORIES AND SHINING HOPES.

Psalms 116: 1-8.

BY REV. JOHN PARKER.

Prayer heard and answered, his soul delivered from death, his eyes from tears, and his feet from falling. The rest is easily understood.—"I love the Lord." "I will call upon him as long as I live." "Return unto thy rest, O my soul." I will hide me in God like a storm-beaten bird.

- GOD, how wondrous is thy grace,
How dear thy love to me,
I have the smilings of thy face—
And I thy glory see.
2. At morn, or noon, or night alike,
Thy presence girds me round ;
Thy mighty arm is my defense,
Thy love and care abound.
 3. My soul's repose does not depend
On treasures rich or rare ;
Mine is a joy that knows no end,
For thou art always near.
 4. My friends are those who love thee best,
Their joy or woe is mine.
If they are happy, I am blessed ;
What fellowship divine !
 5. Sweeter than honey is thy word,
Like gold each letter bright ;
I know its wise and kind intent
Would lead me to the light.
 6. And, O, the way, the truth, the life,
To which it guides my feet ;
Its wealth of promises are mine,
Its words divinely sweet.
 7. And so I yield with glad consent,
To its benign control ;
All fear is gone—for Jesus gives
Assurance to my soul.

8. Assurance that my soul is saved,
My sins are washed away ;
And though I cannot keep myself,
He keeps me—day by day.
9. The precious blood that bought my peace
Can make me pure within ;
The love that gave my soul release
Can cleanse me from all sin.
10. My past is cover'd with the blood,
My present trusts His love.
My future will be bright, and I
Shall see His face above.

A STIRRING HYMN.

CHARLES WESLEY, the evangelical poet of the Church, henceforth to the end of time, has been in heaven about one hundred and five years. No man has so nearly imitated the angelic singers on the plains of Bethlehem as he, in the history of the Christian Church. He literally thought in Christian measures and meters, rhythm and rhyme. He wrote over 6000 hymns after his conversion in May 1838.

His conversion was so definite in fact, and demonstrated in joyfulness, that he wrote as in its presence, from the very pressure of glad and grateful emotions, more than 1000 hymns on the subject of a definite, positive conversion, including pardon, regeneration and adoption, attested by the witnessing Holy Spirit.

One year after the day of his new birth, he met Peter Bohler, the Holy Moravian preacher, who had been so greatly blessed in leading himself and his brother John out from ritualism in to conscious salvation. He asked him as to how he could suitably praise God that one year ago he obtained mercy. The good man said, "Had I a thousand tongues I would use them all in praising my King and Saviour." This was probably the inspiring thought which led Charles Wesley that evening to write the hymn which has ever since been, and is now the first and most fitting hymn in the hymnology of the Methodist Church,

O for a thousand tongues to sing
My great Redeemer's praise,
The glory of my God and King,
The triumph of his grace, etc.

SONGS IN THE NIGHT.—It was not uncommon for soldiers who had to undergo amputation to drive the gloom away with songs. One, as he lay upon the amputating-table, quieted his pain by making the hospital resound with the hymn, "How sweet the name of Jesus sounds !" &c.

Praise in Holy Song.

"I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." Psa. III. 1.

No. 4.

PURITY.

Dr. E. H. STOKES.

CHAS. H. GABRIEL.

1. Thou art pure, O God, my Fa - ther, Like Thy-self, may I be pure;
 2. Thou art pure, O, Ho - ly Sav - ior, White-robed, spotless, I would be;
 3. Thou art pure, E - ter - nal Spir - it, Breathe Thy Spir - it in - to mine;
 4. Fa - ther, Son, E - ter - nal Spir - it, Ev - er bless - ed Trin - i - ty.

Doubt-ing nev - er, but the rath - er, Make me of my cleans-ing sure.
 Free from sin, O, bless - ed fa - vor, Make, O make me pure like Thee.
 Let me now, from Thee, in-her - it Per - fect pu - ri - ty di - vine.
 Faith o'er-comes my doubts' demer - it, I take Thee, O take Thou me.

CHORUS.

Make me pure, All - Per - fect Fa - ther, Thou art a - ble, cleanse me so:—
 4th v. Praise, O praise, All - Per - fect Fa - ther, Thou hast cleansed me, this I know;

That I may be, hence, for - ev - er, Whi - ter than the Vir - gin Snow;
 Keep, O keep me, hence, for - ev - er, Whi - ter than the Vir - gin Snow,

Make me pure, O make me pure, Whi - ter than the Vir - gin Snow.
 Keep, O keep me ev - er pure, Whi - ter than the Vir - gin Snow.

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"The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." Prov. 8, 8.

*"Blest are the pure in heart,
For they shall see our God;
The secret of the Lord is theirs;
Their soul in His abode."*

CLOSING NOTES.

NOTES OF COMMENDATION.—We have received notes of commendation concerning the January number from those whose judgment we estimate highly. This cheers us, and stimulates us to greater endeavors for the benefit of our readers, hoping to make each number of the year more and more helpful. Our aim is to build up the people, so far as we may, in *true holiness*. Not a line have we to devote to controversy, or "*doubtful disputations*."

Now, if our subscribers appreciate our efforts, let them labor earnestly to increase the subscription list of *The Guide*. Send us all the new subscribers you can this month—the way is still open.

"Take my yoke upon you, and learn of me." Matt. 11 : 29. This is the invitation. His yoke is easy, not hard.

WHAT A TREASURE!—What a treasure our friends have found who have obtained a copy of the handsome premium, "**OXFORD TEACHER'S BIBLE**," by sending us \$6.50, and for the price of the Bible getting the two beautiful Gospel periodicals with it, *The Guide* and the *Christian Standard*. We have a few of the Bibles left—who will secure them? WHO?

NOW FOR THE SONGS!—"Singing and making melody in your heart unto the Lord." Our new International Interdenominational Song Book with the beautiful name, "**SONGS OF THE PENTECOST**" adapted to all sorts of *aggressive Gospel Work*, will be in circulation when this reaches our readers—224 pages of choice music for 25 cents! The cheapest book in existence, and the highest musical authority pronounces it "*a splendid book*." First, send for a sample copy, which you can have for 25 cts. ; or, 30 cts. post-paid—then your orders will come largely, no doubt.

"Incline thine ear, O Lord, and hear." Isa. 37 : 17. Such a prayer, proceeding from the depths of the heart, will soon bring a response from heaven.

THE WORK STILL PROGRESSING!—The great revival, on the "*Forward Movement*" line in Seventeenth Street Church in this city, under the labors of Bro. Naylor, is still progressing. Many of the deeply fallen have been raised up to newness of life in Christ. More breakfasts have been given, both to destitute men and women. Temporal bread and Gospel bread work well together.

JUST RECEIVED. As we write, we have received a supply of our beautiful new song book, "**Songs of the Pentecost**." Holiness Meetings, Sunday Schools, Epworth League and Christian Endeavor Societies and Women's Christian Temperance Unions everywhere, should have it. See 3rd and 4th page of covers.

A HELPFUL WORD.—Judge T. E. Tate, of Mississippi, writes: "Permit me to congratulate you upon your new organization, though all your readers regret to see Mrs. Palmer, that pioneer in Holiness, go out of the active work of the *GUIDE*. Wishing you all manner of success, I remain your Brother, T. E. Tate."

"Thou hast put gladness into my heart." Psa. 4 : 7. So said the Psalmist—is it true of your heart?

—**A SENSATION!** Our new book, "**SONGS OF THE PENTECOST**," on its first appearance, has made a sensation. No wonder! It is a gem, internally and externally. The sensation will undoubtedly increase and be far-reaching.

—**MRS. PALMER** has been in quite comfortable condition since our last issue, and usually able to attend the "*Tuesday Meeting*." While not strong in body, she is full of joy and triumph in the Lord.

REQUESTS FOR PRAYER. Requests for prayer to be put on the great International Prayer Roll should be sent to Rev. John Thompson, 921 Arch St., Philadelphia.

—**EVERY-DAY RELIGION.**—The new book by Hannah Whitall Smith, is on the move, as it well deserves. Price, \$1.00.

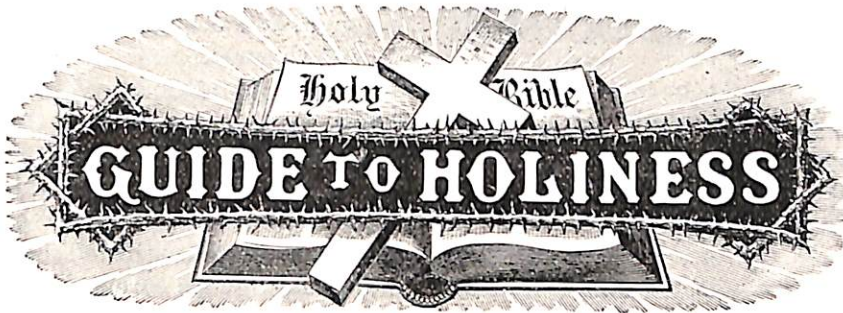
—**IN EVERY HOME.** In every Christian home, and especially of the friends of holiness, as far as possible, there should be found a copy of Mrs. Mary D. James' beautiful Wall Roll—"THE BIBLE HOLINESS CHART." It is both ornamental and useful. Only 75 cents.

—**A NEW SUPPLY.** We have just received a new edition of "**FOUR PEARLS**," very neat and attractive. Every reader of THE *GUIDE* should have one to carry in the pocket, or use in the closet. Price 15 cents.

—**SHORT TESTIMONIES.** We want some short testimonies for "*Our Chapel Service Department*." Three or four lines only on a postal card—to the point.

—**AT THE HOME ALTAR.** Do you have refreshing seasons in family worship? Is the Spirit consciously revealed? Are your children manifestly affected.

BOUND VOLUMES. We can supply bound volumes of THE *GUIDE* for 1893. Price, \$1.50. A beautiful book—a library in itself for circulation.



MARCH, 1894.

THE GUIDE TEXT FOR MARCH.

"For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."—Heb. 12: 3.

THE FIRST WORD.

BY THE EDITOR.

WHO will show us in any good? "How may I be happy?" That is the universal cry of humanity. There are insatiable soul-cravings, to which earth furnishes no adequate response.

Revelation alone gives the authoritative and all-comprehensive answer to these cravings, thus:

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."
—Psa. 146: 5.

The all-sufficiency of the Infinite God, "the God of Jacob,"—an expression denoting of the whole Church,—is here in contrast with the inadequacy of the finite. Nothing can fill or satisfy an immortal soul but God Himself. He made it for "a habitation of God through the Spirit." "Ye are the temple of God," says the apostle. The temple being thus filled with God is full of light and blessedness. "Happy is he that hath the God of Jacob

for his help." Why? Because it is written, "He is able to do exceeding abundantly," above all that we ask or think, according to the power that worketh in us. On that promise alone we may stand and defy earth and hell to impoverish us. We are spiritual millionaires with such a promise before us, and ever one should claim his full inheritance in Christ Jesus.

Having chosen Him, even "the God of Jacob," for our portion, our hope must be in Him, definitely and determinedly. We are not to put "trust in princes, nor in the son of man, in whom there is no help," no help equal to life's varied emergencies—but our hope must be "*in the Lord our God.*" In His providence for all needed temporal supplies—in His grace for all the demands of the spiritual life, and for the fulfilment of His glorious designs in regard to the life which is to come. He will not disappoint the expectations of one of His saints, but all that He hath spoken shall be fulfilled to the letter and it will take eternity to utter all His praise.



"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." II Tim. 4:2.

"How beautiful are their feet,
Who stand on Zion's hill,
Who bring salvation on their tongues,
And words of peace reveal!"

SERMON.

A HOLY PRIESTHOOD.

BY REV. SHERIDAN BAKER, D. D.

TEXT.—"Ye shall be named the priests of the Lord."—*Isa. 61: 6.*

THE inspired writers employ various methods and use a great variety of figures to present the rich grace offered to believers under the gospel dispensation. This grace is tendered for personal enjoyment and qualification for effective Christian work. Among the different methods of presenting the grace, not the least interesting and instructive is the symbol of the priesthood.

The evangelical prophet, looking down through the ages, made this prediction to believers: "Ye shall be named the priests of the Lord." True to this prophecy, the Apostle Peter said to believers of his day, official and non-official, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Again he said, "Ye are a chosen generation; a royal priesthood; a holy nation; a peculiar people." In addressing the seven Churches of Asia, John wrote, "Unto him that loved us and washed us from our sins in his own

blood, and hath made us kings and priests unto God and his Father." These passages point out an experience to be enjoyed in this life, and a grace to be exercised in religious work among perishing men, and not something belonging to the life to come.

To see the full force of the symbol, it would be necessary to study the Levitical priesthood in detail; but for a good, practical view of the subject, it will only be necessary to state a few of the principal facts that constituted the priesthood under the Jewish ceremonial.

1. *Priests were chosen from the family of Aaron.*—None were ever taken from the family of Joseph, or the family of Benjamin, nor from the tribe of Judah, until Christ was chosen from it to be a priest forever, after the order of Melchisedec, and not after the Aaronic order. Moreover, every son born to Aaron was born a priest. This was his birthright. So, under the gospel, God selects His priests or religious workers from the household of faith, and from none others. He selects none from the uncultured and poor because they are such, nor from the cultured and rich because they are such; but selects persons because they belong to the divine family by a new, celestial birth. It is a fearful impertinence for men and women who have never been born into the divine family, and who are not earnestly seeking the grace, to attempt the work of the pulpit or pew, whatever may be their qualifications. God makes no such selections. "Without me ye can do nothing."

But it is the birthright of every regenerated person to claim the "royal priesthood" of the New Testament dispensation, and, upon meeting the appointed conditions, to exercise its functions whenever and wherever God may appoint.

Another fact of great significance in the constitution of the Levitical priesthood, was,—

2. *An acting priest had to be free from all physical blemishes.*—The sons who were

unfortunately born with bodily defects, or had been in any way crippled or diseased in childhood or youth, dared not "go unto the veil, nor come nigh unto the altar." They were, however, supported upon the revenues arising from the temple service. They were permitted to "eat the bread of their God, both of the most holy and of the holy," and enjoy all the acting priests enjoyed, but were forbidden "to come nigh to offer the offerings of the Lord made by fire." (See Lev. 21: 21-23.) So, in the dispensation of the Holy Ghost, all who would be scripturally installed priests, and exercise the functions of the priesthood, must get clear of spiritual blemishes and be made spiritually whole. The divine command is, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing;" and the Christian who does not obey cannot expect to have priestly access to God and priestly power with men.

To escape the obligation of seeking entire sanctification and a special divine endowment for work, many plead that they were "powerfully converted—converted through and through—were made inexpressibly happy, and often since have been as happy as it is possible to be and live," and think it strange that they should be urged to seek something more. They have not yet learned that truly converted persons may "eat the bread of their God, both the most holy and the holy," or be as happy as their divinely anointed brethren; and yet, because of spiritual defection, they cannot approach God and move men like those who have been made "perfect and entire, wanting nothing." They are comparatively powerless. They cannot "come nigh to offer the offerings of the Lord made by fire."

Another matter of deep meaning was, that though born in the Aaronic family, and free from all physical defects,—

3. *An acting priest had to submit to an installation ceremony.*—This ceremony of ordination was a lengthy and tedious exercise

of seven days' continuance. The candidates for the office were brought before the tabernacle and the temple, and there their bodies were washed and dressed in the holy garments, which were made of pure flaxen fabrics, according to a divinely given pattern. Next, the holy oil was poured upon the heads which were previously mitred; the sin offering was then slain, and the blood sprinkled "round about the altar." Then the ram of consecration was slain, and the priest took of the blood and touched the right ear, the right hand, and the right foot of the candidates. He next sprinkled the holy oil, with the blood, upon their garments, and after seven days of this exercise they were ready to appear before the Lord in the execution of priestly functions.

It will be seen; therefore, from this symbol, that a birth into the family of God is not a complete equipment for religious work. There must take place besides this an inward purification, which, more than the highest type of the best morals, cleanses the outward life and habits, and moulds them according to the purity of the gospel. Believers who would reach the maximum of their power in Christian labor, must receive that special anointing by the Holy Ghost which was indicated by pouring the holy oil upon the mitred heads, and touching the blood to the right ear, the right hand, and the right foot. The best faculties of the brain, the best skill in the mechanical trades, the greatest dexterity in the fine arts, and the passion and ability to travel abroad, must all be touched by the blood of consecration and purification, and laid under contribution to the glory of God in the salvation of the perishing.

Moreover, the symbol points out the distinction between a blemished son of the Aaronic family, and one who administers at the altar. They both alike apprehend the sprinkled blood for their pardon, and both are alike happy; but both have not alike a personal contact with the blood. This also indicates the

difference between the truly regenerated and the entirely sanctified believer under the gospel. They both apprehend Christ as their personal Saviour, and they are both alike happy; but the entirely sanctified has a personal contact with the blood of cleansing which the other has not experienced, and cannot, therefore, "come nigh to offer the offerings of the Lord made by fire."

Another suggestive part of the Levitical priesthood was,—

4. *Every necessary precaution was taken for the continued maintenance of this priestly sanctity.*—The entire garb of the priest was purely flaxen, without any thread of woolen. Wool grows on flesh, and flesh is the divinely chosen type of the carnal principle, and was not, therefore, suitable material to enter into the holy garments. The priests were forbidden to marry outside of their own tribe, and their wives were selected from chaste virgins or widows of deceased priests. They were allowed no inheritance among their brethren, but were compelled to trust God in a special sense for their support. "The Lord God of Israel was their inheritance."

The suggestion is, that purified believers under the gospel may not carry over into the sanctified state any practice formed under the dominance of the carnal principle. There must not be a thread of woolen in any part of their dress, or sinful habit in their lives. They must pay special attention to their intermarriages, being "not unequally yoked with unbelievers;" they must look closely to marital and family purity; they must possess their homes and lands as not possessing; they must make everything subsidiary to the great matter of saving themselves and others; and they must calculate and make every necessary provision to preserve this sanctity through probationary life.

Another interesting matter to be named before closing is,—

5. *The peculiar duties of the priests.*—Pri-

mary among these was keeping the fire burning continually upon the great altar, and feeding the lamps with pure olive oil, keeping them burning both day and night. Numerous other duties of a sacred kind were assigned them, removing the office very far from a sinecure. They may all be summarized in this: that they were to live with God, know His will, and bless the people for Him; they were to live with the people, learn their wants and make them known to God, and secure His benediction for them.

So under the gospel dispensation the Lord proposes to so sanctify and anoint His chosen workers, ministerial and lay, that they will keep the holy fire burning constantly upon the altars of His Church; that they will, by prayer and supplication, call down the Holy Spirit to illuminate and save the people; that they will act as middlemen between Him and the perishing, representing Him to them by their spirit and life, and carrying their wants to Him by prayer and faith; and, in short, that they all be divinely endowed and made supremely efficient in saving lost men.

Reader, have you been born into the divine family? Have you been cleansed from all inward defilement? Have you put on the holy garments? Have you been anointed with the Holy Spirit? Have you had a personal contact with the blood? Do you live wholly to God, and are you successful in your Christian work? If not, awake! Fly to the blood that cleanses, and to the Spirit that empowers, and claim the prerogatives and exercise the functions of a New Testament priest.

GOD does not give grace until the hour of trial comes. But when it does come, the amount of grace and the nature of the special grace required is vouchsafed. Do not perplex thyself with what is needed for future emergencies; to-morrow will bring its promised grace along with to-morrow's trials.—*J. R. Macduff.*

"THE LIFE-LINES."

"Mind not high things, but condescend to men of low estate." Rom. 12: 16.

*"O that to Thee my constant mind
Might with an even flame inspire;
Pride in its earliest motions find,
And mark the risings of desire."*

The mind of Jesus is a lowly mind, and He condescended to men of low estate. The subjects of His most tender pity and compassion were the despised of earth. And if we would be His true followers we must have the same lowly mind, and be ready to lift up the fallen, and rescue the perishing.

ENTIRE SANCTIFICATION A DISTINCT WORK.

BY REV. B. CARRADINE, D.D.



SANCTIFICATION is a doctrine. It is as much so as repentance, faith, or regeneration. The word is a distinct word, has a distinct and peculiar meaning, and refers to something not found in repentance, faith, or regeneration, and that something is holiness. By its position in the Hymn Book and theological standards, and by the clear way in which it is urged in the Scriptures, we cannot but see that sanctification is a doctrine in itself, recognized as such by man and taught as such by God.

Let us not fall into the mistake here that repentance is a distinct thing, and conversion a distinct thing, but that sanctification is a hazy, indefinable, indefinite, never-to-be-realized state, and thereby lose sight of its individuality as a blessing, and strip from the Bible one of its grandest doctrines. But let us mark how Christians are urged to go on to it, and to possess it, and see in these repeated commands the proof that it is a cardinal truth and teaching of the Word of God.

Sanctification is the work of God. The Bible says "the blood cleanses,"

"the altar [Christ] makes holy," and still again, "the God of peace sanctify you wholly." In another place Christ prays the Father to "sanctify" His disciples. In still other places the expressions used in description of the blessings of holiness are "the baptism of the Holy Ghost," "the anointing and sealing of the Holy Ghost," and "the renewing of the Holy Ghost."

There are many others, but these suffice to show that while all the Persons of the Trinity are credited with the work, yet no other being but God is recognized as the Accomplisher.

Still again, by this constant recognition of God in the Bible as the Sanctifier we are shown that sanctification is not man's work, and that, as a consequence, it cannot be growth in grace, which is always made incumbent as a duty upon man. Conviction is a work of God in the soul of a sinner. No man could produce such a result. Regeneration is a work of God in the soul of a believing penitent. Redemption is the final work of God upon the bodies of His slumbering saints; at His voice and through His power they will come forth from the grave in radiant resurrection forms. Sanctification, or holiness, is the work of God in the soul of a Christian believer. In full view of these distinct and separate operations of the power of God, Paul says: "Christ is made unto us wisdom, and righteousness, and sanctification, and redemption."

The very position of these words shows the separateness and distinctiveness of the work. Christ's command also substantiates the idea. This command to the disciples was to tarry until they obtained, not simply a blessing that would disappear in a day, but a work that would transform them into totally different men. See Luke xxiv. 49; Acts i. 8.

We could say much on this point, but refrain. You who read these lines have felt the convicting power of God, and

you have experienced the converting power of God, and you are later on to feel the resurrecting power of God; but have you yet felt the sanctifying power of the Almighty?

If not, you are a stranger to Him at that point. And if you will not feel it, then you will pass into eternity knowing certainly some of the marvelous operations of grace, but not having felt the most wonderful and blessed work of all that God performs upon the soul in this earthly life.

What is this work, and in what respect does it differ from regeneration?

Let me say that many have been taught to believe that regeneration does everything for the soul. My reply to this is that the Bible calls regeneration a new birth—says it makes us new creatures, but never intimates that it makes us holy. It never calls it a baptism of fire. *A baptism of fire would hardly be the proper swaddling clothes for a new-born babe.* In striking confirmation of this, I notice that I never heard a Christian liken his conversion to an experience of fire. That experience comes later, and belongs to a different work.

Some claim that regeneration has done everything for them. Christ's blood, they say, made them perfectly pure and holy at conversion, and all that is needed now is time for development and a steady growth in grace.

To this I offer several facts in reply:

One is, that I never heard but one regenerated person in my life claim that his heart was perfectly pure and holy, and he did it then with a hesitation and slowness that was remarkable and painful.

Another is that if there are a number who make this claim, they do it under the supposition that the inbred sin of their hearts is only temptation. Great is this mistake.

Still another fact is that they have evidently mixed and confounded passages in the Bible bearing on the two

subjects of regeneration and sanctification. They have taken verses of Scripture that refer exclusively to the sanctified life and used them to describe the life of the regenerated. One that is often thus twisted is the famous passage in Ezekiel: "Then I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." This was a promise made to *believers*, and therefore could not be conversion.

Again, if regeneration saves from *all* filthiness of flesh and spirit, and from *all* idols of the heart and life, then are regenerated men, like angel visits, few and far between.

Regeneration is a new birth, a change of masters, the implanting of a new life and love, the cleansing away of personal sins, and the removal of that depravity that results from personal transgressions, so that the man is a new creature, and can say: "Old things have passed away; all things have become new."

But all has not yet been done. Something still is left to be accomplished, as is evidenced by the command of Scripture to seek it, tarry for it, go on to it, and other like expressions. Moreover, the prayers of regenerated people, who are always asking for a clean heart, and the desires of regenerated people, who are living in the light and growing in grace—both alike point to a something in the spiritual life that they have not. The originator of this prayer and desire is the Holy Ghost, who is urging and drawing on to the higher blessing—to establishment in holiness.

To resume, then: Sanctification is a work of God in the soul, and this is the work:

First, it is the utter destruction of inbred sin, or inherited depravity, in the heart. This sin is called by various terms in the Bible and in religious nomenclature. "The body of sin," "the law of sin and death," "the flesh," "the carnal mind," the "old man," and

"prone to sin," are some of the names given to describe the dark principle of evil that rules in an unconverted life and that struggles for the mastery in the heart of the regenerated Christian. Call it by what name you will, this is the one thing that is destroyed in sanctification, and that is not destroyed in regeneration. Regeneration gives me power over it; sanctification kills it.

Second, it is a cleansing and purification. The instrument is the baptism of fire. Nothing purifies like fire. The baptism of water and all that it symbolizes is not equal to the baptism of fire.

Ask a Christian, after he has felt this work of God, if his heart is pure, and there will be no hesitation, no slowness; but with the rapidity of the lightning's flash he will say: "Glory to God! I am pure. The blood has made me clean."

Third, it is a filling or fulness of the Spirit, such as was never realized before. Then, says the Scripture, "were the disciples filled with the Holy Ghost," as if this experience had not been theirs before. They had received the Holy Ghost, Christ had breathed the Spirit upon them; but at their sanctification they were filled. Paul, writing to the Romans, calls it "the fulness of the blessing."

God evidently descends in a manner and a measure upon the soul in sanctification that He does not in any previous work or condition of grace. Christ alluded to this in John xiv. 23, when, speaking of the blessing, He said: "We will come unto him, and make our abode with him." God comes to abide in the sanctified heart.

We cannot linger here, but call attention to the order of the divine work—the destruction, the purifying, and then the coming of the Divine Blessor, to take complete and final possession! It is a proper and necessary order, and an order observed in all cases, though for explainable causes, sometimes one may be felt with pre-eminent clearness and force over the other.

In my own case, I was peculiarly conscious of the destruction, as by fire, and the fulness. After the recognition of these, consciousness took hold of the feature of purity. I saw, and rejoiced that it was there, and now still sees that it is there, and rejoices over it as an unchanging possession.

THE WANDERERS CALLED.

MRS. L. M. BAKER.

"And ye will not come to me that ye might have life."
John 5: 40.

RESTLESS children of the earth,
Forever full of wants and woe;
Seeking for joy in idle mirth,
Or where sin's fires of passion glow,
Your weary eyes still looking down,
To find your treasure's in the clod;
While o'er your heads a golden crow
Shines ever, in the hand of God!

A diadem once bought for you
By Him whose earthly crown was thorn,—
That Love Divine—that love most true,
That purchased gift His rebels scorn!
Yet still He pleadeth! stretching hands
By Calvary's nails most sorely rent;
He warns, entreats,—as God commands,
In kindest voice—"repent! repent!"

And still ye wander to and fro,
Strong men, fair woman, blind to all
The light which from heaven's hills of snow,
Would on your clouded pathway fall;
Bowed often low 'neath earthly care,
And bound with chains of human guilt,—
Yet would *One* all your burdens bear,
Whose life-blood was for sinners spilt!

Poor souls, awake! Life's fevered dream
Will soon be past, and o'er each head,
Shall sound the mighty blast
Which summons both the quick and dead:
What will ye do? where will ye fly?
No mountain peak however grand,
Can hide you from the piercing eye
Of Him whose realm is sea and land!

"Ye would not come." So shall He say;
While you in anguished silence wait
The sentence of the castaway,—
Awakened *then*—too late! too late!
Now while His tender Spirit pleads,
And God has left an "open door"—
Now while a Saviour intercedes
Return to Christ, and rove no more.

"THE LIFE-LINES."

"Seek the Lord, and His strength."
Psa. 103: 4.

*"My feet shall travel all the length
Of the celestial road;
And march, with courage in Thy strength,
To see the Lord my God."*


"Seek the Lord," not so much His gifts, but HIMSELF—seek Him, in whom all fullness dwells—love, wisdom, might. "AND HIS STRENGTH." How many fail because of making flesh their arm, and it fails them in the trying hour. But the Lord's strength is equal to any emergency, it faileth not. Seek HIS strength alone, constantly, and rely upon it.

STUDIES IN JOHN'S GOSPEL.

REV. WALLACE MACMULLEN.

THREE "MUSTS" OF CHAPTER III.

PART II.

N the former number we considered this subject in part. We now proceed to present other phases.

II. "*The Son of Man must be lifted up*," v. 14. It is no reluctant bending to unwelcome necessity; it is the self-dedication of love. But why *must* such love find such expression? Christian intellects have sought an answer to the question all through the ages. The "cross" is one of the perpetual problems of the Church. No one of the attempted explanations fully satisfies. Perhaps each one holds some measure of truth. That the "cross" *was* necessary is a truth resting upon the Lord's own statement in this verse. The reason for the necessity is not revealed. We can cling to the fact even if its interpretation be denied us. And this we do. We feel the power of the cross even though we do not know its secret. But just because we feel its power; because the cross is a truth of experience as well as of history, we are, in a way, compelled to analyze it. What makes it mighty in our history? Can

we go beyond this study of the visible effects of the cross on the soul? We may, indeed, but must remember that the answers will be largely speculative. We may ask as to the effects of the cross on God's nature and government, but the answers must be largely guesses. That there was *some* necessity on the Divine side of redemption seems clear, but *what* necessity we can not know. But while we cannot know the results of this lifting up on God's life, we know some of its results on our own.

The Spotless One Killed! Must He be lifted up to expose sin's blackness? Certainly His cross brings a revelation of sin's horror and sin's aim, such as no other event of history furnishes. The screaming, spitting, spiteful multitudes, the malignant priests, the careless, brutal, cruel soldiers are lineaments which combine to give a truthful portrait of sin. These are the fiendish developments of the life in which God does not rule. Here we get, in its own frenzy, an appalling description of the life which cannot enter the Kingdom. Here we get, in jeer and gibe and savage delight, an understanding of sin's purpose—the death of goodness. If supreme goodness is thus treated by sin, then partial goodness, looking upon that onslaught, will be helped to hate this cursed thing which threatens it. Moreover, the necessity for the agony, stated in the words before us, the necessity from which the dear love does not shrink, is a statement, in most startling terms, of the frightful menace and appalling power of sin in God's universe. So we shall be helped to fear sin as we look upon the uplifted Christ. It is murderous in purpose, mighty in power. His cross helps us, as nothing else does, to look upon sin with no degree of allowance, but to hate it, to shun it, to dread it as the only thing in God's universe which can damage our souls.

It is the "Son of man" who must be lifted up—the representative of all the sinning sons of men. If, strangely, "He

was made to be sin for us" by entering with us into the fellowship of sin's curse, and was lifted up "in the likeness of sinful men," even as the brazen serpent was, in the type of the poisonous serpents, then His shame may suggest to us the ignominious defeat with which sin is to be visited. Sin is not incurable. It is not invisible. There is cure. There is triumph. Sin will be defeated in us—it *must* be. Its defeat belongs to the triumph of the Crucified. To countenance it in our souls, to submit in any smallest degree to its power in our lives, is to discredit His work, to dishonor His cross. If we are "crucified with Christ" then sin is slain.

Certainly this chosen death is the crowning feature of the ideal life, the vision of which is to inspire us. In Himself is the statement of the perfect life which the Kingdom demands of all its citizens. But the statement would have been incomplete without His death. His stainless purity, kept "unspotted from the world," showed His personal relation toward sin; His willing death, with its glory of sacrifice, was the final statement of his relation to sinners. And these two elements of purity and love are to be characteristics of all the dwellers in the Kingdom. Indeed, the latter is to be given the pre-eminence. Unselfish service, which shrinks not from the uttermost sacrifice, stands before personal purity in the order of importance. "To visit the fatherless and the widow, and to keep himself unspotted" was James' putting of the elements of true religion. So then the cross of the world's greatest servant was necessary, that we might know, by His suffering, the ministering love which is to control the lives of those who enter and abide in the Kingdom. This demand of loving service is being emphasized in our day as it should be. Holiness means wholeness, and it is incomplete and spurious if sacrificing love be lacking from it. The cross is something more than God's provision for our

sin; it is God's statement of the method by which our pure lives shall be made effective forces. It is time to stop talking about "taking up our crosses," by which often we mean trivial things, and in earnest take up *the cross* of self-sacrifice until self be crucified, even with pain of thorn and spear and nail.

III. "*He must increase, but I must decrease*," 30th v. It is the voice of the forerunner. He speaks not sadly, not philosophically, not submissively, but exultantly. His joy is fulfilled. He is content with the glory of having furthered the revelation of the mightier one. "*He must increase*." It is the necessity of His nature. Let it be the choice of our souls as well. As the true-hearted servants of the King decrease in mortal strength and mortal years, in influence as men measure it, in reputation among those who once applauded, theirs may be the sufficient joy of knowing they have been effective heralds of the Lord, and that, helped by their toil, He has entered into the hearts of men.

PROV. 14 : 26, 27.—Strong confidence, a place of refuge and a fountain of life; such is David's affirmation concerning "the fear of the Lord." He does not mean by the fear of the Lord a slavish dread, but a loving awe and a reverent reference of everything to His will. This being true, it must relate to everything large enough to contribute to the happiness and success of our earthly life. Strong confidence under all circumstances that test your courage, a refuge from peril when threatened or assailed by the enemy, and a fountain of life whose waters fail not in the time of drought. So have I seen it during more than fifty years of fellowship with Him, the heart made strong in the time of fear, in the assurance that Father knows; the secret place of the Most High available in the time of impending calamity; and the unfailing fountains of life are mine and near when russet years foretell decay.

When heated in my pilgrim way,
And every spring is dry,
And flight seems needful from my foe,
To know that God is nigh,
Then, confident, my spirit sings:
"Safe in the covert of his wings."

"THE LIFE-LINES."

"I counsel thee to buy of me gold tried in the fire." Rev. 3: 18.

*Wisdom divine, who tells the price
Of wisdom's costly merchandise?
Wisdom to silver we prefer,
And gold is dross compared to her.*

The language above is authoritative. It is a voice from heaven to the impoverished sons of men. it relates to the gold which bears the divine signature, well tried in the fire which, whosoever hath, shall be rich indeed. How is it bought—with what price? By surrender of the perishable and unsatisfying things of earth and taking of the royal gift.

LEADINGS OF THE HOLY SPIRIT INTO DEEPER TRUTHS.

BY REV. CHARLES ROADS.

III. How the Holy Spirit Leads in Christian Work.

SHALL we believe that our daughters are directed by the Holy Spirit but that our ways are not? That He leads us unto the truth but not in our Christian activities? We can hardly assume that right thinking is more important than holy and useful living, and who does not find in actual work for Christ with souls, perplexities more distressing than any of the creed? The Spirit accompanies through the earlier steps and will surely not abandon us at our supreme difficulties. If He only gives the truth, and teaches not its effective personal application, then are we forever helpless in Saul's armor.

My work for Christ, what shall it be? I would most effectively prosecute it; how? What and how! I have only one life; I pass this way but once; I stand in the awful presence of opportunities never to return. Mistakes now will cost souls or cripple them. Peace in my soul and

enthusiasm in my work are impossible until I know the extent of the Spirit's guidance in it.

Unquestionably there are in sight both Scylla and Charybdis. We are diverted to one side by an unsanctified human philosophy which ridicules the idea of Divine guidance. With a sneer the most popular philosopher of England dismisses from consideration the men "who write D. V. after notices of a Missionary meeting!" The equally powerful thinker of France solemnly classes as childish all such conceptions. But the Apostle James bids us write *Deo volente* in connection with even ordinary business matters. We all shrink, to be sure, from the sweeping exclusion of the Holy Spirit according to the scientific, as one keenly calls them, critics, but many good Christians practically agree in excluding Him as really guiding. God helps, they say, but there are natural gifts and media; by stimulus of our powers is the way He does it. Why need any interposition? God helps those who help themselves, they say, but they mean that those who really help themselves can do without God, who after all probably will not now interpose. The situation requires a decisive choice, incomplete science, or God's word? God is not God if He is a prisoner in His own wise and loving plans.

On the other hand there is fanaticism, wildly talking of Divine leadings. But this as much in doctrine as in activity, indeed, far more. One will horribly kill his child under the infatuation of a Divine call to sacrifice him while a hundred go about teaching extra Biblical revelations, messages, and doctrines. In both the Scriptures are the always safe corrective, if we believe nothing which contradicts them, nor obey that which transgresses them. In the truth therein declared and the work there commanded the Holy Spirit leads and into these only. There are enough problems within these. Every earnest soul takes up the cry of Jeremiah, (10: 23) "O, Lord,

I know that the way of man is not in himself, it is not in man that walketh to direct his steps." The sublime prayer of Solomon, facing his vast responsibilities as a king, is repeated by every one whom God makes a king and priest as he would all His children. We are not without promises to plead, such as, "Trust in the Lord with all thy heart and lean not to thine own understanding; in all thy ways acknowledge Him and He shall direct thy paths." (Prov. 3: 5, 6; Psa. 43: 14.) He remembers how the Lord led the Israelites in that journey, which is also to him the allegory of the Christian life. The Lord is his shepherd expressly for just such guidance. (Psa. 23, John 10: 3.) His daily prayer as the Lord taught him is "Lead us—not into temptation." Indeed, he finds that the proofs of the Divine leadings are among the marks of a truly saved soul. (Rom. 8: 14, Gal. 5: 1.)

The doctrine of the Divine co-operation with man in Christian work must be extended to a Divine assistance, at least, in directing it. Surely we cannot conceive that the plans of the wondrous partnership, with eternal destinies to result, will be wholly man's. The grand general scheme of salvation is wholly God's, and in executing and administering it, God is also in His human partner, both to will and to do of His good pleasure. The Christian worker is urged to pray for wisdom (James 1: 5) which is so defined (James 3: 17) that it includes all practical help for his activities. There is abundantly more to the same effect, but is not this enough to convince us now?

The Holy Spirit never conducts to a mission after a new and revolutionary Gospel. The first command will also be the last He inspires men to obey with power, "Go ye into all the world and preach my Gospel to every creature." In this broad commission are all the vital questions of where for me, how now, what next? The Spirit calls to the min-

istry of the Word. He assists the man of God who faithfully preaches it. But between the call and the actual pulpit ministration lies an unexplored land for the particular individual. To most men first the full college course in the preparation, then the theological school and special post graduate studies. To all except a very few probably this is the Spirit's mind. But what and how much for me, was not easy to decide in many notable cases. The Spirit's special enlightenment and direction is essential at this critical point or life is not at its best for that man. What particular denomination to choose may be a problem to any supposable case, though to most of us decided by previous Providences. Selecting a charge, choosing a text or theme, its divisions and illustrations all bear, as many instances show, upon the salvation of souls, some of them mighty men of God in after years. So is the pastoral office full of problems which human wisdom dare not solve unaided. And is not the Christian prophet to be guided when the Hebrew prophet and king and priest constantly were?

All are not preachers in name, but all must really preach the Gospel if they are disciples of Christ. Apart from this duty, however, who can take the Christian parent's place and not cry to the same Holy Spirit for wisdom and guidance? Or the Sunday school teacher's high office of both teacher and pastor, and often parent as well, to the smaller congregation? And the business man who has the Christian instinct which wipes out the vicious distinction of sacred and secular, and who seeks to serve God and save souls in the store and office, does not he crave Divine guidance also? And did not prime ministers Joseph and Daniel have it, as well as shepherd David, farmer Gideon, carpenter Joseph?

May we then believe that the Holy Spirit so leads us that everything we do is infallible, or the best possible? By no means. No more than we believe, though

rejoicing in the consciousness of the Spirit's help, that everything we teach is infallible. All matters connected with the Christian life are the result of Divine and human co-working. In the human is imperfection, and in the Divine sight the best result is far from ideal. But we may fully believe that God's purposes are in view of all this, and that, unreservedly committing our ways into His hands and led by the Spirit, we shall perfectly accomplish in our life the glorious mission to which He called us. Our actions will not be an infallible standard for others, but they will be pleasing to God and fulfil His purpose concerning us. The tool imperfect yet in the hands of Divine skill, we may joyously hope for wonders and miracles, as men might measure, to be done.

EMINENT CHRISTIAN LIVES.

BY REV. GEORGE S. BISHOP, D.D.,

HESTER ANN ROGERS—THE PRINCESS OF PRIMITIVE METHODISM.



VERY believer is a Temple of the Indwelling God—since “if any man *have not* the Spirit of Christ, he is none of His—but not every believer has the joy, the power, the *consciousness* of this; nor does there stream out from every believer the radiance of the living Shekinah, penetrating the darkness of this world, “a burning and a shining light.”

Such a light was Mrs. Hester Ann Rogers, the Princess of Primitive Methodism—the feminine soul, so to say, of that portion of the revival movement of the last century, which was headed by Wesley and Fletcher. Hester Ann Rogers is a sort of meeting point of experience, because, while subject to those wondrous raptures of communion—those illuminations of the Spirit—tides of life and ecstasy, and glory, which sweep

through and thrill the soul and key it up, till lost in God—and all things else seem living death, and death itself a very life in glory,—and which are not confined to any one communion of the Holy Church of Jesus; in *her* case, streams of varied influence blend to form a character to which all agree that it is pre-eminently Catholic—that, looming larger than the sectional, it merges in the universal, and, while part, perhaps, of a particular constellation, is a star of the first magnitude, conspicuous in the wide heaven for its light.

Miss Hester Ann Roe was born at Macclesfield, England, January 31, 1756. Her father, Mr. Roe, a clergyman of the Church of England, gave his daughter an excellent education and brought her up in the principles of piety. “I was early drawn out to secret prayer,” she says, “even at four years old, and God gave me secret monitions.”

When eight years old, her father had a dream that he stood before the throne of God and saw His glory, but not being able to gaze thereon, he fell on his face, in raptures of joy. The telling of this dream greatly affected Esther for a time, and her father's death soon after deepened the impression. Still, she was by nature of very gay spirits, and learning to dance was a fatal stab to her seriousness. It paved the way to lightness, trifling, love of pleasure, and various evils. At fifteen she was of the world, worldly. Dress, novels, theatrical plays, cards, balls, assemblies took up her time, so that her mother was alarmed for her, but she would not listen to her mother's admonitions. “I loved pleasures,” she said, “and after them I would go.”

She had already been confirmed two years before by the Bishop of Chester, but about this time a friend died suddenly from a cold, taken at a dancing party, and the Holy Ghost strove with her mightily, putting the question: “Would you like to be stretched dead upon a ballroom floor?”

She stifled convictions and ran more madly after pleasure; but God's hour had come.

In April, 1774, the new curate of the parish, said to be tinctured with Methodism, preached a powerful sermon on the text: "No man can come to me, except the Father [which hath sent Me draw him]." This threw her into a deep agony, and deepened in her a sense of her helplessness. "Where?" said a voice to her, "are the repentance, and tears, and brokenness of heart? If thou couldst repent, and mourn, and weep, like others, there would be hope. But where is thy sorrow for sin? Thou canst not shed a tear." It was as Charles Wesley puts it in the 131st hymn:

"Lord, I despair myself to heal,
I see my sin, but cannot feel;
I cannot, till thy Spirit blow
And bid the obedient waters flow."

About this time, her cousin put into her hands a little pamphlet, entitled: "The Great Duty of Believing on the Son of God." Jesus was in this set forth in all His fulness, suitableness and freedom, as a Saviour of lost sinners, even the hardest of the hard and the vilest of the vile. She fell upon her knees; she prayed; she groaned; she rose again and walked to and fro, and still prayed for mercy. Again she fell upon her knees, but the heavens were as brass, and hope seemed almost sunk in desperation, when suddenly these words were spoken to her heart: "Believe on the Lord Jesus Christ, and thou shalt be saved!" O what a gladness! Again and again the voice came: "Believe!" "Only believe!" "Lord Jesus," cried Hester, "I do. I venture my whole salvation upon Thee as God. I rest on Thy blood all sufficient. I cast myself upon Thee for time and eternity! In a moment," she adds, "my fetters were broken. I felt a thousand promises my own; more than a thousand Scriptures to confirm my evidence; such as: "He

that believeth shall be saved; is not condemned; hath everlasting life; is passed from death unto life; shall never die," etc., etc., I could now call Jesus Lord, by the Holy Ghost, and the Father, my Father. My sins were gone, and my soul happy. I was truly a new creature, and seemed to be in a new world. I could do nothing but love and praise my God, and cry: 'Thou art my Father! O, God, Thou art my God!' while tears of joy ran down my cheeks."

Miss Roe began to work for Jesus as soon as she was converted. Her language was:

"None but Christ to me be given;
None but Christ in earth or heaven."

"I could neither eat nor sleep much," she says, "for many days and nights. The love of God within me was my meat and drink; and the thoughts of the grace that had plucked me as a brand from the burning quite overcame me. Me! the most obstinate offender, who had so long and so repeatedly resisted and grieved His Holy Spirit!"

But Miss Roe was not satisfied to be saved, nor even to assist in saving others; she longed for *deeper*, higher life in God.

More and more earnestly she prayed for this. She says: "I awoke several times in the night, praying for sanctification. O the depth of unbelief and pride! And these seem only roots of many other evil branches. O, my God! I feel my heart a den of thieves."

"I loathe myself, when God I see,
And into nothing fall."

"On the morning of February 22, I awoke," continues Miss Roe, "poorly in body, and felt a strange hardness on my heart and backwardness to private prayer. Satan told me, if I prayed, it would be solemn mockery, for while my words flew up, my body would weigh down my soul. But I cried: 'Lord, help me!' and fell instantly upon my

knees. For a few moments my ideas were all distracted, but the Mighty God spoke to the troubled ocean: 'Peace! be still!' and there followed a great calm. My intercourse was now opened with my Beloved, and various promises presented themselves to my believing eyes. I thought: 'Shall I now ask small blessings only of my God?' 'Lord!' I cried, 'make this the moment of my full salvation. Baptize me now with the Holy Ghost and the fire of pure love. Create in me a clean heart, renew a right spirit within me! Now enter Thy temple and cast out sin forever. Now cleanse the thoughts, desires and propensities of my heart, and make me perfectly love Thee. Lord, circumcise my heart. Fill it now with Thy pure love. Sanctify every faculty of my soul. I offer all to Thee. I give Thee all my powers. I take Thee, Almighty Jesus, for my wisdom, righteousness, sanctification. Now, cleanse me from my filthiness and idols. I come empty, to be filled. I venture my soul on Thy veracity; Thou canst not deny.'

"O the depth of solid peace my soul then felt! Not so much rapturous joy as at justification, but

"The sacred awe that dares not move,
And all the silent heaven of love."

"I now walked in the unclouded light of His countenance, rejoicing evermore, praying without ceasing, and in everything giving thanks. I dared not live above a moment at a time, and *that* moment by faith in the Son of God. I never felt till now the meaning of those words: "In Him we *live*, and *move*, and have our *being*;" and again, 'I will DWELL in them, and WALK in them, and be their God!' Glory be to God, it was 'no longer I, but Christ,' that lived in me. I could only cry:

"Stretch my faith's capacity,
Wider and yet wider still;
Then, with all there is in Thee,
My soul forever fill."

She was so full of the joy of the Lord that sleep departed from her eyes, and she lay in the raptures of heaven, while the silent hours of night passed by.

"I was so happy in the night," she says, "that I had very little sleep, and I awoke with these words: 'The temple of an Indwelling God!' 'The temple of an Indwelling God!' My soul sunk into the depths of nothingness, and enjoys closer union with Him this day than ever before. Every moment I feel such a weight of love as almost overpowers the faculties of nature! I know I could bear no more and live; but I often feel ready to cry: 'O give me more and let me die!' Lord, Thou dwellest in my heart, and shalt dwell forever! Thou art my present Heaven; my soul's eternal ALL!"

OUR SAFEGUARD.

That he might not wander from God's commandments, and not sin against Him, the Psalmist hid the word, not in his memory, but in his heart. Ps. 119: 10, 11. Whole hearted toward God, fearful of his own strength, and supremely desiring to be kept from sin, his safety lay in the welcome his heart had given to the word. With this he would have no disposition to wander. "A stranger in the earth," he is, 19, but not a wanderer, passing through an enemy's land. His path is straight before him. He will be pure from sin, hence wisely uses the means. His heart will be kept by the word, because he put the word in his heart. Many a heart full of sin keeps a Bible as a religious ornament, but defilement seldom comes to the heart which hides the word of God there. The word must be first taken out of the memory or heart of the believer before he can be drawn into sin. The best thing God has given, His word, was hidden in the most appropriate place, his heart, for the best purpose, that he might not sin. It was sin against God he most dreaded. This reveals him as a holy man. A worldly man would have feared most to offend against man. He loves the word because it is God's word; he hates sin because it is against God. Even our Divine Lord met temptation from Satan, not by His own wisdom, but by the shield of the word; each fire-tipped arrow was caught by Him on the shield: "It is written." Hiding the word in our heart will give constant victory over sin.

A PERSONAL TESTIMONY.

REV. ISAAC NAYLOR, *Evangelist*.

II. HIS ENTIRE SANCTIFICATION.

O God, what offering shall I give
To Thee, the Lord of earth and skies?
My spirit, soul, and flesh receive,
A holy, living sacrifice:
Small as it is, 'tis all my store;
More shouldst thou have, if I had more.

LAST month I wrote to you of my conversion. For twelve months after that my Christian life was a constant growth. No going back, but one onward journey. For the first few weeks I felt it was glorious; all sunshine, flowers and singing. Everything seemed to be in my favor; my sails were filled with prosperous gales, while the tide glided me gently on.

But soon I awoke to the fact that the Christian life was a fight, and often a struggle. The clouds gathered, whose dark shadows were thrown across my path; the tide turned; and the wind turned round, and my sails began to flap about. The storms of opposition howled, and I found unless I cried aloud to God I should go under.

Amid the provocations from the devil and his agents, I discovered that within my heart existed the carnal mind. Inside there was a tumult, an uprising of what seemed to be (and what I discovered was) dormant depravity, or passive impurity. To me it was evident that this had not been removed at conversion.

Certainly I knew that at my conversion the dominion of sin had been broken; that it was dethroned; that it was hurled down, and by restraining grace kept in subjection. But the first time serious provocation came, this subdued depravity was disturbed. This opened my eyes to the fact that there was something more for me, and whatever it was, I meant to have it.

During the first twelve months after my conversion, I was a member of the Church, lived a consistent Christian life, but was not free. I did not have the liberty in prayer or in testimony; in fact, I disliked the class meetings. I had a perfect dread of them. I would totter and tremble when it was my turn to speak. In the prayer meeting I would fear to open my mouth, and if I did, I would flounder about like a frightened bird. O, how the fear of man did bind and muffle

my tongue! Once I wrote out and committed to memory a long prayer, and when an opportunity came for me to pray I began, but I had no sooner got two or three sentences out than my poor prayer took to its wings and flew away, leaving me in dreadful confusion, stuttering and stammering until in dire confusion and shame. I said Amen!

This was too much for me. I sneaked out of the place, declaring I would be a Methodist no longer; but I would join the Episcopal Church, where I could have the prayers already made for me, and then from the book. I could reel off my petitions. My sainted grandmother told me that what I needed was the baptism of the Holy Ghost. I did not know what she meant, but I knew I wanted and needed something. Not only was I tormented with the fear of man, but a large degree of pride and self-will were lurking in my heart. Then, too, I had an unholy temper, that would boil up within, sometimes forcing me to bite my very lips to keep it under.

All this time I knew I was converted. I had no doubt of my acceptance of Jesus. I knew that all my sins were forgiven, and that I had been born again.

The devil himself did not dispute this fact, because he knew it was so positive and real.

I continued this life of struggle for weeks and months, panting for the light; seeking for perfect rest; sending up to heaven continually the prayer:

O, when shall my soul find her rest,
My strugglings and wrestlings be o'er;
My heart by my Saviour possessed,
By fearing and sinning no more?

And then again my prayer would be:

Break off the yoke of inbred sin,
And fully set my spirit free;
I cannot rest till pure within—
Till I am wholly lost in thee.

Although my heart was so intent upon full salvation, I was in a fog as to the theory.

My sainted grandmother would explain it to me and give me much light. But I knew an old friend of our family, who lived at Beverly, eight miles from Hull, and whose name was "Praying Billy." I went to see him, and sat at his feet like a school boy, while he unfolded to me in the clearest light, the plan of full salvation.

The mist began to scatter; the light began to dawn.

(Continued on page 86.)



"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him."—Gen. 18: 19.

"Lord, let us in our homes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

HOME CIRCLE CONVERSATIONS.

BY REV. G. F. OLIVER.

May home religion supersede Church worship?

NEVER, unless sickness or other necessity makes you a captive beyond the reach of the public house of prayer. If so, thus saith the Lord: "Yet will I be to them as a little sanctuary in the countries where they shall come." (Ezek. 11: 16). The home was first established for man's comfort, and soon after the altar of sacrifice for God's honor. The true believer will ever regard his "meeting-house" as a Bethel. It is a trysting place where God promises to reveal himself. It was this appreciation which made David cry out, "If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem to my chief joy." Paul also places emphasis upon the duty of "assembling ourselves together." In our valuation of spiritual worship we dare not underrate temple service. The Church is not to become an idol, but an arbor to which we are to cling as fruitful vines. Formalism makes the Church a mere shrine: fanaticism turns from Zion's doors because the walls are broken down; while a fervent faith looks for the burning glory of God in every proffered means of grace.

Who should attend public worship, and why?

My whole family and yours. Regularity at school or business should not surpass the

faithfulness of the whole household in church going. Not as a convenience, but as a supreme necessity. Christ's is a reasonable service, and His yoke is easy. Loyalty to the public means of grace is closely related to the family religion. They usually rise and fall together. License and looseness of habit in children beget indifference in adults. Half the Protestant population of this land never enter church. Thirty per cent of the balance are irregular attendants.

But the chief aim of public worship is "to behold the beauty of the Lord and to inquire in his temple." If this be our motive, bad weather, small congregations, our own poverty, or infirmity, or others' coldness will not hinder our going up to the house of the Lord. We go to meet Him, not the people; to seek His face, not our own pleasure; to see the beauty of the King, not the grandeur of the "service." Hence we are glad, and we return with shining face, as Moses from the Mount.

How may I make up for chaffy sermons?

"The Lord is my portion." I go not so much to be pleased as to serve and please my Lord. I wait on Him and thus renew my strength. I "walk and not faint," because in prayer, or hymn, or text, or fellowship, I seek and find God. If the pulpit is dull, the Mercy-seat may be glorious. The pure in heart shall see God even in a bramble. I sing and pray and give as to the Lord. If He makes me walk in dry places my faith shall make it a well. If He feeds me on crusts by His priests, I will joy in the cup of salvation, and yet call upon the name of the Lord. "A day in Thy courts is better than a thousand." "My soul longeth, yea, even fainteth, for the courts of the Lord."

WHAT IS LEFT?—I have during many years had a habit,—in crisis hours, after disaster or losses—to ask, "What is left?" Thus rallying my courage and purpose to new endeavors. At such times I have remembered with tearful joyfulness, the words of the prophet Elisha to his servant: "Fear not, for they that with be us, are more than they that be with them." The resources of the man of God were invisible to the servant's eyes, though near. *Our resources, what are they now?* God, and His infinite quantity—Spiritual sensibility,—Divine illumination,—Open eyes to see the truth certainly, therefore freedom,—Divine protection,—Unhindered opportunity in prayer, and a waiting heaven.

LESSON FOOD.

DEVOTIONAL REVIEW THOUGHTS.

V. BEGINNING OF THE HEBREW NATION.

Gen. 12 : 1-9.—“Get thee out of thy country and from thy kindred.” The surrender of earthly attachments at God’s bidding has ever been crowned with rich reward. The Shinarites (chap. ii) said, “Let us make us a name.” God said to Abram, “I will bless thee, and make thy name great.” Our reputation is safest in God’s hands. —“So Abram departed, as the Lord had spoken.” Obedience to God is the acorn of family and national prosperity. Abram’s greatest blessing was found in being made a blessing to “all families of the earth.” He is the primitive “altar-worker.” Sacrifice and prayer kept him near God.

VI. GOD’S COVENANT WITH ABRAM. Gen. 17 : 1-9.—Twenty-four years of varied service and trial bring Abram to a new epoch. A new revelation of God combining *duty*, “Walk before me and be perfect,” and *promise*, “I will multiply thee exceedingly.” This drove him to the dust. Great blessings humble the soul. Walk in the light, promotion will come. Holiness means usefulness. “I will make thee exceeding fruitful.” This to Abraham, father of nations. “He that abideth in me, and I in him, the same bringeth forth much fruit.” His character insures like honor.

VII. GOD’S JUDGMENT ON SODOM. Gen. 18 : 22-33. Abraham pleading for Sodom means that a holy heart yearns over sinners. A consecrated church is the body-guard of any government. If ten holy men would have saved Sodom, surely saints are God’s salt. The worthless man is the godless one. To be right with God is to be great though unknown.

VIII. TRIAL OF ABRAHAM’S FAITH.—Gen. 22 : 1-13.—The offering of Isaac was the final test and crowning exercise of faith. A just man may have an idol hid in the folds of selfishness. At Christ’s command he cheerfully yields it up. He thereby proves the perfect will of God. When self fails, Christ comes in as Heaven’s appointed Receiver of all the ransomed powers.

DISCIPLINE OF CHILDREN.—As young plants being straightened while they be tender, and trimmed with pruning and other parts of husbandry, will grow very goodly to behold in their greatness, which being neglected, are many times very crooked, and unfit for divers uses, so, likewise, do young men and women, for the most part, prove as they are nurtured in their youth.—*ScL*.

CHILDREN’S OBJECT LESSON.

Dear Young Folk.—As I tried my fountain pen in the opening word of this letter, I found it was dry. I shook it and tried again. It would not write. Did I throw it away because it would not work? No, I simply refilled it. All right now. It was good-for-nothing till made fit for my use. Just so with boys and girls. They may look well and yet be a blessing to no one. There passed a boy before my window to-day, who is a terror to all the neighborhood, because empty of good thoughts and full of mischief. He is worse than a bear or a cross dog. It is one thing to be useless, quite another to be useful. To Abram God said, “I will bless thee, and thou shalt be a blessing. Never can we be worth much to other people unless God blesses us with love and sunshine within.

I picked up a perfume bottle a while since. It was labeled and looked pretty. I took out the cork. No perfume. It had lost its sweetness. It was a little hypocrite, was it not? Not more so than some children who are dressed nicely, but who are selfish and unkind. Every empty heart may be quickly filled at the mercy-seat of prayer. Go at once. Look well if you can, but be a joy to those who want to use you, and best of all to Him who made us for Himself.

LOVING CHILDREN.—A brother and sister loved one another very much. He was the older, and was taken ill, and died. They laid him out on his own little bed ; and the mother took his little sister to look at him. As she stood looking at his sweet face, as white and cold as marble, she wept very much. At last she said, “Mother, may I take hold of his hand?” Mother did not like to let her, it was so cold : but, after a little time, she placed it in hers ; when the dear child, lifting it up, and stroking it gently, said, “This little hand never struck me!”—*ScL*.

“How did you come to know her?” asked a mother of her little girl, as she saw her bidding good-by to a poorly-dressed child at the church door. “Why, you see, Mamma, she came into our Sunday-school alone, and I made a place for her on my seat, and I smiled, and she smiled, and then we were acquainted,” was the sweet answer.

SEARCH STRINGS.

1. Who besides Abram had his name changed, and why?
2. How many good men lived in Sodom?
3. What two Bible persons had wood laid upon them,
4. Which of them suffered most?



"Blessed are they that dwell in thy house, they will be still praising thee." Isa. 84: 4.

"While in Thy house we kneel,
With trust and holy fear,
Thy mercy and Thy truth reveal,
And lend a gracious ear."

A PASTOR'S WEEK-NIGHT TALKS.

REV. ENOCH STUBBS.

ADDRESS ON THE INWARD LIFE.

THE cross is a constant theme with the Apostle Paul, but it is not always the crucifixion of Jesus Christ only, but the crucifixion of himself. To the Galatians, he said, "*I am crucified with Christ.*" Here he speaks of *two* crosses. He plants his own cross beside that of his Blessed Master, and says, he is "*crucified with*" Him.

This is as true of every other advanced Christian as of the apostle. There is a parallel between each believer and Jesus, and it runs on from conversion to the last development of spiritual life. Indeed, the experiences we have, will be according to the extent to which that parallel is maintained. We are to be "*like Him,*" and the degree in which we become like Him, and run our lives alongside His, will determine the experiences we shall realize. Let us see wherein this parallelism exists, and how crucifixion stands related to it.

Christ was Divine. He was the "*Son of God.*" But nevertheless He was found living a human life; in this world of sin, connected with it, He passed through many painful experiences, and was a "*man of sorrows, and acquainted with grief.*"

But though *in* the world He was Master of it; King of it; Victor over every evil force; silencing demons; saying, "*Get thee behind Me;*" walking upon its waves of temptations, and stilling its tempests at His pleasure.

This was verily a glorious life to live, and it might seem as if there could be no higher life for Him while upon the earth. But in reality He did enter a higher life, and that

without going away from this world. He lived above it in a still more glorious sense, for He lived forty days in "*Paradise,*" independent of it, neither hungering for this world's fruits, nor thirsting for its fountains. He soared above it, touching it only for the comfort and welfare of others, and after six weeks of such life gravitated from Olivet to heaven.

How did He enter such a life? We answer, by the cross. The cross became the ladder by which He ascended to this higher realm of His existence upon the earth. But why by crucifixion? The body was the link between Himself and this world of temptation and sin. Temptation approached Him through His bodily eyes and ears. It was into the flesh the thorns entered. Though living above the world for thirty-three years, yet through the body Satan, sin and the world could touch tempt and annoy. But by the crucifixion of the body this link was broken, so that although He had not left the world, but was still communing with His disciples, the tempter's voice was silenced, the scoffs and scornings of the Herodians and Pharisees no longer touched Him, nails and thorns were now nothing to Him. Crucifixion was a painful experience, yet by it He had reached a higher plain of life while yet among men, and we are reminded of the words of the apostle, "*He was made perfect through suffering.*" To Christ, therefore, the cross was the means of entrance upon the higher life which He lived for forty days prior to His departure from the earth.

Now, see the parallel between Christ and ourselves. It begins at the very start. At our regeneration we were made "*partakers of the Divine nature,*" so that we also are "*sons of God,*" and by virtue of this Divinity in us, we are to conquer the world in which we live from the very day of our spiritual birth. To be master of sin and temptation, to walk upon the waves of every evil influence, triumph over, its storms, and bid Satan "*get behind*" us. But as in the case of the Master, there is still a more glorious life possible to us. We may live a life analagous to that which Jesus lived for the last forty days of His presence upon the earth. While *in* the world, we may be so far above it, as not only to be conquerors over it, but so that we shall only touch it for duty and blessing. So far above it as not to feel its flattery, its persecution, its mockings. It may laud us to

the skies or crown us with thorns, but those thorns shall be no more to us than were those upon the brow of Jesus, five seconds after He had "given up the ghost."

But this state can be entered by us only as by Jesus—by crucifixion—because it is possible only to those who are "dead to the world." As soon as Christ had bowed His head in death, the opinions, criticisms and cruelties of the Jews were nothing to Him. Though still present in the world, He was dead to it, and was living in the "Paradise" of which He spoke to the "dying thief." It is common to feel that there is a restored Paradise for us somewhere. The heart of the believer yearns for it; but too few realize that the gate leading to it swings upon the cross, and the only means of entrance by crucifixion. But it is even so. We must "crucify the old man with his deeds." We must "die to the world." Die to self, to applause, to contumely, to the fear of man. Then the world, so far as it is opposed to God, will be no more to us than the literal world is to a dead man. Like Christ, we shall still be in the world, but living above the world, in a higher sense than before such crucifixion living only to God, and seeking only to please and obey, and enjoy Him.

Through what a Satanic cyclone was Jesus passing after He left the upper room until His head fell upon His bosom in the sleep of death. But if we could have followed Him as His spirit flew from the body now crucified and dead, what a perfect calm and peace did He enter! Let us be crucified with Him, and enter that spiritual Paradise which is possible to the saints here; that "rest which remains to the people of God." Hesitate no longer. Dread not the struggle and the pain. Make the sacrifice complete. However the flesh may object, nail the "old man" to the cross, drive the nails now. Die to the world. Let it be "finished," and with a perfect crucifixion will come perfect rest and peace. First, crucifixion; then Paradise. This is the immutable law. Seek not to evade it, but let there be full compliance. I am crucified with Christ,"

Let earth no more my heart divide;
With Christ may I be crucified;
To Thee with my whole heart aspire:
Dead to the world and all its toys,
Its idle pomp, and fading joys,
Be Thou alone my one desire.

—Charles Wesley.

PSALM 91 : 16.—Aged saint of God, it is part of thy heritage to find life now a satisfaction, a banquet of delight; as when one rises from a feast satisfied. God says: "With long life will I satisfy him, and show him my salvation"—satisfied with life." Not tired of it; life a success, not a failure. The closing record of the life of Job is: "He died, being full of days." And of Abraham: "He died in a good old age, an old man and full of years." That is, he was satiated with life's sweets, and came to its end without reluctance, fond recollections trooping round his halting steps or singing by his pillow. A welcome guest at God's rich banquet board, regaled by its delights, he rose and said: "Enough! I am full of life."

Life's pleasures had not passed his mind
As through a seine, but left some sweets behind.
The banquet ended, like a thankful guest
He cheerful rose, from life's abundant feast,

Life a satisfaction, a success, a sufficiency! This is the portion only of those who fear God. Alas! this beautiful picture is not often seen. There are not many aged saints, and fewer aged sinners. The majority of men at fifty years have found life a failure. It has not developed saintly character, or contentment, or hope. But to the aged pilgrim God promises long life with satisfaction, then translation.

A GOODLY HERITAGE—PSALM 16 : 5, 6.—In estimating the quantity of the inheritance bequeathed me by my father or friend, it is appropriate to begin with the greatest figure. The lesser matters of the count may safely wait for a final grouping. So with David. King though he was, his greatest possession was God—fifth verse. And although the reference to this Psalm by Peter, Acts 2 : 25-31, clearly points us back to Christ, yet as children of the covenant of grace through Him, and as joint heirs with Him, this infinite portion, *God*, becomes also ours. The Lord is *thy portion*, humble believer. He will brim thy cup with joy. He will "show thee the path to life, to fulness of joy, and to the pleasures at His right hand forever." Ay, more; this portion he will maintain for thee against all thy foes. "Thou maintainest my lot." Some leases have a covenant that the tenant must maintain his own rights, but not so our lot. God will see to its security. Surely the lines that mark off my allotment have fallen to me in pleasant places. Its very stones are bread, its waters are wine, its crevices are filled with honey, and if, as with my Lord, a cross awaits me, just beyond is Paradise. "Therefore, my heart is glad, and at last my flesh shall rest in hope."—ninth verse.



"Likewise greet the church that is in their house."—Rom. 16: 5.

"Their works of piety and love,
Performed through Christ, their Lord,
Forever registered above,
Shall meet a sure reward."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE Meeting, which was fully attended, was opened by singing the doxology, "Praise God," which was followed by hymn 491 of the Hymnal, commencing,

"Love divine, all love excelling—
Joy of heav'n to earth come down."

Bro. Hughes announced a number of requests for prayer, from various sections of the country. One request of special interest was from Mrs. Prindle, Superintendent of the Florence Mission, Bleecker Street, New York. Bro. Hughes referred, with feeling, to the designation of the young female occupants of the mission, in the letter before him, as "our dear girls," while the usual phrase would be, "those poor creatures," or something of the sort. The letter recites that notwithstanding every care is exercised, the devil is constantly at work in efforts to get the girls away, and from time to time they succeed in inducing one of them to leave the mission and go down again to the world, where there is for them no hope. Some present asked prayer that they might have a clean heart.

Bro. McLean, pastor of the 17th Street Church, rose and stated that they had now in his Church seventeen stalwart men, every one absolutely dragged from the gutter. They bear themselves very creditably in their new associations, he said, and we call them "our boys." When they are asked to go out and walk and work all night in the slums, (hard as this is,) they raise their hands to go, every one. They require care, and we greatly need help from God, to give them the atten-

tion they ought to receive. Let us pray for them.

Bro. Hughes led in prayer.

Singing—"He ever lives above."

Rev. W. G. Browning.—How I wish we might have the privilege of hearing Mrs. Palmer to-day, as we had all hoped to do; but I have seen her, and she is unable to be present with us, much as she desires to do so. It is a sad disappointment to every one. We ask that God will be with her, and that she may yet many times occupy the place she has so long honored in these meetings. She asked me, in taking her place for the occasion as leader of the meeting, to select one of two lessons indicated by her. Let us ask God to speak to us in both these lessons—6th Romans, and 2nd Corinthians. In the former Paul asks, "What shall we say then? Shall we continue in sin that grace may abound?" Paul has brought this question to be solemnly considered. I remember to have this point in mind all through my life. It is not God's plan, although some would seem to think so, to sin each day and ask forgiveness when each night comes. We are, once for all, to abandon sinning against God's law, and to reckon ourselves "dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." Now Mrs. Palmer's other lesson, (2nd Corinthians): The first verse is, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Do we not understand what is here said, and what is intended by it? We talk of the promise; there is something specific here intended. "Be not unequally yoked with unbelievers: what part hath he who believeth with an infidel?" The Lord insists that His people must not mix with worldly people. How much that means! How many women have been unequally yoked with unbelievers. "I will dwell in them and walk in them, and I will be their God, and they shall be my people." This is God's promise, and, in view of this, come out and be ye separate, and "touch not the unclean thing." "What then?" "I will receive you." All this is on condition. Separate yourselves from evil and I will be a Father to you. Having therefore these promises let us cleanse ourselves. We separate ourselves from every evil thing, and then God cleanses. Let us all unite in this prayer,

that we be able to separate ourselves from sin and have God for our Father. There are those who claim to have been fully consecrated to God, but there is a difficulty. You were dead in trespasses and sin. Leave the sin behind, and do it to-day, and then believe God when He tells you He will be your Father. "If the Lord be God serve him." Let this question be settled forever. O let us improve this hour, and if the Lord be God, serve Him and He will bless you.

Singing—

"Fill me now."

A GLORIOUS DAY.

Brother Crossley.—This has been a glorious day for me. I have seen Mrs. Palmer, and heard her pray. It is the first time, and may be the last. I pray God to bless her and lengthen her useful life, if it be His will. I am so happy to be in this meeting. For over twenty years I have been reading about these meetings, but never before had the pleasure of being in this holy place. It was through Dr. and Mrs. Phoebe Palmer that I was led into the Christian experience which I now enjoy. I love the Lord, but there are things in my heart contrary to the law of God. But He can remove all these things if I but prayerfully ask Him.

THE SECOND REST.

Rev. A. McLean.—As I looked around and studied the faces of two hundred and fifty this morning in our Breakfast in Seventeenth Street, I could see that many of them bore a doubting expression, and seemed to say "We don't know about your Christian doctrines, and we don't know that we keep the laws of God." These men are apprehensive and undecided, for our talk is many times a little distracting and extravagant. In the second stanza of the hymn last sung it speaks of the "second rest." Bless God for the "second rest"! Take away our "bent to sinning." It was once attempted to change this to "love of sinning," but that was not true, as none love to sin, and the change was not adopted. Paul speaks of "perfecting holiness"—not holiness alone. But whatever else happens I am not going to tremble any more at the fulness of God. It is the privilege of all here to have the Lord to walk up and down in our hearts, saying, "Yes, hallelujah, it is all my territory!" Away with my doubt. I will have all that is my privilege by God's help.

Singing—

"I'll live for Him."

A BLESSED EXPERIENCE.

A Brother.—I stand here to-day to tell you that mine has been a blessed experience. I went, figuratively, to Damascus, and saw the light. I went to Galilee and tasted the wine. O, there is a peace for us that flows like a river! We will find it in God's Word. He tells us we shall walk with Him and shall be His people.

THE LORD IS GOD.

A Sister.—I feel very thankful that the Lord is God, and I thank Him for the privilege of serving Him. I praise Him that He has helped me to comply with the conditions. He receives me, and is my Father, and I am His alone. Had He not said it, I would not dare say it.

PRAISING THE LORD.

A Brother.—I want to praise God for His goodness in relieving me of all besetments. I reckon myself indeed dead unto sin and alive to him.

Singing—

"'Tis the promise of God."

A Brother.—My experience is like Paul's, whose words we have heard in the lesson. He "whom the Son makes free is free indeed."

A Sister.—I want to praise God for His wonderful keeping power. I know He will lovingly keep His children, and I constantly rejoice.

A Brother.—He that is born of God sins not. I praise my Maker that I have been born of God. I have left all to follow Him, looking unto Him, the Author and the Finisher of our faith. He is with me ever, and I am rejoicing in Him, and desire only to serve Him. I take no step except He leads me.

Singing—

"In the Cross, in the Cross."

ALL WORKING FOR GOOD.

A Brother.—"All things work together for good to them who love God." What we count losses here are gains in heaven. All sickness and sorrows are mine, but all mine for profit. I am rich in God. He has pledged the infinite resources of His Kingdom to my faith. God surely answers the prayer of faith. I rejoice in my soul because I am His.

A Sister.—I am continually thinking that it is my privilege to claim the power and presence of God by simply resting on the blood of Jesus.

Young Sister Ois.

"I have giv'n my heart to Jesus,
He has given His to me:
And this is why I'm happy,
As happy as I can be.

LIVING BY FAITH.

A Brother.—I live by faith in the Son of God. But before I lived for Him I was of no use to anybody. Now, wherever the Lord has anything for me to do I want to do it. When God offers us His grace we ought to appropriate it. I have never before been here, but for many years I have read the testimonies in the GUIDE, in preference to anything else.

THANKS FOR THE BLESSING.

A Sister.—I now have room in my heart for Jesus. For a long time I had no room for Him. Although it was with sorrow it was, also with rejoicing—which still fills my heart.

Bro. Browning.—The Lord says His grace is sufficient. Take it. I have been thinking of the division of the people in the great day. The Lord said, "Inasmuch as you did it unto these, the brethren, ye did it unto Me." "I was sick and ye visited me." O let us remember this.

Dr. Roche.—Human life means *probation* from first to last; and probation means *trial*. All parts of the nature of the good man are really parts of a human being, and all parts are susceptible of being tried. Let us believe that God's grace is sufficient. 'Dear saints, know what your duties and susceptibilities are. We are poor worms of the earth, depending entirely upon the grace and power of God. He will not suffer you to be tempted beyond what ye are able. As the sun is in the heavens, Christ is always on the throne, and we can see Him, when we will, in the direction of God. We are not angels, except to do the will of God.

We must be ready for the duty which God demands. We must love God with all our hearts, all the time; this is a well defined requisition and a human possibility.

Singing—

"Lord, I am thine, entirely thine,
Purchased and saved by blood divine;
With full consent thine I would be,
And own thy sov'reign right to me."

After the closing prayer was offered by Bro. Browning and the Benediction pronounced by Bro. Hughes, the meeting was dismissed. It was a very profitable occasion.

REV. ISAAC NAYLOR'S TESTIMONY.

(Continued from page 79.)

Shortly after my interview with "Praying Billy," I heard a brother preach in Hull on this specific subject. After elaborating the theme thoroughly, and making it most simple, he gave the following invitation:

How many of you people will pay the price, and come right out here for the cleansing? I stood up at once and exclaimed, "I need the cleansing," and walking to the front, I bowed before God, and prayed earnestly for the purifying blood.

While kneeling there the question came, with much force, "Are you willing to pay the price?" "Yes, Lord," I said, "I am willing to pay the price, no matter how great." Tobacco, my cherished idol, came up before me. Certain pleasures that I did not think sinful but a little questionable, came up; but all these I more than willingly put on the altar.

I placed there my body, soul, spirit, time, talents, loved ones, and all I had, for time and eternity, but the question came, "Will you put your reputation on?" Are you willing to be called a fool, a madman, a fanatic? Are you willing to be sneered at and pointed at by lukewarm Christians and worldly sinners? Now, the Spirit did not ask me to be a madman, a fanatic, or a crazy-brained, ranting Methodist; but would I be willing to be called by these names? There is much difference between a man being either or all of these, or being called by these names.

Here came the tug of war. I thought it hard to lose the respect and good wishes of my friends, but the struggle was over. I said: "Here goes, friends or no friends, criticism or no criticism, I must and will have the blessing," and, placing everything on the altar as a living sacrifice, I said:

"My idols I cast at Thy feet;
My all I return Thee who gave;
This moment the work is complete,
For Thou art almighty to save."

Here heaven's fires came down and consumed the consecrated offering. The altar sanctified the gift, and my heart continued the song:

"O, Jesus, I dare to believe;
Thy blood for my cleansing I see;
And asking in faith, I received
Salvation, full, present and free."

Well, praise the Lord!!!

As soon as my soul was cleansed and I could blessedly sing:

" 'Tis done. Thou dost this moment save,
With full salvation bless.
Redemption through Thy blood I have,
And spotless love and peace,"

there came into my heart a sweet soul rest; the inward struggle with carnality was ended; the foxes were killed, the enemies turned out, and the temple cleansed.

Now, in the reception of full salvation, we are not all affected in the same way. Some experience great joy, wonderful ecstasy, strange revelations and amazing manifestations, while others receive it by a cold, naked faith, stripped of all feeling.

I will tell you how it came to me. There came with this baptism of the Holy Ghost an almost overwhelming sense of my responsibility as a Christian, and with vivid reality, with panoramic clearness, there was arrayed before my wide-open vision, the blazing truths of eternity as I had never seen them before. I had always believed in heaven and hell, the judgment-day, immortality, the personality of the devil, the depravity of man, and the atoning merits of Calvary. But when I received my fire baptism, my belief in these things was a thousand fold more intensified, they weighed upon my heart with such tremendous force. I saw hell and teeming millions driven there by Satan like herds of cattle. I saw heaven, with millions who had their backs turned to it.

I saw the judgment day with its lightning flashes, thunder peals, bloody moon, fiery sun, falling stars, splitting heavens, staggering mountains, yearning earthquakes, open graves rising dead, descending throne and open books. And I saw guilty throngs of men hastening to the bar of insulted mercy.

I saw the devil skillfully manipulating his best machinery and keeping actively employed his numberless agencies, in their fearful work of damning souls and filling hell.

Then I saw God as a great, big hearted, kind Father waiting to receive to His open arms, and bosom all who through Christ would come to Him.

With this conception into these truths, which came to me with full salvation, I was wonderfully stirred.

In the glowing light of these truths, how could I any longer be worldly, inactive and formal? How could I any longer remain a

sleeping, stereotyped, milk and water Christian?

My fears, my doubts, my false respectability, and my mock dignity, were given to the winds. Rising to my feet and facing the audience, I told them what I had received, and how in the future I intended to be out and out for God and souls.

When God sanctified me wholly, it was not that I might merely sing holiness ditties, give holiness testimonies, and talk holiness talk, and by a life of inactivity bring down upon the holiness cause the contempt, scorn, and mocking ridicule of a prejudiced community. No! No!! No!!!

But He sanctified me to do practical, active, aggressive soul-saving work, so that I might become a flaming fire-brand in the Church, and show to the world that holiness was not an experimental blessing in the human soul only, but a living, practical, active reality.

DOUBT.—II. Tim. 1: 12. The world is full of doubt. Doubt as to the integrity of men, as to the truth of Christianity, as to the genuineness of the Christian life, as to public and private virtue. It chills the life of many a Christian home. The conversation of table and fireside is often such as to indicate doubt concerning God's revelation. His Church and His people. Alas, for the children of such a home, whose only idea of the father's piety is that he goes to church! A humble domestic once said she could not have known that her master and mistress were religious had she not heard that they took the sacrament. How poorly the Saviour they professed to love was represented in that house! Surely if God's religion ought to shine anywhere it is at home. Said Spurgeon: "I can have little confidence in the piety of any home whose cat is not happier because its owner is a Christian." How much more should the "so shine" the Saviour requires throw its lustre into the kitchen life of the lowly domestic. The truth is that doubt is largely the fruit of disobedience, and impatience and fret the fruit of doubt. Give due attention to one word, and your doubts will die. *Obey*, then you will "know whom you have believed"; the rest will follow.

EVERY stroke of sorrow that issues into light and joy, is God putting into your hand the key of that sorrow, to unlock it for all the poor souls whom you may see approaching it through all your future life. It is a noble thing to take that key and use it.—*Phillips Brooks*.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

A DIVINE CALL. "Hearken diligently unto me." Isa. 55 : 2.

The Lord demands an attentive ear. He has important communications to make unto us. Unless we bend low our ear we cannot receive them. Sometimes He speaks in "the still small voice," and we must ever be in receptive mood. Let every one "HEARKEN," and do it "DILIGENTLY."

PROPHECIES OF THE SPIRIT.—II.

ISAIAH xliiv : 25.

BUT there is another thought suggested by this language and that is with respect to the idea of *quantity or measure*. The word "pour," and especially the word "floods" could only awaken in the mind conceptions of something great, unusual, adequate, overflowing. And that is the true idea exactly of the fulness of the Holy Ghost. "They were all filled." "A blessing that there shall not be room enough to receive it." "Out of him shall flow rivers of living water (this spake He of the Holy Ghost.)" O, beloved, this is the Gospel measure, full, pressed down, shaken together, running over! This is the very conception of Christian experience which the New Testament inculcates, not as an ideal, but a fact. Can one have this fulness and not be conscious of it? Can one be in doubt as to whether or not he has received the Holy Ghost since he believed? Does one need to pump for blessings, or go without them, when God will pour out His blessing, and in such a measure as this?

Thirdly, we must not wholly overlook these references to "seed" and "offspring." They are significant and important. They seem to be taken

up by Peter in his Pentecostal address, in the second of Acts, where he says, speaking of the same blessing, "the promise is unto you and *your children*." How shall we understand the words of Isaiah? Perhaps, their primary meaning is explained by the prophetic character of the promise he was recording. For these things were ministered rather unto us than unto themselves. And the dispensation of the Holy Ghost was not to be inaugurated in that generation. Perhaps, too, the words quoted from Peter, are to be interpreted as promising the *perpetuation of the Pentecostal grace* to all succeeding generations of the Church. But have these words no literal, no immediate application to our own children of our own immediate household? We believe they have; and every Christian man and woman, by an active faith, appropriating these promises of the Spirit to children, may bring covenant blessings to the household, which many families are living without. Brother, Sister, have you considered the duty of faith which you owe to your child?

Lastly, some of the results of this promised blessing to ourselves and ours, are found pictured in verses 5 and 6. The "grass," and especially "the willows by the water courses," represent LIFE—life, too, under the *most favorable conditions* of life. Springing life, exuberant life, life where growth seems almost spontaneous. Ah, my brother, this is a picture of normal spiritual existence! Like an apple-tree or two in our yard, many Christians seem hardly at all to be alive, others seem only to grow a little *on one side*, and many again have *no fruit*, or bring *none to perfection*. But here is a condition of thrifty, vigorous growth—"willows by the water courses." This is what the fulness of the Spirit will do for us in the matter of growth in grace. Nothing short of 'abundance of life' in us fulfils the desire and the design of Him who died that we might live.

Another result which the prophet records, is *unequivocal identification with the Lord and His people*. One shall say: "I am the Lord's." This is exactly the language of the entirely consecrated, who have received the fulness of the Spirit. Shame and the fear of man are gone.

"Another shall call himself by the name of Jacob." And another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." In other words, he that, like Peter, denied his Lord before Pentecost, when confronted with danger, now, since filled with the Spirit, demands of a menacing Sanhedrim to judge whether he should obey God or man, and openly declares his purpose to speak in the name of Christ. This, beloved, is the need of the hour in the Church and in Christian life, the outpouring of the Spirit to commit men wholly, and forever, and everywhere on the side of the Lord.

HOLINESS EXEMPLIFIED.

THE funeral services held January 28th, in memory of Rev. G. G. Baker, late pastor of Union Square M. E. Church, Baltimore, Md., were worthy of special note. Dr. W. S. Edwards in giving the first address said: "The doctrinal expositions of Methodism, especially those having to do most directly with experience, he accepted without reserve, and practically verified them. He knew what it was to have fellowship with the Father and with the Son; he believed in the communion of the Holy Ghost and had it; he walked in the light of the Divine countenance. He preached the doctrine and professed the experience of perfect love, but without narrowness, or cant, or rant, or offensive parade of extraordinary sanctity, or depreciative criticism of other stages in the Christian life. He was a gladsome Christian and minister, carrying sunshine wherever he went. I have seen him serious, but never gloomy. . . . I have been told he knew how to weave his experience into his sermons so as to make them impressive and salutary. . . . A more careful, conscientious Presiding Elder, one more attentive to all parts of his work, one of gentler or more generous nature, one freer from prejudice, or resentment, or indifference to any, from all littleness and unfairness in device, I have not known. . . . We all know how well he served the Conference as its Secretary—always self-possessed, accommodating, laborious, thorough." Dr. Edwards closed by addressing

him as if present, thus: "I never knew you to act a double part. I never heard from you a false or foul word. I never beheld in you an act or detected a motive or purpose that did not comport with the honor and fidelity of a minister of the Lord Jesus Christ."

Equally emphatic was the testimony borne by the next speaker, Rev. H. S. France, who told of hearing a recent exposition of I Cor., 13th chapter, by Bro. Baker, and then hesitated not to affirm, from an intimate acquaintance with him, that his character and life were in full accord with the teachings of that chapter and his own beautiful exposition of it. Here was holiness exemplified.

In a meeting held at the same Church a few evenings after, the writer took occasion to ask if the addresses at the funeral correctly represented the deceased pastor's relation to the subject of Holiness, in response to which many voices united in saying: "Yes; he preached it, and witnessed it, and lived it." Was Holiness a hindrance to him in any lawful position or work assigned him by the Church? Rather was it not an unspeakable help in promoting his own comfort and his usefulness to others? Why should any of our ministers or people be afraid of it?

NOW AND AFTERWARDS.

WE find by studying the Psalm a very fierce temptation had swept down upon the Psalmist—73rd Psalm—very much like that which first assailed our mother in Paradise, to distrust God and doubt His goodness. His faith was well nigh paralyzed; the fight was terrible, but he would not surrender. He went to the sanctuary, to study the word. He was delivered. First came a rift in the cloud of solid blackness; then a sunburst; then his song of triumph—"Thou shalt guide me by Thy counsel," now, without being asked to explain it; and "afterward receive me to glory." "Now and afterward," like a rainbow span, arches all there is left of our uncalendered existence. Now the snare is broken,—He will gladly leave the now and the infinite tomorrows with God. Here guided, as He wills—yonder glorified.

NUMBERING OUR DAYS.

WE must learn to take account of time. The most reckless of all extravagance is the waste of moments, and hours and days. Scripture keeps steadily before us the brevity of human life, and the vastness of human obligations. "Work while it is called day : for the night cometh when no man can work" is an exhortation emphasized by every tick of the clock, and enforced by every consideration of death and eternity.

The great mistake of our retrospections and resolutions is that we lump time too much. We would wholesale it, in years and in longer periods. But numbering our days is the Bible recipe for the application of our hearts unto wisdom. An eight-day clock may be the least trouble ; but it is not so well calculated to make us prize the bits of time as one which like the dismal sunsets, measure time to us in smaller quantities. If it be true that 'if we take care of the pennies the dollars will look out for themselves,' it is much more true that taking care of the days will insure the custody of the years.

Time is to be "redeemed" before it can be treasured and expended aright. The days are evil. Paul tells us in this connection ; and so, indeed we find it, that in the ordinary course of men the habits of business, and of society, not only waste much time, but actually misappropriate and corrupt it. That is to say the course of the world holds much of men's time in a bondage which prevents their freedom for the improvements of mind and heart, and for the service of humanity. The redemption price is *self-denial*, a willingness to forego things men ordinarily enjoy, a consent to be esteemed singular, or even unsociable, a nipping of ourselves at the tongue ; for talk is such a devourer of time ; simplicity in the manner of life, and of the dress and of the home, self-crucifixion at the point of undue indulgence in sleep, and then a vigilance in preserving the time we have a right to call our own. It may seem paradoxical ; but it is true that a man as he becomes surer and surer of eternity will grow more and more miserly of time, even upon necessary uses that he may have, the more to invest upon eternal treasures.

MISTAKES CONCERNING HOLINESS.

IF the Psalmist found occasion in his day to ask, "Who can understand his errors?" is there less occasion now for the same question? It is moral errors here referred to, mistakes concerning spiritual things, and these abound to-day as ever of old. "But the natural man receiveth not the things of the Spirit of God . . . because they are spiritually discerned." The word, "mistakes," nowhere occurs in the Bible, but its equivalent, "error" or "errors," is found nearly a score of times.

On no subject, perhaps, are mistakes more common than those relating to the doctrine and experience of holiness ; and though many of these have been corrected a thousand times, they are still constantly repeating themselves.

One is that holiness means perfection, and perfection can be true only of God. To which we answer both yes and no. Holiness in its higher grades is indeed perfection, but it never is, and never can be, the absolute perfection which belongs alone to God. It is simply a blessed perfection in *love* as John so plainly teaches in his first epistle. (4: 17, 18). To assume that there can be no perfection short of that which is absolute, is to give the flattest contradiction at once to the Bible, and to every-day life. Does not the Bible speak freely of "perfect man," "perfect heart," "perfect way," etc. ? And what is more common in daily life than the use of "perfect" in describing animals, plants, flowers, and other things? Yet what a horror of this word is felt when applied to Christian experience and character !

Another mistake is that which connects with holiness, the idea of deliverance from human infirmities ; but this being impossible, holiness is rejected. Yet what care has been taken by all accredited teachers of holiness, to affirm always and everywhere that, while holiness, perfect love, entire sanctification, *does* imply salvation from all *sin*, it does *not* mean deliverance from mental or physical *infirmities*, as weakness, weariness, sickness, imperfection of memory, taste, judgment, expression, etc. The distinction between sin and infirmity is essential, so that holiness, in saving from one, is not intended to save from the other.

MONTHLY REVIEW.

Many Churches are taking advantage of the open winter for special meetings.

Three types of revival are in progress.

(1). The Church revival, where pastor and people are doing their own evangelistic work.

(2). Work conducted by evangelists in particular Churches.

(3). Union movements where many Churches combine, under the leadership of some noted evangelist. All are doing good.

At a Church in Indianapolis, the pastor precipitated "a break" by putting the meeting one night in charge of the Epworth League. There was a mighty move, many being saved.

The doctrine and experience of Holiness is figuring now to a greater or larger extent in all Methodist revivals, and in many others besides.

Carelessness in the matter of converting the unconverted Church members, or of Churching the unchurched converts, is about equally disastrous.

Many of those engaged in relieving the temporal necessities of the poor are wisely influencing them to attend the nearest revival meetings as well.

The ten-day's pentecostal meeting seems to be growing in favor. Though it often becomes imperative to continue the services after the evangelist has gone.

REVIVALS REPORTED: 109th Street, New York, on a late Sabbath over 50 seekers, 12 converted; Oswego, N. Y., 50 probationers received; Port Henry, N. Y., Union services, 100 converts; Asbury Church, Long Branch, N. J., G. S. Meseroll, pastor, 120 professed faith in Christ; St. Paul's, Cincinnati, O., G. K. Morris, pastor, 68 conversions; Peru, Ind., E. E. Neal, pastor, 50 accessions; Harmony, Ind., D. V. Williams, pastor, 80 converted; Bicknell, Ind., W. D. Woods, pastor, 82 conversions; Marion, Ohio, J. L. Hillman, pastor, E. D. Keen aiding, accessions 200; Great revival in the Wesleyan University under the labors of Dr. Wilbur Chapman, of Chicago—a work of wide proportions among the students; Blue Rapids, Kan., under the labors of Jesse Underwood, evangelist, 110 conversions; Bellevue, Ky., Evangelists Cannon and W. C. Wilson working—66 converted, 66 sanctified; Jackson, Mich., Evangelist F. E. Morehouse aiding, 145 converted at latest date, over 200 sanctified; Revere, Mo., under the labors Anna Romack and Anna McCulloch, about 90 converted, some sanctified.

Wonderful revival in the Spruce Street Presbyterian Church, N. J., under the labors of the "Storey Family," evangelists—700 converted, and about as many sanctified; Bro. E. S. Dunham, evangelist, has seen "a complete sweep for holiness" in Bloomdale, Ohio; Sister Grace Weiser Davis, in a series of revival services in Bloomsburg, Pa., has seen 50 converted and a number sanctified; Evangelist J. L. Glascock has been working in New Albany, Ind., a glorious work, souls saved at every service; Evangelists C. Rees and wife, of the Society of Friends, have held meetings at three of the strongholds of Quakerism in Indiana, and God marvelously poured out His Spirit and 300 were saved.

THE FOREIGN FIELD.—Professor Everett, of Harvard University, is credited with saying that "not until rich men come to understand that they do not own their wealth, but owe it, will the curse be taken off riches."

A Mohammedan in Malacca urged this objection against the Bible: "It is too holy; if we took it up we could not cheat, nor lie, nor get on in business."

"I don't want any one to pity me. I am going to the tip-top field of the world," said Rev. Daniel Lindley, of the early Zulu mission, at a meeting of the American Board, when a natural strain of sadness had characterized the farewell messages of missionaries about to return to their stations.

WOMEN'S WORK.—Say not that the days of miracles are over for in this, the last decade of the nineteenth century, it has come to pass that, after repeated efforts, backed by abundant political pressure from foreign ambassadors, and after long waiting and wriggling, the Sultan has actually given authorization to Miss Mary P. Eddy, M.D., an American girl, to practice her profession within the bounds of his dominions!

Nearly 100 missionaries were sent to China last year by the Lutheran Church in Sweden.

Islam.—There are six American colleges in the Turkish Empire, with 1200 students, and 70 students are in training for the ministry. The mission presses in the empire print about 40,000,000 pages annually, one-half pages of God's Word.

Nineteen years ago two graduates of Mt. Holyoke founded the Huguenot Seminary in Welling-ton, Cape Colony, after receiving most urgent appeals to establish an institution which would give the daughters of South Africa some of the educational and religious advantages of their more favored American sisters. The faculty now numbers 20, and more than 1000 young women, descendants of the Dutch, French, and English settlers, have been students. The standard of education has been gradually raised, until now the pupils compete successfully at the government and university examinations at Cape Town. The school is self-supporting, and also supports some missionaries at the front whom it has trained.

A missionary writes: "The town of Pooree, in Orissa, where the great Temple of Jaganath stands, contains a large number of monasteries, presided over by monks devoted to the worship of this god. Those monks, or pundas, send out from Pooree annually 7000 missionaries throughout the length and breadth of India to proclaim the name and glory of Jaganath. I stood this year by the great cars of Jaganath, Bolaram, and Shubhadri (Jaganath's brother and sister), surrounded by at least 100,000 pilgrims, who had come from all parts of India to see the "lord of the world" (jagat=world, nath=lord). I was profoundly impressed with the spectacle. This, I thought, is the result of the self-denying enthusiasm of these missionaries."

OUR COUNCIL CHAMBER.

"He shall save his people from their sins."—Matthew 1: 21.

"Saviour from sin, we Thee receive,
From all indwelling sin;
Thy blood, we steadfastly believe,
Shall make us throughly clean."

QUICK ADJUSTMENT. A LAW OF SPIRITUAL PEACE.

We live in a world of CHANGE. God wills it so. Some of us once thought that it was unfortunate for our spiritual life that we could not have things "*just so*," and have them just so *all the time*. We have changed our minds. The Lord teaches us by an ever-moving panorama, and leads us through a country of ever-varying topography. And thus He seeks to develop in us activity, dexterity and symmetry. The changes in Providential lot are very frequent, and sometimes very sudden and radical. The same may be said of the changes in our mental frames and moods. It is true also in our opportunities and abilities for Christian work—doors close or open, strength fails or returns, etc. About the time one is disposing himself to *settle*, and be at ease, something occurs to break up his nest, or to destroy the hedge that was about him. And this is not a misfortune, but a blessing. He needs it to sustain him in the stranger and pilgrim aspect of Christian life.

But we may have our spiritual peace greatly disturbed, and our rest broken by these changes, unless we have acquired the holy art of adjustment. Business men, many of them, must learn to sleep on the trains as when they are at home, else they will be unfitted for the business of the day. So it is with the holy pilgrim. He will be unfitted for the quickly multiplying duties of the Christian life, unless he has learned to rest while he moves. For soul-rest from worry, fear, and fret is as necessary to spiritual strength, as sleep is to physical energy.

Now, this habit of QUICK ADJUSTMENT requires *first*, that we *expect* change, and thus be half-way ready for it. Write upon everything related to you, "These things are but for a season;" *second*, we must lovingly welcome God's latest gift to us as His best. This enables us at once to part with that which is receding.

And, *third*, we must not allow ourselves to become absorbed in our circumstances, whether they be familiar or novel. We must *keep to business*—saving our own souls and others', and for this, we will find, sooner or later, that our changes are helps rather than hindrances.

THE MEMORIAL ELEMENT IN WORSHIP.

We are not living in a reflective age. We do not recount the Lord's blessings as we should. The patriarchs built memorial altars at every place where God had signally met them.

The passage of Jordan was remembered by a monument built of memorial stones, taken from the bed of the river. The feast of the Passover was "in remembrance." So is the Lord's Supper. Moses commands Israel to remember all the way in which the Lord had led them. The Psalmist exhorts his soul to forget not all the benefits of the Lord. Jesus reproved the disciples for not remembering His miracles concerning the bread and the fishes, once when they were fearful and unbelieving.

The recollection of what God *has* done for us, greatly stimulates faith as to what He *will* do for us. Gratitude lives upon consideration of God's favors present and past. The publication of what He has, under certain circumstances, in the past, done for ourselves, may prove a great blessing to others in similar circumstances at present. Much of heaven's praise will be drawn from memory of earth's blessings, even as much of earth's patience is borrowed by hope from heaven's delights.

QUESTION: How is it that persons equally holy, and claiming the same experience, frequently differ in points of conscience, as for instance, the riding in the cars on the Sabbath, etc.?

ANSWER: There may be various explanations of this. *First*, it is certain that our religious and moral training have much to do with our views and scruples in later life. The work of grace in our hearts makes our consciences tender, but not infallible. It may ultimately supplement and correct our early religious training, and expand our ideas, or contract our liberties upon various lines; and meanwhile our duty, our whole duty, consists in walking up to what light we have, and in earnestly striving to get all the additional light we can. Now, since others may have had different religious and moral training, more accurate perhaps, and more complete than we, it is quite possible their consciences may need less training and less correction than our own, or vice versa. This being the case, there will be of necessity divergences in view and practice between the best of men and women.

In the second place, in the absence of positive Scripture upon a particular detail, men are apt to see the same from different attitudes and yet be equally sincere. One is naturally radical; another just as conservative. The former sees everything from the standpoint of the *principle* involved, and is, indeed, in danger sometimes of esteeming a thing a principle, which is only a personal scruple.

CLOSET COMMUNION.

TEXT: "Those that be planted in the house of the Lord shall flourish in the courts of our God."—Psa. 92: 13.

"O Thou, our Saviour, Brother, Friend
Behold a cloud of incense rise,"
The prayers of saints to heaven ascend,
Grateful, accepted sacrifice."

DAILY BIBLE CALENDAR—MARCH.

1. II Tim. 1: 8; Titus 1: 2; Psa. 65: 2; Psa. 56: 10.
2. Rom. 12: 16; Psa. 9: 12; Psa. 5: 2; Psa. 101: 1.
3. Jer. 6: 16; Jer. 6: 16; Job. 22: 27; I Cor. 15: 57.
4. I Chron. 16: 15; James 4: 6; Luke 23: 42; Psa. 18: 1.
5. Luke 11: 35; I John 1: 7; Psa. 43: 3; Judges 5: 3.
6. Isa. 60: 1; Isa. 60: 19; Psa. 102: 2; Luke 2: 14.
7. Heb. 12: 3; I Cor. 10: 13; Psa. 17: 8; I Chron. 23: 30.
8. Rev. 3: 18; II Thess. 3: 3; John 17: 11; Psa. 84: 5.
9. Eccles. 5: 1; Psa. 92: 13; Psa. 140: 8; Psa. 42: 4.
10. Rom. 12: 17; Luke 6: 35; Matt. 6: 12; Psa. 34: 3.
11. Zech. 8: 13; Isa. 58: 11; Psa. 28: 2; Psa. 146: 5.
12. Ephes. 6: 10; Gal. 6: 9; Psa. 68: 28; Psa. 98: 1.
13. Psa. 50: 15; Psa. 112: 4; Psa. 27: 9; Psa. 29: 2.
14. Josh. 1: 9; Josh. 1: 9; Psa. 109: 21; Psa. 115: 12.
15. Luke 21: 19; Psa. 30: 5; Psa. 143: 1; Psa. 136: 26.
16. Phil. 4: 1; Psa. 42: 8; Psa. 30: 10; Psa. 9: 11.
17. Psa. 50: 5; Rom. 8: 32; Psa. 132: 9; Psa. 119: 137.
18. Gal. 6: 7; Psa. 9: 9; Psa. 143: 2; Jude. 25.
19. Rom. 12: 19; Psa. 15: 4; II Tim. 2: 7; Psa. 52: 9.
20. I Cor. 15: 58; I Cor. 15: 58; II Kings 20: 3; Psa. 144: 9.
21. I John 2: 1; I John 5: 4; John 17: 17; Psa. 21: 13.
22. Jer. 1: 7; Jer. 15: 19; John 17: 9; Psa. 63: 4.
23. Isa. 27: 5; Prov. 3: 26; II Chron. 6: 41; Psa. 67: 3.
24. II Peter 3: 14; Jer. 23: 4; Psa. 28: 9; Psa. 70: 4.
25. Zech. 9: 12; Joel 3: 16; Psa. 86: 3; Psa. 104: 33.
26. Psa. 62: 8; Psa. 27: 14; Psa. 130: 2; Dan. 2: 23.
27. I John 5: 21; I John 3: 21; Exod. 33: 13; II Sam. 22: 3.
28. Psa. 46: 10; Dan. 11: 32; Psa. 22: 11; Luke 1: 46.
29. I Cor. 6: 20; Rom. 14: 18; Psa. 51: 1; Psa. 140: 13.
30. I Peter 4: 7; Rev. 2: 10; Psa. 38: 9; Psa. 139: 14.
31. Psa. 100: 3; Isa. 45: 19; Psa. 9: 19; Psa. 119: 64.

THE GUIDE PRAYER UNION.

We invite the GUIDE family to observe as the day for special prayer,

TUESDAY, MARCH 13th,

The Scripture for the day is, Romans, 12th chapter, and the hymn No. 679 in the Methodist Hymnal. Let us wait upon God in spirit and in truth, and expect special communications from on high.

SPECIAL REQUEST:

That the ministry, universally, may be led to see the need of a wide-spread revival of religion, and seek to move the people to action.

REQUESTS BY LETTERS:

New York.—B.—For the salvation of two brothers.

Iowa.—For a son and his wife to be converted.

PAUL'S PRAYERS.

While the critics tarry in the apostle's study, let us repair to his closet. We are very likely to find him in; for Paul is a man of much prayer.

One thing arrests our attention at the very threshold—he is almost always praying for *somebody else*. Perhaps if he had been writing an autobiography instead of these various epistles, we might have been able to find more of his personal prayer; but, as it is, when we are through with that thrice-offered prayer concerning "the thorn in his flesh" and his supplication at Damascus when beginning his Christian life, our first study of his closet life will have almost ended.

Indeed, he illustrates in various ways the premium which he places upon the priestly office of saints in behalf of others, not only by praying thus for other men, but likewise by calling upon other men to pray for him. "Brethren, pray for us." He wants to be delivered from unreasonable and wicked men, so he calls on the Churches to pray for him. Again he (alluding to his afflictions) says: "I know this shall turn to my salvation *through your prayer*," etc. Ah, beloved, we need to be reminded that God would have love to burst the partitions between ourselves and other men, so that our neighbors may tenant closets.

TELEGRAMS FROM HEAVEN ABOUT OUR UNSAVED LOVED ONES.

We have just come away from an altar where many Christians were bowed in earnest prayer for their loved ones. They carried—many of them until they "got word," as one of them would express it. The messages vary—some of them were deciphered and published before the meeting closed. One says, "I have been praying for my husband for six years; but God has just now, for the first time, given me the ASSURANCE he will be saved." . . . Another tells us, "I have had the assurance before that God would save my companion, but I have been restless and impatient to see it right away. God told me this afternoon to "rest in the Lord and wait patiently for Him." But another rises to say with penitential grief: "My prayers all seemed to come back upon myself, telling me I must get saved from my bad temper, if I want God to do anything in my house." One is reminded that she has never spoken to her loved ones directly upon the subject of personal religion. A neglected family altar haunted several. Others again got assurance of the immediate or at least the *quick conversion* of those for whom they were praying. Ah, beloved, if we will frequent God's telegraph office more than we do, we would get joyful news.



"O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."

"Let us come before His presence with thanksgiving, and make a joyful noise unto him with psalms."

NEARER TO CHRIST.

BY REV. JOHN PARKER.

The hymn "Nearer my God to Thee," has been criticized by some justly or unjustly we do not say. We have been moved, we trust by the Spirit of God to write the following.

NEARER, O Christ, to Thee, nearer to Thee;
E'en for thy dwelling place, let my soul
be

Come and within me dwell,
Come and thy foes expel,
Help me Thy praise to tell.

Nearer to Thee.

2. Nearer, O Christ, to Thee, nearer to Thee;
Thou, with the Father, art welcome in me;
Henceforth within my breast
My heart thy temple rest,
Safe and supremely blest,
Nearer to Thee.

3. Nearer, O Christ, to Thee, nearer to Thee;
So let thy fellowship appear with me.
Thus in Thine image shine—
Let me be known as Thine,
Daily my life refine,
Nearer to Thee.

4. Nearer, O Christ, to Thee, nearer to Thee;
So let Thy life divine be seen in me.
Not by the world enthralled,
Only by sin appalled,
And by Thy name be called,
Nearer to Thee.

5. Nearer, O Christ, to Thee, nearer to Thee;
Ever Thy will and mine, sweetly agree.
Through all my pilgrim way
While here on earth I stay,
My life a cloudless day,
Nearer to Thee.

My God, my King, thy various praise
Shall fill the remnant of my days;
Thy grace employ my humble tongue,
Till death and glory raise the song.

ETERNAL PRAISE.—Suppose some one entering heaven were to say to the redeemed, "Suspend your songs for a moment! Ye have been praising Christ, lo! these six thousand years: many of you have, without cessation, praised Him now these many centuries! Stop your song a moment; pause, and give your songs to some one else for an instant." Oh! can you conceive the scorn with which the myriad eyes of the redeemed would smite the tempter? "Stop from praising Him! No, never. Time may stop; for it shall be no more: the world may stop; for its revolutions must cease: the universe may stop its cycles and the movings of its world; but for us to stop our songs,—never, never!"—*Spurgeon*.

EXAMPLES OF PRAISE.—Jeremy Taylor, being stripped of all his earthly goods, rejoiced that he had left a good conscience, social pleasures, and, the best of all, God himself. Rev. J. H. Stuart was accustomed, on Saturday night, to count up the mercies of the week with his wife.

Let distant times and nations raise
The long succession of their praise;
And unborn ages make my song
The joy and triumph of their tongue.

INFLUENCE OF PRAISE.—It shall often happen, that when thy heart is torpid, and yields not to the action of prayer, it shall begin to thaw, and at last burst, like streams under the breath of spring, from its icy prison, with the warm and genial exercise of praise. The deadness, the distractions, thou deplorest, shall flee away as the harp is taken down from the willow, and strung to celebrate the divine perfections.—*Dr. Goulburn*.

O, come, loud anthems let us sing,
Loud thanks to our almighty King;
For we our voices high should raise,
When our salvation's Rock we praise.

LEARNING TO PRAISE.—Two children were very ill in the same room; the older of the two was heard attempting to teach the younger one to pronounce the word "Hallelujah!" but without success. The little one died before he could repeat it. When his brother was told of his death, he was silent for a moment, and then looking up at his mother, said, "Johnny can say 'Hallelujah' now, mother!" In a few hours the two brothers were united in Heaven, singing "Hallelujah" together. Mothers, many of your little ones could not sing the praises of their Redeemer while resting in your arms; but they have been taught the music of the upper temple now, and they sing among the celestial choristers.—*Sel.*

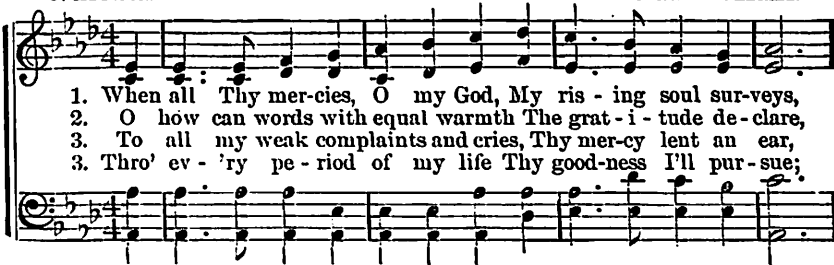
Praise in Holy Song.

"I will praise the Lord with my whole heart, in [the assembly of the upright, and in the congregation." Psa. III. 1.

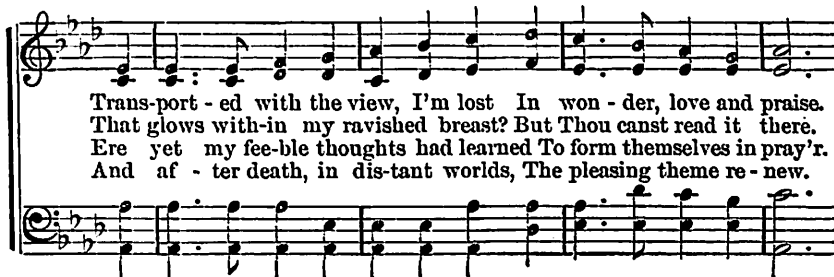
No. 63. THROUGH ALL ETERNITY.

J. ADDISON.

CHAS. H. GABRIEL.

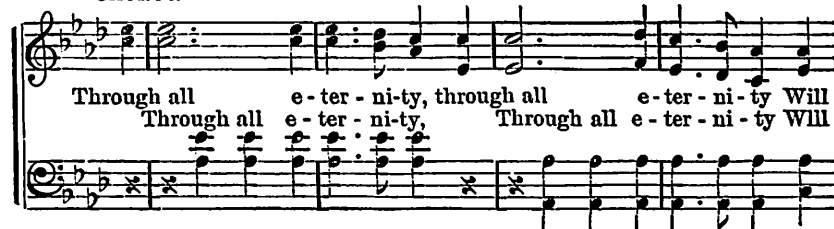


1. When all Thy mer-cies, O my God, My ris - ing soul sur-veys,
 2. O how can words with equal warmth The grat - i - tude de - clare,
 3. To all my weak complaints and cries, Thy mer-cy lent an ear,
 3. Thro' ev - 'ry pe - riod of my life Thy good-ness I'll pur - sue;




Trans- port - ed with the view, I'm lost In won - der, love and praise.
 That glows with-in my ravished breast? But Thou canst read it there.
 Ere yet my fee-ble thoughts had learned To form themselves in pray'r.
 And af - ter death, in dis-tant worlds, The pleasing theme re - new.


CHORUS.



Through all e - ter - ni - ty, through all e - ter - ni - ty Will
 Through all e - ter - ni - ty, Through all e - ter - ni - ty Will



I a - dore and praise; Through all e - ter - ni - ty,
 I a - dore a - dore and praise; Through all e - ter - ni - ty,



Through all e - ter - ni - ty, A joy - ful song I'll raise.
 Through all e - ter - ni - ty,

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This is a Selection from "SONGS OF THE PENTECOST," the new International Song Book.
 Single copies, 30 cts.—if mailed, prepaid. Per dozen, \$3.00. Per hundred, \$25.00.

THE CLOSING WORD.—“Be diligent that ye may be found of him in peace, without spot, and blameless.” II. Peter 8: 14.

*To Christ continually aspire,
Contending for your native place;
And emulate the angel choir,
And only live to love and praise.”*

CLOSING NOTES.

A GRAND MOVEMENT.—We consider that we made a grand movement, in combining “THE GUIDE” with “THE CHRISTIAN STANDARD,” and offering the two for *Two Dollars*, whereby subscribers save *fifty cents*. The writers and the lines of discussion in each periodical are different, so there need be no fear of sameness. “THE STANDARD” comes to the home *weekly*, and the “GUIDE” *monthly*, so there is a bounteous and continuous supply of excellent matter on the line of Holiness, and for so small a cost, \$2.00 only. Many are availing themselves of this offer.

☞ IT IS GOING! That is, the new and beautiful International and Interdenominational Hymnal, “SONGS OF THE PENTECOST.” We make no comparisons with others, but we ask you to send *thirty cents* for a sample copy, postpaid, and you will quickly send for a dozen, a hundred, or more. This book is going *round the globe*, mark that!

GOOD NEWS.—We hear from Bro. Naylor, who is at work in Williamsport, Pa., that a powerful work of grace is progressing.

“Let him take hold of my strength.” Isa. 27:5. Who? Why, the weak and helpless. On whose strength? The Lord’s—that is, on omnipotence.

GOOD TESTIMONY.—A man eminent in musical circles, says, “‘Songs of the Pentecost’ is the best book issued in seven years.” We do not say so, we want it to stand on its merits; but the brother is entitled to his opinion. He has musical command at two or three camp meetings next summer, and our book will be used there he says.

THE SPRING CONFERENCES.—It is definitely arranged for Dr. S. A. Keen, to conduct services at the Philadelphia and New Jersey Conferences, the former March 7th, the latter March 14th. Pray for a mighty outpouring of the Spirit upon those gatherings. “SONGS OF THE PENTECOST” will be used in Dr. Keen’s Pentecostal services at those Conferences.

A GRACIOUS VISITATION.—The “New Jersey Conference Holiness Association” has recently held a Four Days’ Convention at Cramer Hill, N. J., Rev. J. B. Westcott, pastor. It was in charge of Rev. S. Townsend, one of the veteran workers on this line. Rev. Bros. Ogborn, Meredith and Kenney of Philadelphia, Mrs. Stanton and others aided. The power of the Lord was present to heal, to convert and to sanctify.

“Let thy saints rejoice to goodness.”—Divine goodness beams upon them, brightly—it is all around them. Rejoice!

IN THE FAR WEST.—We have a Depository for “SONGS OF THE PENTECOST” in Chicago, under the direction of Chas. H. Gabriel, at 57 Washington Street. Orders for the book, from the far West especially, will be most promptly filled by being addressed to him. He will also take subscriptions for our periodicals, and for our books. Catalogues furnished *free on application*.

EXCELLENT THINGS.—We trust our readers are appreciating and feeding on the “*excellent things*” which are being furnished in the GUIDE. We have a corps of able writers wielding the pen for the *old pioneer magazine*. Will you, brother or sister, send us one new subscriber at least this month? Do your best.

A PRECIOUS MEETING.—The last Tuesday Meeting held before we put this number to press was precious. Mrs. Palmer led it, and was remarkably sustained. The testimonies were pointed and unctuous. Let every one who can attend and sustain the meeting. Strangers coming to the city, who love holiness, should find their way to 316 East 15th Street.

“Trust in Him at all times.” Psa. 62: 8. Do it, all ye saints, and it will not be in vain—do it at all times.

ALL WHO LEAD Camp Meetings next Summer, who desire to have something fresh and lively and full of Pentecostal power, should introduce “SONGS OF THE PENTECOST.” Send for a sample copy, thirty cents, postage paid, and we think you will say, after a careful examination, “That is the very book we want for our Camp Meeting.”

THE NEW AUDITORIUM at Ocean Grove is going up. What a time there will be next summer at its opening—*ten thousand* worshipping God under its roof! O, for a full-orbed Pentecost! Let the people pray about it. And if you have not given anything toward it, send us one dollar for it, or any amount.

CHARITY ABUNDING. The Christian people in our large cities have been devising liberal things for the unemployed and suffering masses. This is well. But the Lord impress the citizens of our great country with the need of humiliation, and hearty repentance, in view of the wide-spread wickedness prevailing.

A SAMPLE COPY OF “THE SONGS OF THE PENTECOST,” when it reaches you, will demonstrate to your satisfaction, its excellence, and adaptation to all sorts of Christian gatherings—including Camp Meetings, Sabbath Schools, Young People’s Associations, and Women’s Christian Temperance Unions. Only 30 cents a copy; 224 pages of first-class music.



APRIL, 1894.

THE GUIDE TEXT FOR APRIL.

"Behold the Lord thy God hath set the land before thee ; go up and possess it,"—Deut. 1 : 21.

THE FIRST WORD.

BY THE EDITOR.

THE Psalms are very full of holy resolves, but it will be observed, they are coupled with reliance upon the omnipotence of *The Infinite*. In such a conjunction there is, invariably, life and strength and victory. The reliant soul, the one who persistently and continuously leans upon the arm of Jehovah is more than conqueror.

In one place the Psalmist thus declares his purpose :

"*As for me I will call upon God : and the Lord shall save me.*"—Psa. 15 : 16.

Notice the sublime personal independence of this declaration : "*As for me*"—"I will"—not regulating his conduct by the course of the multitude, but intelligently, and determinedly marking out his own course of action.

And his resolve was so manifestly in accord with the highest wisdom, viz. "*to call upon God.*" Here is a distinct

recognition of the Divine Sovereignty, and of His boundless resources subject to the call of His needy creatures. He proposed to put himself in connection with this limitless source of supply, and to be earnest in his applications—he would "*call upon God.*" Holy importunity is wondrously prevalent.

And see how his faith lays hold upon the Divine plenitude and readiness to meet his deep exigencies : "*the Lord shall save me.*" He had the broadest sanctions for this faith—the infinite love of God, the graciousness of His promises, and the facts of His people's experience standing out all along the line of the ages. Hence there is a "*shall*" in this comforting assurance—"shall save me." And verifications of this assurance make the Psalmist's life and experience glow with exceeding lustre. Shall we not be imitators of the Psalmist making it our resolve to call upon God, statedly, and especially in life's exigencies? If so, He will surely save us, and we shall be led to magnify His marvelous grace continually.



"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." II Tim. 4:2.

"How beauteous are their feet,
Who stand on Zion's hill,
Who bring salvation on their tongues,
And words of peace reveal!"

SERMON.

THE BLENDED EMOTIONS OF A HOLY HEART.

REV. CHAS. W. L. CHRISTIEN.

TEXT: "As sorrowful, yet alway rejoicing."
2 Cor. 6: 10.

IN the passage from which these words are taken, St. Paul is giving some of the marks by which he and his brethren were "approving" themselves to the world "as the ministers of God." Among them are several that consist in the blending of opposites, and of these our text is an example. But the experience described is typical; not of ministers only, but of every man who is living the same life of entire devotion, which was the dominant feature in the apostolic band. And just as the spreading beauties of nature are the results of the balance of opposing forces, fire and water, for example, painting the gorgeous colors of sunset, so the very "beauty of holiness" is seen, not in the solitary play of one, but in the harmonious action of different forces, in the heart of the sanctified. Let us notice a few indications of the blending of joy and sorrow in the life of holiness.

I. It is seen in the matter of personal salvation.

Here there is sorrow, sorrow for ever having transgressed the holy law of God at all, sorrow that the stain of sin has infected all the nature, and that the influence of the ungodly life was on the side against God. It was all so rebellious, so mean, so ungrateful, so contemptible, that every thought about the unsaved life is one to cause a blush.

But there is the joy of assured redemption. I know that the Heart that broke for sinners upon the Cross, broke from love to me. I can say as calmly as the man who wrote the words, "Who loved me, and gave Himself for me." He could give nothing greater than Himself and He would give no less. And by His sacrifice, His mighty, mysterious mercy paid my debt.

And there is the joy of conscious acceptance. The love that paid the penalty sent the Good Spirit to enlighten, to incline, to empower the soul to come to Christ. He showed the need of a Saviour, and drew one lost soul to the feet of the Risen One. He inspired a living faith, and when the sinner trusted He gave the witness of pardon, chasing away the last lingering fear, and breathing peace.

And there is the joy of sanctifying grace, of being rid of the life of sin within, and of loving God with all the heart, the joy of committing everything into the hands of unbounded wisdom, power and love, and the joy of living only to serve Him. And to live this life of supreme affection and devotion to the Eternal is to stand upon the highest level of life. There is no loftier plane for mortal feet to tread.

But all through life the sorrow and the joy go hand in hand; sorrow for the need of forgiveness, joy in the pardon received; sorrow for having been an alien, joy for having been made a child; sorrow for having worn the yoke of sin, joy at "being set free;" bitter shame for having caused the unutterable sufferings of the Incarnate Son, and chastened glad-

ness that through those very "stripes" I am healed. I can gaze with calm delight into the face of Him who died and rose again, but tears will ever mingle with the smiles.

II. *In the outlook upon the world.*

There is room for sadness here, and every holy spirit feels it. If Jesus "beheld the city and wept over it," His children may well shed tears over the world to-day. The mass of sin that flaunts itself before the eyes of heaven, the giant systems of idolatry, the perversions of the truth, the infidelity, the vice, the crime, the reckless disregard of all religion, the malignant hatred of the very name of Christ; all this with the broken hearts, the shattered hopes, the desolate homes, the stagnant miseries, the wild despair that follow in the wake of sin as its present retributions,—all this taken by itself is enough to overwhelm the loving heart of holiness and drown it in a very sea of grief.

But, thank God, there is a bright side to the world. There are the multitudes of the living Church, thousands upon thousands of whom are walking in the "way of holiness," an army of workers for their Master, larger than ever the sun shone upon before, bearing testimony for Christ in all the lands, and "counting not their lives dear unto themselves," so that they may win souls. Lands long closed against the Gospel are opened, and no hand can shut the doors again. The hoary systems of falsehood and folly that have bowed great nations to the dust are weakening before the assaults of Christian heroism. The forces of evil are being attacked all down the lines; and the songs of victory are being sung in all the tongues of our Babel earth—while over all these floats for ever Christ's white flag of mercy, seeing, "He ever liveth" to save the world He has redeemed.

So as we stand beside our Lord and gaze upon the race, the sorrow and the joy are in our breast. It cannot be all joy while the purposes of Christ are not ful-

filled, nor can it be all sorrow while men are being delivered from their sins. It may not be only gladness while "the harvest truly is plenteous, but the laborers are few," neither can it be all grief, while "the Lord of the vineyard" is sending forth laborers into His vineyard and blessing their toil.

III. *A further illustration of our text is seen in the matter of our personal work for Christ.*

The holy man sorrows that he has done so little for the glory of the Lord, but at the best it can be but little; that his work is so full of defects and deficiencies, and that it only can tell so feebly upon the mass of ungodliness around. He mourns that he has only one voice to use for Jesus, when his heart would set a thousand ringing, and only one short life in which to lift mankind to God.

Yet he sings for very joy of heart that God *can* use him for glorious ends, out of all proportion to the power of the instrument employed, that God is willing to use him, and that as long as all is consecrated, God will take the "living sacrifice" and make it of perpetual service in His world-wide work of grace. He is sure that if all his life is given to God, it cannot be lived in vain, and that when the end comes it will be seen that his consecrated manhood was one of the factors which God condescended to use in bringing to individual souls the everlasting blessings of the New Covenant. So he "goeth forth weeping, bearing precious seed," and cometh again with rejoicing, "bringing his sheaves with him."

We cannot now pursue our subject further. But as long as we live below, this will be our experience. And the more we have of the mind of Him who when on earth was "a man of sorrows," and yet "anointed with the oil of gladness," the more shall we enter into the meaning of this New Testament paradox, and sorrow and rejoice at the same time.

"THE LIFE-LINES."

"Be mindful always of His covenant."
I. Chron. 16: 13.

*"The covenant we this moment make,
Be ever kept in mind ;
We will no more our God forsake,
Or cast His words behind."*

Sacred covenant relations exist between God and His people. Fidelity on our part to the covenant stipulations is demanded—we are to be mindful of them ALWAYS. God will surely be faithful to all that He has promised. If we are true to all that we have covenanted to be, to do, and to suffer, the results will be glorious.

THE HIDDEN BLESSING.

BY REV. B. CARRADINE, D.D.

THERE is a grace and experience taught in the Bible that can very properly be called the hidden blessing. Such experiences as "the mystery of the Gospel," "secret of the Lord," "life hid with Christ," "hidden manna," and "a white stone and in the stone a new name written, which no man knoweth saving he that receiveth it,"—such expressions alone, in the absence of other teaching, prepare the mind to believe in the existence of a blessing above and beyond that of regeneration.

In doing this, in the Bible, God is perfectly consistent with Himself, as we see Him revealed in nature. No one can question the fact that He has secrets there. The rule or law in nature is that the more precious the object, the more it is secreted. Pebbles lie on the ground, the metals are stored out of sight, and precious gems are hidden in the depths of the earth and the bottom of the sea.

So in the kingdom of grace some experiences lie on the surface, while others are deeper buried, and there is one so hidden that many in the Church fail to see it, and refuse to believe it exists.

The significance of the vail hanging before the Inner Sanctuary and hiding it from view, escapes their observation ; or if they notice it, they say that the vail was done away with at the death of Christ, and we are all now in the same experience. They overlook the fact that the evangelists do not say that the vail was torn down, but "rent from top to bottom," and we all know that the edges of a torn curtain will come together, and still hide from sight what is behind.

It strikes the writer as strange that men fret and chafe over the fact of a hidden blessing, when they continually demand for themselves, what they will not accord to, nor allow in God. They have front doors to their houses shutting out street scrutiny and shutting in family affairs and secrets—but God must not have a front door, so to speak. They rejoice in a sheath or covering of skin, flesh and bones, that cover the secret workings of the heart and the spirit itself, but God must lay bare everything to all men, whether they will be appreciated or not. They have veils of reserve and silence, which they wear for their own good and the good of others, but God must have no secret and should conceal nothing. No matter who approaches Him, he should be able to take in all about God and His truth at a glance, whether he intends to receive the great blessings of Redemption or not.

We wonder that it does not occur to the objector and caviler that God hides some things of grace from men in mercy. He doubtless sees that many would not have the grace of sanctification, no matter how plain it was made. What an additional condemnation would be to them as they stand at the Judgment Bar with the rejected and despised blessing on their hands.

Again, it is hidden in wisdom. God knows how to make His children search the Bible and live on their knees. Enough is revealed to awaken desire and create a panting for the whole truth.

The marvellous unfolding of the Scripture, its amazing yielding of truth to the real seeker, is one of the proofs of the divinity of the Book.

It is also hidden in judgment. God intends to humble the pride of man; especially His intellectual pride. It is absolutely delightful to see how the Lord has taught the blessing of sanctification in the Bible in such a way, as to bring the haughty thinker down upon his knees and into the dust.

A prominent minister, in one of our Reviews, lately said "that there was not a single passage in the Scripture that, under a faithful exegesis, would bear out the doctrine of a second work of grace subsequent to regeneration." Strange to say, this statement only made the writer to marvel at the power of God in so secreting this great grace, that the man who does not come seeking it in God's way, but in his own intellectually puffed up way, will utterly fail to see it. Some one says that exegesis means oftentimes *exit-Jesus*. Anyhow, I know that the man who comes to the Bible with a cool critical glance, looking for the hidden blessing, will find nothing. It is not the exegetical touch that makes the verses and chapters fly open and reveal to the delighted gaze their blessed soul-treasures—but another touch altogether.

(To be continued.)

GOD MUST BE GLORIFIED.—In some of the great halls of Europe may be seen pictures not painted with the brush, but mosaics, which are made up of small pieces of stone, glass, or other material. The artist takes these little pieces; and, polishing and arranging them, he forms them into the grand and beautiful picture. Each individual part of the picture may be a little worthless piece of glass or marble or shell; but, with each in its place the whole constitutes the masterpiece of art. So I think it will be with humanity in the hands of the Great Artist. God is picking up the little worthless pieces of stone and brass that might be trodden under foot unnoticed, and is making of them His great masterpiece.—*Bishop Simpson*.

"THE LIFE-LINES."

"Behold, God is my salvation."

Isa. 12: 2.

*"When God is mine, and I am His,
Of paradise possessed,
I taste unutterable bliss,
And everlasting rest."*

Salvation is divine—the conscious appropriation of God Himself, as our salvation. This is more than a blessing—it is the bringing in of THE BLESSER which comprehends all blessings—enriching, empowering, glorifying. He is the soul's treasure in time and eternity—His "exceeding great and eternal reward."

STUDIES IN JOHN'S GOSPEL.

REV. WALLACE MACMULLEN.

THE MASTER'S MEAT.—John 4: 31-34.

PART III.

THERE are two hungers, the one transient, the other constant; two kinds of food, the one material and coming from external sources, the other spiritual, and from interior storehouses, whose supply is independent of all outward conditions. And Christ had both hungers. He was weary and rested at the well; thirsty, and asked drink of the woman; faint, perhaps, with long abstinence, and waited for the disciples to come from the city with food. These are to us the pathetic and precious reminders of His mortal humanity. But He had another hunger. It belonged to His unfettered soul, not to His wearied body; a spiritual passion, whose fire did not die by reason of the weakness of its fleshly shrine. This spiritual openness, alertness, eagerness to and for things invisible, eternal, Divine, is the truest, worthiest hunger of the humanity which was complete in Him. And how was this hunger of the spirit fed?

I. Obedience. "My meat is that I may do the will of Him that sent me!" He had first said, "I have meat to eat that

ye know not." What, is it possible that disciples of Jesus, who had already been long enough with Him to catch His spirit, knew nothing of obedience as food for the soul! Even so. They were "slow of heart to learn." One of them was yet to say, when the truth of the Cross was made known, "This be far from thee, Lord!" They did not yet know the glory of obedience; did not know that absolute loyalty to the Father, in His purpose and method, was the choice of their Master's life, and was to be the secret of their own peace. But they were to learn; were to say at last with splendid courage, "Whether it be right in the sight of God, to obey men rather than God, judge ye;" were to weary themselves and offer their lives in their efforts to obey. Were they dull and slow beyond all disciples? Would we have been wiser than they, and been guiltless of putting material construction to His words, and saying, "Hath any man given Him ought to eat?" Perhaps. And yet how many modern disciples are ignorant of the nourishment of obedience, and feed their hunger instead on favoring circumstances which ward off temporal distress, on the experiences written or spoken of other disciples, or on venerable personal experiences, which have passed into the history of the soul. Are we feeding on these, or on our choice of the Father's will?

Notice that this purpose to obey is an *essential* thing to spiritual life. Food is never to be classed with the things expedient, but not necessary. Life demands it and must cease without it. Obedience is not an "elective" in our spiritual curriculum, it is required. There is not a little denial of its need and value in our day. Freedom is emphasized as the ideal of the soul. And this is right, providing freedom be properly defined. Authority is spurned as an impertinence. And this speaks a noble temper, if authority be regarded as a synonym for despotism. But freedom does not mean self-government in any absolute sense. It rather

means spontaneous obedience to constitutional law. The constitutional law of the human soul is God, and the free life is the God-governed life. And our debates about authority are rather about its seat than its source. Some may find its home in the Bible, and some others find its home in the soul itself, but all alike find its fountain in God. And our rebellion against authority is only apparent, not real: It is an insubordination against the counterfeit, not against the true. The elements of true authority are truth and love, and the power born of them, and to these we always bow. This authority exists in its perfection in God, and He must be obeyed if the soul would find food and freedom. Disobedience will make the soul false and selfish and feeble. A great preacher said once, "If you love you need not obey,"—as though love and obedience were opposites. But Christ says, "If you love, you must obey" for "If ye love me *ye will* keep my commandments." And if we have entered into the "perfect love" which "casteth out fear," we must have too a passionate purpose to let it speak in perfect obedience, else it will smolder and die.

This meat of the Master is a *purpose* to obey. The better rendering is "My meat is *that I may do* the will of Him that sent me." The separate acts of obedience are the momentary expressions of the controlling purpose. If we have dedicated our lives to doing the will of God, whose "empire is so sweet," then we have in our consecration, as had our Lord in His, not an occasional meal, but a perpetual feast. We are to be fed, not merely in critical times, in emergencies, on testing occasions, when our obedience may seem heroic and sacrificing, but to find in our unchangeable purpose to obey, a banquet table, richly laden with the choice viands of perfect peace, and constant triumph, and glorious hope.

It is to be noticed how this nourishment sets us free from the thralldom of

circumstances—makes us independent of them. Too often we are the slaves of our surroundings, rejoicing when they are pleasant, depressed when they are adverse. The brave, crippled philosopher, Epictetus, urged the folly of this habit of linking our peace to the things over which we have no control. If the Stoic was clear-sighted enough to know that in trying circumstances, "God, like a trainer of wrestlers, is matching us with rough antagonists, that we may become Olympic conquerors," shall Christians lose heart and peace when difficulties thicken, and so become the slaves of the things which might be valuable servants; The door into freedom and power is in the love of God's will.

"I worship thee, sweet will of God
And all thy ways adore."

If this be our language we will not faint and will not fear "though an host should encamp against" us. Our peace will remain unfretted in spite of cares, our passion will be for holiness, not for happiness, our song may be

"I have no cares, O blessed Will!
For all my cares are Thine;
I live in triumph, Lord! for Thou
Hast made Thy triumphs mine."

II. SERVICE. "And that I may complete His work." Obedience to God's will involves service to men. He took "the form of a servant." Service is obedience. The needs of souls become the commands of God. The salvation of sinners is the work of God. This is the accepted mission of His Son. It is never crowded out of mind by His own needs. "He emptied Himself" in order that He might serve, and no recreant longings for the things surrendered interrupt the service. To such a passion, opportunity is never lacking. Parts of the Father's work were always at hand. It was not dependent on the cloisters and crowds of the Temple, but found place at the quiet well-side, and material in a Samaritan woman.

Is service our meat as it was His? Then famine can never touch our hungry spirits, nourishment is always near, we may be fed upon "the finest of the wheat." If, really, service is a necessary part of our spiritual nourishment, as was true with our Master, then the number of emaciated Christians is very large, for alas, "the laborers are few." We may test the value of our spiritual treasures by an inquiry into their usefulness. The Son of God was wise and pure and strong, but His wisdom and purity and strength, were at the disposal of the needy. He is the supreme treasure of the world's heart, because He is Saviour, and not merely because of His personal glory. O that we who love Him may, like Him, make service our watchword! Heart-purity is not merely a personal prize, but a power which is to continually assault impurity. Perfect love is no mere rapturous sentiment, it is not lazy, it is not cowardly, it cannot be selfish, it must serve. Christ says,

"Who gives himself * * * feeds three,
Himself, his hungering neighbor, and Me."

MUSIC IN A TEMPEST.—In Germany there stood two vast towers, far apart, on the extremes of a castle; and the old baron to whom this castle belonged stretched huge wires across from one to the other, thus constructing an Æolian harp. Ordinary winds produced no effect upon the mighty instrument; but when fierce storms and wild tempests came rushing down the sides of the mountains and through the valleys, and hurled themselves against those wires, then they began to roll out the most majestic strains that can be conceived. It is thus with many of the deepest and grandest emotions of the human soul. The soft and balmy zephyrs that fan the brows of ease, and cheer the hours of prosperity and repose, give no token of the inward strength and blessing which the tempest's wrath discloses. But when storms and hurricanes assault the soul, the bursting wail of anguish rises with the swell of jubilant grandeur, and sweeps upward to the throne of God as a song of triumph, victory, and praise.—Sel.

"THE LIFE-LINES."

"We are fools for Christ's sake."

I Cor. 4: 10.

*"What, then, is he whose scorn I dread,
Whose wrath or hate makes me afraid?
A man, an heir of death—a slave
To sin, a bubble on the wave!"*

The apostle says in the context they were "made a spectacle unto the world, and to angels, and to men." We are fools for Christ's sake—not so really, but so esteemed by the world. And the offense of the Cross has not ceased. The truly godly find still that the men of the world can point the finger of scorn. Happy those who bear the cross for Christ's sake.

**LEADINGS OF THE HOLY
SPIRIT INTO DEEPER
TRUTHS.**

BY REV. CHARLES ROADS.

VI.—*The Spirit Testifying of Christ.*



HE supreme purpose of the Holy Spirit is to lead us to know Christ, to a Johannine intimacy with Him. And this for our sakes, because in knowing Christ is comprehended our complete and joyous salvation. Ours is the entire Christ in His many-sided wonders of being and office; but since even His love, which every one thinks he understands, passeth knowledge, how, except by the Spirit, shall we ever reach Him? Three years of a certain kind of study left Philip still in the dark, at the very primary principles, so much so that Jesus in surprised grief exclaimed, "Have I been so long time with you, and yet hast thou not known me, Philip?" Then back and above the everlasting words Divine, though always by means of them, the Spirit leads to the ever-living Word of God. What are the facts of His testimony to Christ?

1. He is the Substitute for Christ in the flesh to the disciples. Jesus had been their Paraclete, or "the One ever at their

side," for three years. The Holy Spirit would now be their Emmanuel in fuller manifestation and empowering than Jesus in the flesh could be. He would be another Comforter, not simply with them, but within them. Yet He was only to continue the teaching of Jesus by constant reviews in ever brighter light, which, like the rising sun over its broad landscape, would reveal more clearly its wideness and universal helpfulness. Knowing the Spirit to be God from the moment He came at Pentecost, what surprises would be thrown upon the life of Jesus by the Spirit's similar working! Such influences from Jesus as had previously seemed so human now, coming from the Holy Spirit within, showed themselves Divine. His meekness was now no longer an annoying weakness, but somehow a wholly Divine tenderness in tone and touch; His apparent failures then, which they sadly remembered, now shone as God's own patience with human dullness; and where the Son of Man had stood and bitterly disappointed them, they now beheld the vision of the Son of God in perfect wisdom! What a revision immediately came to their version of the Gospel! Not the changes of jots and tittles, but a glorifying of the whole. They had thenceforth Jesus continually transfigured. They themselves were the tabernacles Peter desired to build, and, instead of Moses and Elias, came the Father and the Holy Spirit with Jesus to abide in them. The glory of the presence of God at the East of Eden, the appearance at Abraham's altar, at Jacob's wrestling, at the burning bush to Moses, in the holy of holies in tabernacle and temple, now summed, in one highest privilege for every believer, by the Spirit abiding in the heart. This is the character of Him who testifies.

2. He leads into the deeper truth concerning Christ's human nature. By His light we see the real man Jesus, weeping over real sorrows, buffeted by actual and fiery temptations, cramped and limited

by environment, as we are. Mary's son Jesus was no less essentially a boy and man than her son James. His struggle with poverty was so bitter that he fully understood the beggar Lazarus and the beggar Bartimeus. Probably, for months himself unemployed in His carpenter shop and eking out hard living, the great army tramping for work to-day would find Him their best spokesman. "In all points tried like as we are"—here is the accessible place where all men have not even a step to take to reach Him. They have but to turn, to rub the dust and tears from their eyes, and, like Mary, it will not be a stranger they see, but "Jesus, Brother, Saviour!" All-sympathizer for man universal, hence, perfect Saviour for the whole world. We will not come to it by philosophy, but by the Spirit we know that we magnify the Christ when we conceive Him in vividly distinct terms as man. He that confesseth that Jesus Christ came in the flesh, is of God.

3. The merely human Christ, however, though sinless and perfect in sympathy, is too narrow a foundation for saving and triumphant faith. The hand must indeed be a Brother's, but its powers must be Divine. So with almost the same dip of his pen, John writes further, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." The indwelling God, who is the Holy Spirit as we have seen, reveals this truth of Christ's Deity. We are no longer entangled by the subtle and plausible argument that all Christ's life proves Him only the superhuman, if even more than the unique superior human. We do not go by that logical clambering to this height, we know Christ is God by the inner and equally Divine witness. Only God can witness to God, and here the Voice within testifies to the Deity of the historic Christ, and we have consciousness that in both we have found God. "At that day," Jesus said, "ye shall know that I am in my Father, ye in me, and I in you." That is to say, so far as any

words can describe it, after we have this soul-satisfying assurance that our Christ is God, then we feel Him both within and about us. We are filled by His glory and environed by it at the same time. Christ is in us the hope of glory, and Christ is round and about us glory begun.

4. And more. Not only hope of glory and glory begun, but Christlikeness begun and advanced by the Holy Spirit. John speaks of *doing the truth*, as if powerfully to impress us, that knowing our privileges in Christ and accepting them are simultaneous. As if not two acts, but one sublime leap of the soul. Those who *do not* the truth walk in darkness, but if we walk in the light we have fellowship with God, and the blood of Jesus cleanseth us from all sin. The basis of fellowship is a common nature, the Christ nature also in the disciple. Christ is reincarnated and, if the body we give Him permits, He will repeat in great measure the glorious character and mighty working of His first and perfect body. Into His image from glory to glory we are transformed by the Spirit. The indwelling of Christ is essential to true discipleship. The line is drawn right there, and "if any man have not the spirit of Christ, he is none of His." It makes vast difference that we think rightly about Christ, and as we see Him we become like Him. If we saw Him now as He is, we should most wondrously be changed into His likeness.

5. The Holy Spirit will glorify Jesus. And nothing more is necessary than that He be revealed. He takes of the things of Christ and shows them unto us. It is historically incorrect to put the nimbus about that Divine head, in pictures of His earthly ministry, or the aureola about His body, but it is spiritually accurate. To the Spirit-taught soul it is always there, and more; Jesus is the Sun of Righteousness, in all His life, as He appeared once upon the mount. Every spot in His travels is another Mount of Transfiguration. He ever speaks as He did to

Moses and Elias about His crucifixion, and whether in the temple at twelve, in the carpenter shop, or in the streets of Nazareth for eighteen years, at the seashore or in the crowded city, He is ever to us Jesus, in a blaze of light by the Spirit's revealing. But most of all is this true at His supreme act of love on Calvary. There the Spirit first glorified Him, and there the effulgence is so overwhelming, that even the world beholds Him now transfigured; and there, lifted up, He draws by heart of love, "broader than the measure of man's mind," every human heart that has a spark of love left to respond.

THE BAPTISM OF THE HOLY GHOST.

BY REV. GEO. H. CORNISH, LL.D.

"I will pour out my Spirit upon all flesh; and your sons and your daughters shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." (R. V.) Joel 2 : 28, 29.



WONDERFUL has been the development of human history. The Lord, our God, never recedes. Advancement is His law. Creation was followed with Redemption; Redemption with Sanctification, or a solemn setting apart for His glory, and faithful service, with reward on earth and in heaven. We have in this wonderful prophecy a marvelous connection: "My Spirit"—"All flesh." "God is no respecter of persons." "Whosoever shall call upon the name of the Lord shall be saved." The order in which the words stand is very suggestive. In both the first and last clauses of the promise, He says: "I will pour out my Spirit." He, meaning, doubtless, that He would give says: "I will pour out my Spirit," very largely. He would "pour out" from

Him who is Infinite and in whom all fulness dwells, in such a way, that the only measure of His giving should be our capacity of receiving. Thus the spirit of the Gospel is the spirit of benevolence and love. "All flesh"—all classes and conditions of men; old men; young men; sons and daughters; servants and handmaids; all shall share this wonderful baptism.

In the fulness of time the New Dispensation was inaugurated; Christ, our Messiah King, was born, according to the promise. He entered upon and fulfilled His great mission. In His last conversation with His disciples He plainly expounded the glorious doctrine which is the special revelation of this dispensation of the Spirit. "I am going away." You should rejoice because I go to send another who will be with you always. Six different times did He speak to them about this "Power Giver," whose coming was to be so signalized after His resurrection, and prior to His ascension. He again directed their thoughts to the coming of the Holy Ghost, and commanded them "to tarry at Jerusalem." They cheerfully obeyed, and after receiving the mighty baptism, Peter said: "This is that which was spoken of by the Prophet" Joel 2 : 28-30. With the grand scenes of Pentecost we are all familiar. Nothing can be added to the wonderful story. Still, it must be told again and again, until the blessed Holy Spirit is enjoyed in full measure by all the children of God, and all the world is saved.

As we read the history of the early Church, as given in the Acts of the Apostles, we learn how God's children were blessed with Pentecost after Pentecost. Why, it was Holy Ghost power all the time, and sinners were every day converted and added to the membership of the Church. Revivals did not cease. We read in chap. 9 : 31, two years after Pentecost: "Then had the Churches rest throughout all Judea, and Galilee, and

Samaria, and were edified and walking in the fear of God; and the comforts of the Holy Ghost were multiplied." Again, eight years later, we find the glorious work going on among the Gentiles, Acts 10:44. Peter had been led to visit the house of Cornelius, and while preaching to the congregation there assembled, "the Holy Ghost fell on all them that heard the word." Again, fifteen years later, Paul visited Ephesus, where he found a little company of twelve persons, who, believing in Christ as the true Messiah, were united together in Christian fellowship, and anxious for their spiritual welfare, and knowing their great privileges in the Gospel, he asked them: "Have ye received the Holy Ghost since ye believed?" Acts 19:2, 6. The same teaching runs all through the New Testament Scriptures. Rom. 5:5. "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." This gift of divine love and power is for every believer. Jesus said: "He dwelleth with you, and shall be in you." O, wondrous baptism! Wherever and whenever received, it causes a mighty and wonderful transformation. It brings from bondage into perfect liberty; it fills the soul with peace and joy unspeakable, and creates a burning desire for the salvation of souls, and a willingness to do all the will of God.

The fulness of this glorious baptism is beautifully expressed in the following lines, by, to me, an unknown author:

'Tis cleansing in His blood each stain
And having pardon, peace within;
'Tis deep remorse, yet grateful song;
'Tis utter weakness, yet so strong.

'Tis living in His blessed sight,
Where'er I breathe by day or night;
'Tis drinking in His tender love
From all below and all above.

'Tis calm assurance, "All is well,"
Though how or where I cannot tell;
'Tis hearkening when no voice I hear;
'Tis smiling, though I weep and fear.

'Tis stepping light, though burdened sore;
'Tis hating sin yet more and more;
'Tis fighting hard, and yet at rest;
'Tis broken hearted, and yet blest.

'Tis loving with unuttered love,
Tho' hard the heart and slow the move;
'Tis laboring, tho' 'tis all so small
I count it laboring not at all.

'Tis grasping Christ when all are gone;
'Tis viewing Him when quite alone;
'Tis pillowing on His unseen arm,
Supported there and free from harm.

'Tis telling Him my every thought;
'Tis finding all I've ever sought;
'Tis treading on through life's lone walk
In sweet companionship and talk.

'Tis hastening to a glorious end;
'Tis pressing toward my bosom friend;
'Tis meeting Him! Come, Jesus, come!
'Tis folding tent and reaching home.

My Father, I must wait on Thee,
For gifts like these were bought for me.
Beneath thy cross I seek, I claim
Such loving power, in Jesus' name.

O, that God, with another mighty fulfilment of the Joel prophecy, would set the hearts of all his people, young and old, on fire with the zeal, and love, and power of Pentecost! O, what times of refreshing we should then have! What brotherly love would everywhere prevail, and what a blessing would come upon all our Churches! Praise the Lord for His fulness of salvation!

GOD NO RESPECTER OF PERSONS. Acts x. 34—
A colored girl was setting the table, when a boy in the room said to her, "Mollie, do you pray!" The suddenness of the question confused her a little, but she answered. "Yes, every night." "Do you think God hears you?" the boy asked. She answered promptly, "I know He does." "But do you think," said he, trying to puzzle her, "that he hears your prayers as readily as that of white children?" For a while the child kept on with her work; then she slowly said: "Master George, I pray into God's ears, not His eyes. My voice is like another girl's, and if I say what I ought to say, God does not stop to look at my skin."

"THE LIFE-LINES."

"Let all your things be done with charity (love)."—I Cor. 13: 14.

*"Thy nature, gracious Lord impart;
Come quickly from above;
Write Thy new name upon my heart,
Thy new, best name of love."*

Love is true religion—this is its nature, and it is to have a universal dominion, swaying its sceptre over the whole character and life. It is to burn in the graces of the Spirit, which are our adornments, and govern thought, word and act—all is to be done IN LOVE. Put tremendous emphasis on the "ALL THINGS."

EMINENT CHRISTIAN LIVES.

BY REV. GEORGE S. BISHOP, D.D.

ISABELLA MACPHERSON—THE ANGEL OF
THE SCOTTISH SLUMS.



Abertar Cullen, a little borough of North Scotland, on the sea-shore where the German Ocean breaks with Arctic force, just as it dies away into the Firth of Moray—May 7th, 1842, Isabella MacPherson was born. "Surroundings have an influence on character, and the great ocean on the one hand, 'with its beetling headlands and vast billows stretching northward' in unbroken measureless expanses toward the pole;" the rugged mountain peaks of Caithness and of Sutherland lifting skyward on the other; and, nearer by, the forest and the glen, the wandering stream, the quaint old Kirk, half-hidden in the shadows of protecting pines,—all these breathed round the lowly nestling school-house, where heroic forces were developing for God a moulding influence, as well as stimulating romance.

In 1861, when nineteen years of age, Isabella went to Dundee to live with her brother, there a city pastor, and to help him in his work. It was a painful parting from the home of childhood, and

from her dying father, who bade the sobbing girl farewell and blessed her, knowing, as he said, that he should see her face no more.

Dundee is a busy manufacturing and commercial city, about as large as Newark, N. J., but more compactly crowded together, with high stone tenements, tunneled by narrow *closes*, like those one sees in the High street and the Canon-gate of Edinburgh.

Isabella's brother, unlike many of the Church of Scotland clergy, was one who believed in Evangelistic, and even open-air, preaching. He would often make a pulpit of an outside stone stair, and gather around him a crowd of the uncared for, wretched people. Won by the tender and impassioned appeals of the speaker, this one and that one drew nearer. Tears would fall and then the remark, "It's a grand thing to be saved, sir!"

"It is: Are you saved?" "That's a serious question, sir," is the truly Scottish reply. Have you not accepted Christ? "I canna just say that, sir!" "What's the hindrance?"

A shake of the head and a warm gush of tears make answer. The Holy Ghost is working, and on that street corner, souls are being saved.

"What a mixture of good and evil," says the biographer! "What a blending of light and shadow. Heaven, earth and hell—are mixed up in a slum. And yet, it is the same in the world's best society. The mahogany, the upholstery, the varnish, the veneer, the millinery, the fine talk, the skin-deep morality, make small difference in the sight of a heart-searching God. The essence of the evil in the slum is *sin*, and that *essence* is not improved by refinement of manners and tastes, or gilding and silk, or sprinkling of rose-water. The fallen nature is the fallen nature still,—the unregenerate heart, to God, is everywhere the same."

In all the district of the parish mission, Isabella labored. To her, no court

was too dingy, no house too disreputable, no family too hostile, no sinner too debased. There were dens of devilry up-stairs and down-stairs. Isabella penetrated them all; sometimes beneath a shower of curses; sometimes received like an angel of God.

"How long shall I keep going to a house where they won't let me in?" asked one of her helpers.

"As long as the house stands and your feet can carry you," was Isabella's reply.

For five years, she labored, and then God came to perfect her and put her through an ordeal of fire.

Without going into the world, she began to feel the power of its spell. The fascinations of life came to her in a tempting guise. A gentleman wished her in marriage. That was all well, but the gentleman was rich, owned a landed estate, and marriage would necessitate surrender of her work.

What was worse, her affections were entangled, and her friends advised her to follow their almost irresistible flow.

It was a crucial ordeal, an almost mortal struggle, but grace conquered,—though it cost her shattered health, and what is called "a broken heart."

This was the crisis of her history. Justification by faith she already had known—now she began to inquire for a deeper experience.

(To be continued.)

IT IS to those who have gone up the path to the empty tomb, full of love for Jesus that the great truth of His resurrection has been shown, and their own truest longings have been made beautiful and clear. Just as these flowers have taken the infinite and mysterious forces of nature, and put them into these clear shapes of visible beauty, so Easter, the flower of the year, takes the immeasurable truths of life and immortality, and holds them to us in a beauty that we all can see and love. And we may be truly risen with Christ, and prove the excellency of His life, and the glory of His resurrection hereafter."—*Bishop Brooks.*

A PLEA FOR CLASS MEETINGS.

BY MRS. MARY G. STANTON.

HOW TO MAKE THEM A SUCCESS.

"Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

—*Malachi 3:16.*

"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—*Colossians 3:16.*

"Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

—*Ephesians 5:18-19.*

IN searching the Word of God, we find that the class meeting, in spirit if not in form, has a divine sanction, for which we give thanks.

We would not decry other organizations of our much loved Church, but rather trust that they will prove a blessing in their sphere, and be mighty powers in the uplifting of souls to God, but as God has put His hand on the class, not only in His Word, but also in the history of Methodism, shall we let it be a thing of the past?

Have we not found that, for want of piety, courage and enthusiasm in spiritual matters, that, almost imperceptibly, other services have superseded this precious means of grace?

Nay! Nay! it must not die, for there, heart touches heart in sympathy as it could not in a larger assembly. There, troubled souls have been comforted, the shouts of the newly born saint have been heard, and God's children led on to new victories in faith and love. Shall we then, by Holy writ, inquire how to make our class meetings a success?

First We find that it is those who fear the Lord, fear to offend Him, those who are afraid of sin, that are oftenest to be seen in class. Does not experience prove this? For, as we grow indifferent about offending our Heavenly Father—to our shame we acknowledge our waywardness—did not the class room become irksome instead of a pleasure, and we shunned it, instead of enjoying it?

Then, leaders, as we meet our classes from week to week, we will find, as a rule, that before us are those that love God, and do not want to disobey; and they need teaching in the word of Christ, and admonishing when necessary.

Next, what shall be the order of the exercises? Some one has said, that "Love makes its own methods." And it is true that a soul, filled with love to God and man, will find an outlet as truly as does a mother for her child. But we have some divine directions in this matter. The "word of Christ is to dwell in us us richly," it is to be a part of our being, our very life, and we will have no difficulty then in testifying to Jesus' power to save. And God seems to have put His seal upon the songs of Zion, for we are to speak in psalms, that is, songs pertaining to the King of Kings and Lord of Lords—also in hymns, songs of adoration and praise to our very best Friend, Jesus.

Often the complaint is made that class meetings are doleful, but the heavenly type of such a service is not, for the Apostle makes the place one of thanksgiving and praise, and the music is to be holy, heavenly music, that will lift the soul heavenward, and inspire fresh hope, give new courage, and send God's children bounding on the highway to heaven.

And, for fear that we might settle into formality, as has been done, the inspired penman commands "that we make melody in our heart unto the Lord." That is, let these testimonies and songs of praise be real, let them come from hearts that at least desire harmony with the Lord, and there will be melody, sweet sounds before God.

"O for hearts that are whiter than snow,
Kept, ever kept 'neath the life-giving flow;
Cleansed from all passion, self-seeking and pride,
Washed in the fountain of Calvary's tide."

Observe there is nothing said about theology, doctrines, creeds or opinions, but whenever or wherever held, let the service be one of thanksgiving, praise, prayer and instruction in the word of God.

Now, as to the qualification of the Leaders. We say, *First*, "Be filled with the Spirit."—Whether you are rich or poor, cultured, or a tiller of the soil, one high in position or one among the lowly, obey the divine command and, "Be, before you do; be right with God, be in love with your neighbor, have holy character whether you have gifts or not, and God will bless your efforts to lead others closer to Him.

Secondly—"Be filled with the Spirit."—Do not rest content with a measure of grace, let not your zeal and light and love be transient, but whatever barrier exists between you and your Maker, break it down at any

cost, for God cannot fill your soul while it is taken up with selfish aims and pleasures. Let us be men and women lifted above the common jealousies, envyings and petty things of earth, and God will make us full of love, faith and power for service as never before.

Thirdly, we repeat, "Be filled with the Spirit."—Not with a zeal to be known and increase numbers, not to simply be loved by your class for yourself alone, but, be filled with God, filled as they were on the Day of Pentecost, for we are "complete in Him;" for "In Him dwelleth all the fulness of the Godhead bodily." What we lack by nature, He will make up with grace, and you will be a success for Him wherever situated.

With a leader thus baptized, and members that fear to offend God, or compromise with the evils of the age, no matter what are your environments, the very gates of hell will tremble and Satan will have to redouble his energy to keep pace with your earnestness. From such a class, songs of melody will come from the heart—holy fire will be rekindled—and we will never give o'er the battle, until victory is won.

Now, as to results, the prophet Malachi saw that we would naturally be burdened with the outcome, so he sends us this comfort, "The Lord hearkened and heard, and a book of remembrance was written before Him." Praise His Name! and we can trust Him with the results of each service as it closes.

What have we then to fear?

Our God equips us for the battle. He fights for us. He carries the burden of our work. He will see that our efforts do not return unto Him void, thus leaving us free to run at His command, and gain new victories over self and sin continually.

Brother, Sister, Class Leader, open your hearts to the incoming of the Holy Ghost, open now, even this precious moment, and "Ye shall receive power after that the Holy Ghost has come upon you." Amen and Amen!

He who never connects God with his daily life knows nothing of the spiritual meanings and uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in His forgiving love, His tender fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and a strength.—*Archdeacon Farrar.*

UNSEARCHABLE RICHES.

REV. N. VANSANT.

WHEN Paul wrote the sentence, "That I might preach among the Gentiles the unsearchable riches of Christ," he opened a mine of spiritual wealth profound and inexhaustible. John Wesley explained it to mean, "The fulness of the unfathomable blessings which are treasured up in Christ," to which Charles Wesley added his glowing paraphrase in verse:

"Stronger His love than death or hell;
Its riches are unsearchable;
The first-born sons of light
Desire in vain its depths to see;
They cannot reach the mystery,
The length, the breadth, the height."

The boundless riches or wealth of Christ was and is both inherent and acquired; it is both subjective and distributive; wealth in Himself considered and wealth displayed, imparted, dispensed to fallen, bankrupt humanity.

In the highest sense it is the unsearchable riches of supreme Divinity in the eternal unity of the Godhead. The inspired formula, "Father, Son, and Holy Ghost," proclaims, at once, this divinity and this unity.

To Christ alone, since the fall, belongs the transcendent wealth of a flawless human character. There is no other character known to history," says Peter Bayne, "of which moral perfection could for a moment be maintained. The proudest names in the annals of philosophic morality are tarnished;" in illustration of which he mentions Zeno, Diogenes, Socrates, Aristotle, Plato, Cato the elder, Horace, etc., and then says: The veneration with which several generations have regarded Luther and Calvin is profound (he might with emphasis have added Wesley); but what Protestant would declare the character of either of them to have been flawless? Verily, not one, since in Jesus the true ideal of human perfection is alone to be found. "In all points tempted like as we are, yet without sin."

The unsearchable wealth of Jesus was that of a peerless ministry, comprising His unique miracles and His infallible teachings. Other miracles both preceded and followed His; but only His were wrought in His own name and by His own power; whereas all others were wrought in the name and by the power

of another. We may not pause to cite illustrations. How truly was it said of the teachings of Jesus that "He taught as one having authority," nor was it less truly added that "Never man spake like this man."

The superlative riches of atoning merit centered in Christ. Outside of Him no one possessed a tithe of merit sufficient to atone for his own sin, much less to atone for the sin of the fallen race; but Jesus had no sin of His own requiring atonement, therefore His whole infinite merit could be placed to the account of perishing humanity. And this was done.

"The debt that sinners owed,
Upon the cross He pays."

The crowning benefit of the unfathomable blessings treasured up in Jesus, is that of actual salvation from sin here and hereafter. To accomplish this was His pre-eminent mission. Not to save from civil oppression, or social disabilities, or poverty, or physical and mental infirmities, or sickness, or death, but to save from *sin*—worse by far than any one of these or all of them together! "Thou shalt call His name Jesus; for He shall save His people from their sins." "Behold the Lamb of God which taketh away the sin of the world." "The blood of Jesus Christ His Son cleanseth us from all sin." "And ye know that He was manifested to take away our sins; and in Him is no sin."

THE SUN IS ALMOST DOWN.—Two good men on some occasion had a warm dispute, and remembering the exhortation of the Apostle, "Let not the sun go down upon your wrath," just before sunset one of them went to the other, and knocking at the door, his offended friend came and opened it, and seeing who it was, started back in astonishment and surprise; the other, at the same time, cried out, "The sun is almost down." This unexpected salutation softened the heart of his friend into affection, and he returned for answer, "Come in, brother, come in." What a happy method of conciliating matters, of redressing grievances, and of reconciling brethren.

A CHILD'S REPROOF.—A pious little boy, seeing his sister in a passion, thus spoke to her: "Mary, look at the sun; it will soon go down; it will soon be out of sight; it is going. Mary, Let not the sun go down upon your wrath." The true way is to be fully saved and in that case all bent to anger will be extracted.



"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him."—Gen. 18: 19.

"Lord, let us in our homes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

HOME CIRCLE CONVERSATIONS.

BY R/V. G. F. OLIVER.

Is there an easy way of doing hard things?

THIS is an interesting and practical topic for home study. Make a girdle of truth out of two promises; buckle them close about you and see what is possible: "I can do all things through Christ which strengtheneth me." "My yoke is easy and my burden is light." Everything that ought to be done can be done. What we cannot do is not our work. Some tasks seem hard and irksome. We weary and weaken ourselves in looking at difficulties and in calling them hard or impossible. If Christ calls and commissions us to any work, he will make it easy and successful if we ask, and trust aright. Whether in kitchen or shop, church or office, in mental or manual toil, our Elder Brother shifts the basket near his hand, and thus lightens the burden for him who believes. To perfect faith, one task may become as delightful as another, if Jesus is all and in all. Do it all for Him and in His name. He rests us in service. He eases us in pain. Lay self aside. Speak, sing, serve, talk, rebuke, cheer, in His strength. Keep an unburdened heart. Nothing need scare or fret. If I feel as nothing, what of that? He chooses the things that are nought to confound the mighty. To underrate and excuse ourselves in presence

of any clearly providential duty is to doubt and dishonor our divine Companion and Partner who whispers, "My yoke is easy, and my burden is light." He has promised to extract death's sting. He will also take the "crush" out of every affliction, and prevent galling and chafing under every home care and daily burden. Try him and prove Him.

Symptoms or Disease, which?

It is essential that we should distinguish between them. We see our friends doing things which grieve us. We know it is wrong. Pride shows itself in dress or conceited words. Envy, in severe criticism of others' motives or manners. Worldliness, in love of outside organizations or in excuses when spiritual duties and privileges are pressed. The lusts of the flesh appear in filthy habits, which some seek to cover, others to apologize for. All these are symptoms of a disease. They are out-croppings of the carnal mind, which is enmity against God. They are the growth in good people of roots of bitterness, which springing up trouble families, spoil friends, and defile many by unholy example.

Shall we club the branches when the soil is shallow? Shall we scold an invalid for using crutches or going to bed because he is too weak? Shall we abuse the young folks for not speaking when they have no heart to it? Or, the timid for their backwardness when they know not how to help it?

Better point out the trouble by experience and Scripture tests. Rather advertise a deliverance from sin and cowardice and half-heartedness. Pity the invalid and publish the cure. Scold less and advertise what Jesus can do for all who seek him. Tell of His love and wonderful power. Tender words and plain from us must be preceded and followed by much prayer in the Holy Spirit if conviction of need be secured. We can furnish opinions; the Spirit must send home the truth to convince of sin and of righteousness.

MORE than once it has pleased God to send fresh religious life after a period of commercial depression. Our country has passed, perhaps is yet passing, through such an experience. What a blessing it would be if the people, realizing the uncertainty of things earthly, would come under the power of the future world and learn to rate at their proper worth the unsearchable riches of Christ!—*Dr. John Hall.*

LESSON FOOD.

MARCH 4. SELLING THE BIRTHRIGHT. Gen. 25:27-34.—Esau's birthright was a natural privilege of honor and temporal inheritance. Ours is a gracious offer of spiritual blessings, wrapt up in the promises. To Esau was given the prospect of authority. We are called to be spiritual fathers and mothers in Israel. His birthright was the acorn of New Testament blessings. Ours is the fully revealed joys and glory of the Pentecostal era. He despised his in a fit of appetite, and sold future glory for present gratification. We undervalue our privileges when we reject our call to holiness by a preference for the pleasure of a mixed state and the cheap joys of an average or popular profession of religion. All things are ours by promise. We forfeit both the present good and future reward by letting slip from us the baptism with the Holy Ghost, the legacy of Jesus to all His followers. For this highest and all inclusive blessing we may well forego all else.

MARCH 11. JACOB AT BETHEL. Gen. 28:10-22.—Jacob found God at Bethel. The whole revelation of ladder, angels, voice divine, was a surprise as to manner and matter. All the revelations of God are fresh and wonderful. We may find him in our journeys, as Saul, or in our slumber, as Jacob. Incline your ear, and your soul shall live. God speaks to those whom He would employ.—Revelation of God in blessing demands consecration, vows, service. Jacob gave all these. He vowed his tithe. We must bring all our tithes into the store house to insure the overflow blessings, and guarantee the insurance policy first made to Jacob, "I will keep thee in all places whither thou goest * * for I will not leave thee." If we fill our contract he will keep His promise.

YEARNINGS FOR HOME.—"I long to see home," says the sailor, when the ship rocks to and fro from the violence of the storm. "I am going home," thinks the shopman when he bars his heavy doors, and closes his windows at night, tired with the labors of the day. "I must hurry home," says the mother whose heart is on her baby in the cradle. "Oh, how I long to get home!" says the schoolboy disconsolate over the hopeless task. "Don't stop me; I am going home," says the bright-eyed girl skipping along the footpath. And "almost home" says the dying Christian. "I shall soon be home, and then no more sorrow nor sighing forever. Almost home!" With these joyous and triumphant words upon the lips he passes away from earth's conflicts to the rest of immortality, and is ever with the Lord.—*ScL*.

A CHILD'S CONVERSION.

He is older now, but it seems but a few years ago when, as a child eight years old, he was blessed at family prayers on Sunday evening till his eyes filled with tears. He went upon the porch and wept for joy, but failed to tell it to papa and mamma. This mistake cost him his blessing. Four years later he began to feel fearful of dying unprepared. A revival meeting was held, and a chance given to seek the Lord publicly. He went forward in company with a school-mate. That school-friend gave up seeking and is to-day a wicked worldling. The child I write about kept going to the altar night after night. He wanted to know the joys of conversion. He joined the Church as a seeker, but kept on seeking in public and alone. He went to the third revival. It was the last night of the third meeting and his seventeenth night at the altar. All his companions had been blessed. Our boy was five miles from home. Tired and discouraged he prayed in helpless agony, "Lord, teach me to believe." In a moment he looked up, trusted Jesus, leaped to his feet, saying, "Praise the Lord!" He went home happy as an angel. He waked his parents to tell them of his conversion. He told the story next day in class—again to his school-mates. Tears of joy fell often upon his school books. To-day this boy is telling boys and girls what Jesus can do to pardon their sins and keep them happy everywhere. He writes these lines in love and prayer that each child of Christian homes may seek and find joy and peace in Christ. No fear of dying since that happy day, and no regret at having begun in youth to serve the Lord.

RESPECT FOR CHILDREN.—It is said of that German schoolmaster, John Trebonius, the instructor of Martin Luther, that he always appeared before his boys with uncovered head. "Who can tell," said he "what may yet rise up amid these youths? There may be among them those who shall be learned doctors, sage legislators, nay, princes of the empire." Even then there was among them that "solitary monk that shook the world."

SEARCH STRINGS.

1. Name one reason why Jacob's mother loved him most.
2. Give a reason why Jacob had such a nice dream of angels and of God. Seek an answer to both in Genesis 28:7.
3. What other obedient Bible children can you name?



"Blessed are they that dwell in thy house,
they will be still praising thee." Isa. 84: 4.

"While in Thy house we kneel,
With trust and holy fear,
Thy mercy and Thy truth reveal,
And lend a gracious ear."

A PASTOR'S WEEK-NIGHT TALKS.

REV. ENOCH STUBBS.

ADDRESS ON CHRISTIAN PERFECTION.

PERFECTION is a great word to use in connection with the religious experience of fallen men, and some fear to employ it. But it is used in Holy Scripture in this relation, and so must be a proper term when properly warranted.

In any department poor results follow where we aim at any lower standard than perfection. Lord Chesterfield might well say to his son, "Therefore, *aim* at perfection, even where it is unattainable." And men do this in things outside religion; why not do so in religion, also?

In setting "perfection" before us in religion, the Bible simply puts the subject on the same plane with other things; in which there are small beginnings; principles to be mastered and applied, and then, a "going on" to achievement, i.e. to real success. Such success may be declared "perfect," and as such it is believed in and expected. Let us illustrate this by that wonderful but now common instrument, the telephone. Its beginning was in the electrical experiments of Dr. Franklin, with his kite, key and string; and we trace it through all the stages of "conductors" and "non-conductors; and the transmission and reception of "vibration," until, in a proper arrangement of "generators," "transmitters," "receivers," and "insulators" by Edison, we have the telephone, which so exactly carries the vibrations of the human voice, that men speak with each other over long distances, not only perfectly understanding each other, but recognizing the voice each of his friend.

Why should I not say the telephone is "perfected"? It does perfectly what it was designed to do. What is committed to it at one end it reproduces at the other, whether it is a loud call or a whisper, a whistle or a sneeze. True you may point to many things it cannot do; translate your message, etc., and to many so called defects, as rough poles, crooked wires, etc., etc., but they do not interfere with its doing the work intended. It does this so perfectly that you may use upon it any other language than that of the inventor, and it will deliver the message in that language, intelligibly. Thus, whatever crudeness or imperfection may attach to its mere appendages, it is *essentially* "perfect." There is a perfect correspondence established between the person at this end and the person at that. It is "perfect" in what is required of it.

So surely a Christian can be so perfectly in correspondence and harmony with God, through repentance and faith, love and obedience, that whatever imperfections there may be in him in other respects, yet in heart and in will he may be perfectly in harmony with God, loving God with all his heart, and in all things saying, "Thy will be done."

Any physical or mental imperfection, any lack in judgment or memory, is but like the crooked wires and rough poles of the telephone. Over them all there is perfect correspondence and harmony between him and God. They commune sweetly. They love and will the same, and answer each to the other—the soul to God—as the "transmitter" and "receiver" of the perfected instrument of our illustration. The "perfection" of the Bible and of Wesleyanism is "*Christian* perfection," that is perfection in what is *essential* to Christian experience and character, viz. *love*. It was of love Christ was speaking when he said, "Be ye therefore perfect," etc.

"Lord I believe a rest remains
To all Thy people known;
A rest where pure enjoyment reigns,
And Thou art loved alone.

A rest where all our souls desire
Is fixed on things above;
Where fear, and sin, and grief expire,
Cast out by perfect love."

BAPTISM OF THE HOLY GHOST.

[Mrs. L. D. Osborn, Principal of the Missionary Training Institute, Brooklyn, has just published a remarkable and deeply interesting volume. "HEAVENLY PEARLS SET IN A LIFE—A Record of Experiences and Labors in America, India and Australia." We bespeak for this book of *Pearls*, pearls in name and in fact, a wide circulation. There is a chapter on "The Baptism of the Holy Ghost" from which we extract as follows:—ED.]

AFTER I received the assurance of acceptance with Christ, I had perfect rest regarding *pardon of sin*. But *how to live a Christian life* caused me much unrest. Christ did satisfy me as my Justifier; but I could not say, "He satisfieth the longing soul, and filleth the hungry soul with goodness." I found myself momentarily rebelling against His providences, coming through people and things, principally through people. This was of such frequent occurrence that I was obliged to pray so much to keep my own spirit right, it left but little time or inclination to look after the spiritual condition of others. This did not seem to be the experience of primitive Christians, and besides, I had met a few followers of Jesus whose lives were a living example of experience contained in the words, "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee."

A poor widow, with an only son who was intemperate, and was thus obliged to take in washing to make a living, was an exemplification of this fulness of grace that I saw was held out in the Scriptures as the portion of believers. (I. Cor. 13th chapter.) "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (II. Cor. 9: 8.) "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2: 39.) Whenever I met this unostentatious, devout, happy woman, I became convicted that I was living beneath my privilege as a Christian. There was a void in the soul not met. I could not help seeing the ramifications of self in what I did, until I became so disgusted with myself as to earnestly desire that I might die. If I could have believed, as many did, that it was the will of Jesus I should live thus, it would have been different; but I saw in His Word that it

was not. I loved Him more than all earthly beings or things, and to know that day by day I was still grieving Him was agony to me.

"April 26, 1865. I do long for the baptism of the Spirit. I know something of assurance, but have not yet been brought into that large place which Madam Guyon mentions."

I read everything on the subject I could obtain, and conversed with those I thought could help me; but I became more and more perplexed. Especially was this the case when I went in August to the camp-meeting in Yarmouth, Mass., with the full determination of seeking until I found the desire of my heart. Having become completely discouraged in my conversation with godly people, I went out to the woods to pray. My soul was too deeply exercised to put its agony into words; but my thoughts and desires could be embodied thus: "O God, Thou art my Father, that I know. And I also know that Thou dost desire me to have Thyself fill and purify me, infinitely more than I desire it; and Thou knowest how it is to be done. As a child I am looking to Thee, for Thyself to teach me." As I kept confiding in Him to teach and show me, just like a parent, He seemed to say to me, "Do you see that pride in your heart?" I said, "Yes; I cannot save myself from it, but, Jesus, Thou canst." Immediately it was gone. Again and again He showed me things in the way, and as frequently I looked to Jesus confidingly and He saved. Thus continually yielding, I kept going down and down, and finally I touched the Rock. When the question was asked, as it had been many times in a year, "How do you know that you are entirely consecrated?" I could reply for the first time, "I know I am—instead of 'think I am'—know it as well as I know I breathe." Immediately He for whom my soul had longed came within and took possession of body, soul, and spirit. There was no special emotion, but such rest! The Spirit whispered to me that hour, "In all the temptations which may come, let God be your Judge," and following that direction has saved me many times from the Adversary's power.

HE IS FAITHFUL. — Paul, after offering that wonderful prayer for the Thessalonians, "And the very God of peace sanctify you wholly," etc., says, "Faithful is he that calleth you, who also will do it."



"Likewise greet the church that is in their house."—Rom. 16: 5.

"Their works of piety and love,
Performed through Christ, their Lord,
Forever registered above,
Shall meet a sure reward."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting opened with "Praise God, from whom all blessings flow," &c., followed by the singing of the 521st hymn of the Hymnal, commencing

"O, for a heart to praise my God."

Brother McLean, in the absence of Brother Hughes, read the usual requests for prayer, coming from various sections of the country, and followed these with some remarks, urging those present who desired the blessing of a clean heart to make it manifest.

Sister Aiken led in the opening prayer, followed by several others.

Singing—

"What a friend we have in Jesus."

Brother McLean, who was having the meeting in charge, now called upon Bro. Chas. N. Crittenton, the originator of the Florence Mission, in Bleecker street, who has been spending some years in California and abroad, in missionary work, to take charge of the meeting, and he promptly did so, remarking that it was a little over five years since he was in this place. At one time, he tried to be here every Tuesday afternoon, he said, but sometimes failed, which he always regretted, for he found no other place where he could get so close to Jesus. It is famous everywhere, and in various sections of California he heard it most feelingly referred to, as also in other portions of our wide country.

As I open the Word to read to you to-day, dear brethren and sisters, I feel that it is God

speaking to us, and that He is pleased with our study of His Word, and when we serve Him in song, and are upon our knees before Him. If we listen to nobody else, when God speaks to us, we should listen to Him.

For our lesson to-day, I read a few verses from the 6th chapter of II Corinthians, beginning with the 14th verse: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" I find much disregard of this precept in California. We must be linked with God, and we must honor and glorify Him, which we cannot do, if we are joined in unrighteous fellowship. When God asks the above questions, and says, "Now, I have done all that I agreed to do," it is for us to fulfil our part, and give up the world for Him. There are some things that many do not like to give up. Out in California it is often found very hard to give up the pocket-book. But even *this* God requires. I once heard Dr. Buckley tell a story of an Indian convert, who gave his all—his traps, his belts, his garments, to God, and after piling them on the ground, threw himself on the pile. That is just what God wants us to do—throw ourselves on the pile, and once for all. I do not need to consecrate my hand to Him every day, for when I give it to Him, it belongs to Him. I believe God intends to give us everything that is for our good. It is a common thing to hear people say, God does not answer their prayers. There are certain conditions that God makes. If I have been sinning against God, and come to Him and ask Him to forgive me, with the intention of doing the same thing again, He will not forgive. God knows all about our thoughts, and when I go to Him, He will not listen to me if I am not truthful and sincere. "According to your faith be it unto you." "Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them." "If a man love me he will keep my word, and my Father will love him. Having God's word with us we can defy this world. I have tried it many times. God simply wants us to come to Him. When I was here, I used to take what Sister Palmer and others said, and trusted in the arm of flesh; but in California I went right straight to Jesus, and depended only upon God. I said, "Lord, I am trusting." I turn to Ezekiel, and with him "I believe God." And

then God says, "I will sprinkle clean water upon you and make you clean, and will give you a heart of flesh"—of love and sympathy. "And I will put my Spirit within you." He says, "Fear not, I will hold your right hand." I thank God for the Book; and everybody should speak a word for it here to-day.

Singing—

"I am coming, Lord."

DOING GOD'S WILL.

A Sister.—I praise the Lord that I can witness to Him that I want to do the will of God from my heart. It is so much better than any other way. He has received me. I know Him, and I know that I know Him. It is such a wonderful thing—a continual surprise. He took me, a sinner, and by His own transmuting power, made me a saint. And now I feel the responsibility of living for Christ. I know I am to cease, and let Christ do all; and He is as willing as He is able. The love of Christ is all. There is no other power like it. I pray that I may breathe in this Holy Spirit. There is nothing else for me to do but to lovingly trust Him. Twenty years ago I said, "Why can I not believe God?" And the answer was, "Because you are false." It is only by and through the truth that we can know and believe God. He is the Spirit of truth, and if we take this Spirit we cannot but be true.

Singing—

"I am coming Lord."

THIRTY-ONE YEARS AGO.

Bro. J. Mackey.—It is now thirty-one years since I was awakened, and I was thoroughly awakened. I did not know much about real praying then. I was on one occasion in a Western meeting making prayers. A lady, while I was praying, said, "Bless this gentleman from New York." I was hurt for the time, but the result was that I died there at that camp-meeting, and I have been dead ever since. This made things entirely different, and I have never lost the Spirit from that day till now. I have been in search of real salvation, and will be satisfied with nothing less. I like to come under conviction, and when I meet those who are better than I am, I will follow them wherever they go. I praise God this afternoon that I have found out the way for myself. I simply let God have me, and I praise Him for real salvation.

THE SPIRIT'S INDWELLING.

Bro. McLean.—It is joy for me to think of His Holy Spirit entempling Himself in the human heart. God insisted that the children of Israel on their journey should have a temple or tabernacle and carry it with them. So God intends us to be temples which He shall occupy. He wanted to impress us that He longed to get into our hearts to abide there. And what a joy that is. I do not believe so much in the long-faced Christianity as I used to. It is a human characteristic to laugh, and I like the happy, cheerful people. O, how God wants all the old dead men's bones out of His temples. Do you wonder that God wants a pure heart when He is going to make a temple out of it? Let Him find our hearts wholly acceptable. What honor God confers on us, and especially upon him who is our leader to-day, in making him a leader for the real lost—the lowest and most hopeless of all humanity. You would not like to have these poor people in your churches. They are not welcome. We would all incline to move away from them. I have been thinking of this man this afternoon, who has been constantly meeting people that we all far prefer to shun. Lord give us the Spirit of Christ, and help us to see how God yearns to make temples of our hearts.

LOVING SINNERS.

A Sister.—There is no one who loves sinners more than I do, or is more willing to try to lift them up into the light of God. My heart goes out to these poor, miserable people who have been described. God pity them.

FORTY-SIX YEARS AGO.

Brother Lakey.—I am a stranger here, and I have often wondered what sort of people gathered in this house. There are pictures in the mind that we love to look upon. Forty-six years ago I saw that lovely woman, Mrs. Phoebe Palmer, and her sister, Mrs. Lankford, who were then actively in the service, and I learned to know them well. Then there came a time when I looked upon my early boyhood faith as a matter of very trifling account. I had come to believe that there was nothing in what we called Revelation, and for years I lived in that way. I became convinced that there were evidences of a second life. Three years ago I went to tell my friend, Joseph Knapp, what wonderful

things God had done for my soul, and that all my doubts were gone. Brethren and Sisters, I have had three years of blessed rest and peace with God. I have wasted a good deal of time, and I have nothing good to say for myself. But the old things are all dead and gone, and I am not worrying about them to-day. I bless the Lord continually, in all times and places. I am delighted to be here to-day. Brethren, there are beautiful things beyond us. I know that I am on the way there, and that we shall meet in the morning.

Singing—

"We'll crown Him Lord of all."

WHAT JESUS LOVES.

Bro. Crane.—I have been thinking what would please Jesus most in the way of testimony: what line of truth—what He does *for* me or what He does *in* me. Any sinner can tell what God does *for* him, but it takes a child of God to tell what God is doing *in* him. That which will please Jesus most is to speak of Him as one who is capable of making a perfect cure. I do praise God for a full and complete salvation and a holiness that reveals itself to me every day. I see God more clearly now than ever before. I am not a preacher, but I have a commission from on high.

Singing—

"Bringing in the sheaves."

THE ONLY COMPANION.

A Sister.—The Bible has been my only companion, and I have set myself apart from the world. My heart swells with praise and gratitude to the dear Heavenly Father. He has saved and kept me by His power.

A CONGREGATIONALIST TESTIMONY.

A Brother.—I am a member of the Congregational Church, but often visit other Churches, and have spent many summers in a little cottage at Ocean Grove, greatly enjoying regular attendance at the various services. We are all alike God's people, and I feel that it makes very little difference what name we are called if we are Christians in our lives.

STUDIED IT OUT.

A Brother.—I never could understand this full salvation till I studied it out. Abraham believed God and went out not knowing whither he went. When he endured he ob-

tained the promise. Let us, as the servants of God do His will from our hearts. I rejoice to-day in a full salvation.

Singing—

"Forever here my rest shall be."

THE RANSOM.

A Sister.—I glory in the ransom that has been provided for us, and for the cleansing. I rejoice that God has accepted me. I rest on His word, and I know that word is truth.

Singing—

"Jesus is able to save."

Bro. Crittenton.—God is able to save and to keep. The Lord shall preserve thy soul forevermore. Now is the day of salvation. When God asks for us to give ourselves to Him, He does not ask us to beg Him to receive us. If there are any here who want to take the first step, and say, "God be merciful to me a sinner," let them not hesitate; or any who want to say, "Pray for me," or any who desire to consecrate themselves entirely to God.

Singing—

"Sing of His mighty love."

After prayer by Bro. Crane, and the Benediction pronounced by Bro. McLean, the meeting closed.

BY LETTER.

D. K. Landis, Pa.—My testimony of the glory of Jesus is, that every moment *I need and have* the merits of His death, and the might of the sanctifying Spirit. I rejoice in the conscious possession of full salvation from all sin. Glory!

E. Eagleson, Nutley.—The goodness of God is so wonderful and the nearness of Jesus such a reality to me that I feel like saying with Peter, "Depart from me, for I am a sinful man." But the dear Lord is coming closer and closer to me—so near is He to me that His divine nature is imparted to me—and I know the love of Christ which passeth knowledge, and I am filled with all the fulness of God. Glory, glory to His holy name.

LIKE A SHIP.—As a ship upon the sea is tossed upon the waves from one place to another, even so is the Church often tossed in the sea of this world, yet never drowned, because Christ is in it, and holdeth the helm with his hand.—*Sel.*

PRAYER FOR THE TUESDAY MEETING.

BY J. FOWLER WILLING.

PHEBE PALMER was a brave woman. Her courage came from her entire devotion to God and her purpose to help every soul that she could influence. The Apostle Paul could have had no more resolute, unselfish purpose to "present every man perfect in Christ Jesus," than did this consecrated woman.

The establishment of the Tuesday meeting, over fifty years ago, tested her courage to the utmost. Such meetings are common now; but this one blazed the way through a forest of misunderstandings and oppositions, doubts and fears. All the others owe it a debt, for it made them possible.

Holiness of heart was the watchword of the Wesleys. They and their veterans experienced it, lived it, prayed it, preached it, wrote it, sung it, shouted it, and died in its fulness of glory. The next generation lowered the standard. Then God raised up the Palmers for a new crusade, to open again the way to the Holy Sepulchre, in which not only guilt, but inbred sin, might be buried.

A resurrected doctrine is usually received as Ulysses was after his long absence. Its own dogs have forgotten it, and are "set on" it to tear it and drive it away. The revival of Christian holiness half a century ago, was no exception to this rule. The Palmers found that out to their cost; but they obeyed the Lord, and the result was glorious.

THOUSANDS BOTH SIDES OF THE SEA

have received the baptism with the Holy Ghost in this meeting; and yet, "there remaineth yet very much land to be possessed."

This meeting is near the heart of the greatest city on the continent; the one in which the enemy has his headquarters; the one in which the battle is hotter than in any other in America.

This Tuesday Meeting does much good; but with the fearful demands of the time it ought to have a great increase of spiritual power. It ought to be filled with the leaders of the

FOUR GREAT CONFERENCES

about this strategic point. They ought to come here every week to instruct, to be

instructed, and to be imbued with power for their difficult work. This region is the point of assault by the tremendous forces of evil that sweep across the sea. Holy heroes and heroines are needed to stand the shock. Consecrated men and women all over the land ought to stay the hands of those who are in these hard places. Every one who knows of this work and its terrible need, ought to hold it before God in mighty prayer. This meeting, as a rallying place for spiritual drill and furnishing, ought to be specially remembered.

THE SALVATION ARMY

has spread like a prairie fire to all quarters of the globe. That the blood of Christ can cleanse from all sin, is the corner-stone of its doctrines. From the beginning, the weekly holiness meeting has been the main-spring of its power.

Mrs. Booth named her first child Bramwell, in memory of the great Wesleyan advocate of Christian perfection. From a child, she taught him that he was consecrated to the spreading of Scriptural holiness. For years the Chief, as they call Bramwell Booth, has had special charge of that arm of the service.

The leading out of the Army into broad opportunity and success came a few years ago with a

REVIVAL OF HEART PURITY.

The Chief called together a number of officers on the forenoon of the day of the meeting, in the room in which it was to be held. He locked them in, with the injunction that they spend the time in prayer for the service. There came at once an outpouring of the Spirit that set the Army in a blaze of conquest.

May God lock every reader of the GUIDE up to the necessity of mighty prayer for this most important meeting. Then every Tuesday afternoon there will be at least 20,000 devout people asking for a similar revival in this ungodly city. It will come to be a great privilege to be present. It will be known that those upon whom this faith and prayer are focused, go out, like the old prophet, full of power by the Spirit of the Lord. "Their lives will be beautifully radiant. Their faces will glow. Their words will burn. Their zeal will stir the whole land to the glory of our Prince, even Jesus. Amen, and AMEN."



MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

A DIGNIFIED CALLING.—“Among whom are ye also the called of Jesus Christ.” Rom. 1: 6.

Christians are the called of Jesus Christ. Called to what? Why, to inward and outward holiness—in a word, called to be like Christ, for he was “holy, harmless and separate from sinners.” This is indeed a dignified calling, and worthy of our highest aspirations, that we may respond to His will and live to His glory.

PROPHECIES OF THE SPIRIT.—III.

EZEKIEL xxxvi: 25-29.

THE CLEAN WATER predicted by the prophet is manifestly symbolic of the Holy Spirit. “Water,” as we have seen is frequently used to represent the Spirit. And “clean,” as applies to moral condition is a synonym for holy. In Isaiah’s prophecy the words “pour” and “floods” were noted as suggesting the abundant *measure* of the Spirit; and here, in Ezekiel, the word “sprinkle” a gentler figure is used,—indicative perhaps of those milder *manifestations* with which the Spirit’s coming is sometimes attended. We have the like variety in the historical records of the Spirit’s descent upon the disciples at Pentecost. His coming was as the mighty rushing wind—cyclonic. But upon Jesus at Jordan He came in the form of a dove—the very emblem of gentleman. Yet both were anointed and filled with the Holy Ghost. So that we may adopt the “floods” as to *measure*, and the “sprinkling,” if need be, as to *manner* in our conception of the Spirit’s fullness.

This prophecy of Ezekiel brings out to emphatic prominence the PURIFYING effect of the baptism of the Spirit. Why is it that some men overlook,

that others ignore, and that a few deny this point in connection with the subject of Pentecost? Surely Peter plainly attributes heart-purification by faith to the gift of the Holy Ghost. Surely, too, the symbol of fire must be interpreted in the light of Scriptural essays as indicating the sanctifying, purifying presence of God. This, indeed, is what differentiates the Pentecost baptisms with the Spirit from those endowments and gifts of the Holy Ghost which marked preceding dispensations. And here, in Ezekiel, the language is very plain, denoting the effect or result of the fore-announced gift of the Spirit. YE SHALL BE CLEAN. We will get God’s meaning here by remembering to interpret the word clean with like meaning in both instances. We have seen that it means “holy,” as applied to the Spirit (under the symbol of water). In like manner it means holy, as applied to us. “Then will I sprinkle CLEAN water upon you and ye shall be CLEAN.”

The first and main purpose of the Spirit’s coming upon us is to make us as Himself, holy. And this is exactly the meaning which Paul gives to it when he says: “Christ gave himself for the church that he might sanctify and CLEANSE it by the washing of WATER through the word that he might present it unto himself a glorious church not having spot or wrinkle or any such thing, but that it should be HOLY.”

Another important point brought out by Ezekiel is that THE INDWELLING SPIRIT WILL ENABLE AND ASSURE COMPLETE OBEDIENCE TO GOD’S WILL. “And I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them.” This truly then is the complement for all man’s moral weakness. It must be this that is meant when the New Testament speaks of “being strengthened with might by His Spirit in the inner man.” It is then that the righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit. There is the righteousness of Christ (not only imputed unto us) but imparted unto us. This indwelling God worketh within us, not only to will but also to do of His holy and Glory! These words are very expressive in the verse before us, “walk,” “keep” and “do.” And all these are guaranteed by the abiding Comforter.

"I will put my Spirit within you and *cause* you to walk in my statutes, and ye *shall* keep my judgments and do them. The indwelling of the Spirit will make the life and work of every Christian man an assured success in righteousness and true holiness.

Obedience to God's law is possible, practicable and actual, when one is filled with the Holy Ghost. He demonstrates the truth of what John says: "His commandments are not grievous." He proves the words of the Saviour: "My yoke is easy and my burden is light." He enjoys also the inheritance of the righteous as indicated in these words: "And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God . . . I will call for the corn and will increase it, and lay no famine upon you. (v. 28-29). Thus the blessings of the Spirit are closely connected with the possession and enjoyment of Canaan,—the earnest of our inheritance until the redemption of the purchased possession. Praise His name!

JOY AND GRIEF.

HOW strangely intermingled are the joys and sorrows of this present life.

Hardly had the raptures attending the birth of Jesus, the ministry of the angels of the annunciation, the prophecies of Christ's wonderful character and career, His presentation in the temple to the Lord, and the ecstasy of Simeon as he held that babe in his arms, passed away, before those solemn words fell upon the ears of that mother who must have been the happiest of all, "Yea, a sword shall pierce through thy own soul also." (Luke 2 : 35).

What? Could she not be allowed to enjoy the exalted pleasures of such an hour, such a place, such singular circumstances, without having every fair prospect clouded by the announcement of her own heart-piercing? What? must her sorest sorrow come to her through so sweet and sacred a child? What? must she give birth to the Saviour of the world only through Him to have her own heart pierced with this prophetic sword? What? must she pass through His and her life, and every

time she looked on Him, or nursed Him, or cared for Him, or ministered to Him in any way, must she see that fatal sword hanging over her own soul? Why could not the announcement of so sad a fate have been deferred until all the joys of such an hour had passed away?

If Christ had been the worst of wayward sons, if His repeated transgressions against human and divine law, had brought her gray hairs down with sorrow to the grave, she would only have shared the terrible lot of many another mother; but to be wounded through such a model child, to be pierced by the "Prince of Peace," to be martyred through Him who came to help and to comfort and to save all others, and to hear her doom through Him that was to be the hope of all Israel!

Yes, sure enough! Sad enough! Soon enough the sorrows and joys of this life strangely intermingle! Marriage chimes and funeral knells make strange music as their joyful and solemn strains commingle! Birth and death, union and separation, smiles and tears, songs and sobs, shouts and sighs, prosperity and poverty, wealth and wantonness, health and disease, sunshine and storm, rainbow and cloud, day and night, follow one another in rapid succession, tread upon one another's heels, jostle one another aside, and make us look lovingly toward that land where the tender hand of our Heavenly Father shall wipe away all tears from off all faces.

LOOK TO YOUR FACTS.

WE heard Bishop Taylor say to a company of believers, "Look to your facts and God will take care of your feelings."

The supreme fact that concerns you is: Are you the Lord's? Then do not let Satan rob you of your confidence and silence your testimony because your experience is not perpetual exultation. "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." That is, His resources are infinite, everlasting; and they are all available to your need. Therefore trust Him forever. To help you in this let us inquire again as to your facts.

Are you now saved from sin and from sinning?

Have you the assurance of hope and the certainties of faith, for without these you can have no freedom? There is no freedom without certainty, and there is no certainty without faith, and there is no faith without obedience. The key of all possibilities therefore is in your hands. The assurance of hope is more than desire often chilled by doubt. It is desired and expectation and confidence that God will fulfil His promise and bring me safely to heaven. This fills the heart with joy and the lips with praise. This makes your Christian life attractive and winsome, because of the spiritual aroma that is about you. Men carry about them unconscious signs of the activities of their daily life. The miller is begrimed with the dust of the mill; the farmer and florist with the smell of the soil. So when, after the Pentecost, the court of the High Priest, and his parasites had met together to see if it were possible to bring some criminal accusation against Peter and John,—the Holy Spirit spoke through them, and their guilty accusers, who, fifty days ago had murdered the Prince of life, were silenced, startled, convinced against their will, by these unlearned fishermen; for they saw something in them which reminded them of Jesus. Acts 4: 13.

Look to your facts. A holy God could not do other than desire that His people be holy. He forbids that you shall misrepresent Him. As salt of the earth yours is presumed to be a penetrating, pervasive and preserving influence. This lost, and Jesus says you are "good for nothing" as salt, on which God relies to keep the world from utter decay. Matt. 5: 13. The final advantage to you, when the record of your life is revealed, will consist not in what you got out of it but in what you put into it of saintly character and saintly helpfulness. The evident Christ that was in you as the hope of glory—and the Christ that was manifestly inspiring you in godly activities for the uplifting of your fellowmen.

OTHERS will judge you, not by what you can be, but by what you are; but you must judge yourself, not by what you are, but by what you can be.—*Sel.*

AIM to be so pure in heart and life that God will approve and give you tokens of His love.

LOVED ONES GONE BEFORE.

MRS. MARY COOLER FORD, widow of George Ford, of Ashtabula, Ohio, entered the "haven of rest," December 7, 1893, in her 84th year.

A native of Massachusetts, in 1835 she came with her husband to Ashtabula which has been her home for fifty-eight years. She was the mother of thirteen children, ten of whom live to bless her name.

She was one of the pioneer members of the Methodist Church in this city, her zeal and earnestness aiding greatly in its prosperity. The GUIDE TO HOLINESS has been for many years a comfort and an inspiration to her.

The summons to depart came suddenly. Stricken with apoplexy, she lingered unconscious for three days, and then "nature softly disengaged the vital chord" and she entered upon her heavenly inheritance.

Her life, which was extended far beyond the bound of man's appointed time, was a noble one, busy and fruitful to the last. Children, grandchildren, and great-grandchildren were ministered to by those loving, helpful hands, and were blessed by her prayerful Christian life.

Here was a truly altruistic nature. The horizon of her love and sympathy bounded not only those who were her own, but included all whose needs and struggles she knew. Young and old alike were cheered by her presence. Of her Christian experience many pages might be written, so beautiful, so perfect was it. Christ was to her an ever present friend and Saviour, in whose service she delighted, and to whom she longed to point her children, her friends, and every soul to whom she might speak. As the shadows lengthened, she clung to Him more closely with sure and steadfast faith. Then,

"Life's blessings all enjoyed, life's labors done,
Serenely to her final rest she passed,
While the soft memory of her virtues yet
Lingers, like twilight hues, when the bright sun is set.

Her youth was innocent; her riper (years) age
Marked with some act of goodness every day;
And watched by eyes that loved her, calm and serene,
Faded her late declining years away.
Cheerful she gave her being up, and went
To share the holy rest that waits a life well spent."

She has gone to be forever with her Lord.

MONTHLY REVIEW.

We have to note considerable revival work in various parts of the country.

Among the favorable signs of the times we observe a widening of missionary operations in our large cities.

Very much benevolent work has been done in relieving the temporal necessities of the unemployed, and advantage has been taken of this to "preach the Word" to them.

The Christian Herald, in the use of its liberal "Relief Fund" has been feeding about 12,000 daily, for sometime past, at about a dozen stations. Between three and four in the morning, Rev. Stephen Merritt has been preaching to the destitute ones. This is a little earlier than the morning services of Mr. Wesley. "Sow beside all waters" is the Bible rule.

The "Metropolitan" meetings in New York, in charge of Rev. C. H. Yatman, are reported to be quite successful.

Popular meetings have been held at noon for some weeks in the hall of the Y. M. C. A. Rev. Dr. Dixon, Mr. Needham, and others, have been participating, and some large and successful outdoor services have been held. "We must go to the masses," Mr. Moody said.

Rev. Joseph H. Smith has just held a series of special services for ten days at *Moore*, a suburb of Philadelphia.

REVIVALS REPORTED: Hedding Church, Jersey City, under the labors of J. L. Glascock, evangelist, decided victory; Westfield, Ind., Jno. L. Hatfield, Hoosier evangelist, 85 conversions; Decorah, Ind., Chas. W. McCrossan, evangelist, 100 fully saved; Centerville, Ind., J. M. and M. J. Harris, 400 saved; Revere, Mo., Evangelists Anna Romack and Anna McCulloch, 75 converted. Racine, Ohio, Jos. Clark, pastor, 60 conversions; Turliton, Ohio, A. H. Lathrop, pastor, 86 conversions; Cuyahoga Falls, W. J. Wilson, 100 reported conversions; Pemberville, Ohio, B. L. Rowand, accessions, 140; Warren, Ohio, G. F. Oliver, 75 conversions; Leipsic, Ohio, A. A. Thomas, 106 probationers; Wellston, Ohio, A. J. Hawk, 75 added to the Church; Darbyville Circuit, Ohio, Wm. Abernethy, pastor, a revival wave has swept over the whole circuit, 200 accessions; Cardington, Ohio, J. W. H. Brown, 300 conversions.

Indiana.—Warsaw, S. Light, 100 conversions; Seymour, J. H. Doddridge, 112 conversions; Mitchell, H. S. Henden, 200 conversions, 35 sanctified; Churubusco, B. S. Hollopeter, 150 saved; Farnland, W. H. Pierce, 150 conversions; Williamsport, Eli Myers, 130 accessions.

Evangelist G. L. Barker has been having a successful campaign in Davenport Ia. Chas. W. McCrossan, has seen an ingathering of 100 precious souls at Decorah, Ia. J. B. Culppepper, of Georgia, reports about 500 conversions in meetings recently held; Evangelist R. M. McKaig, reports from Norfolk, Neb. many believers as having received the baptism of The Spirit, and about 100 converted; Evangelist E. Hilton Post, from Emporium, Pa., about 30 converted, and a number sanctified. Evangelist D. Tasker, has had a successful meeting at *Calmesnetel, La.*, in the conversion of sinners, the reclamation of backsliders and the sanctification of believers.

THE FOREIGN FIELD.

WOMAN'S WORK.—There are 22 women physicians in the foreign field who are sent and sustained by the Presbyterian Church, North.

Miss Ida Kahn, a Chinese girl studying medicine in Ann Harbor, is said to be a direct descendant of Confucius.

In the American Mission in the Nile Valley some 75 prayer-meetings for women and children are held weekly, with an average attendance of 1236, of whom 435 are able to lead in prayer.

England.—Livingstone College, London, stands for a new departure in missionary work, being designed as a training school for such as are in preparation for missionary service would gain a considerable knowledge of medicine, but are unable to take a full course. A session covers ten months, and is divided into three terms. Fourteen students were in attendance during the first term.

The Society of Friends has missions in India, Syria, China, and Madagascar. The chairman of their foreign missionary gathering at the last yearly meeting stated that the Friends give to this cause at the rate of £1 (\$5) a year per member. This is a remarkable fact, even though we bear in mind that the Friends are as a body well to do.

"Twenty-eight years ago, in the East of London, here, all alone, I took my stand with the simple purpose of reaching the crowds who seemed like sheep having no shepherd. To-day it is the sole business of 10,849 men and women to carry on the work at home and abroad, and the work abroad is greater than the work at home. To say nothing of the Darkest England scheme, £53,000 was spent last year in social work in foreign lands."—*General Booth*.

Islam.—Considerable success has already been secured for Christianity in the Turkish Empire; nearly 500 missionaries and 1,800 native helpers are toiling for the Gospel. Over 200 Churches are organized, with 21,000 communicants, and there are 81,000 Protestants. The Bible Lands Missions' Aid Society (British) have hitherto helped this great missionary labor by a total of just \$400,000.

India.—Speaking of the remarkable mass movements in North India attending the work of the American Methodists, and resulting in the average of 1,000 baptisms a month, even the High Church organ, the *Indian Churchman*, is constrained to behold with "unqualified approval." It sees "no reason to doubt the genuineness of the work," and counts it "an encouragement to missionary effort throughout the length and breadth of India." These new converts "have caught the passion for souls," etc.

Africa.—The Leopoldville Church (Baptist) has a membership of 30 and a building whose brick walls were laid by Dr. Sim's own hands under a burning sun, while the boys he has since baptized dug the clay, moulded the bricks, fired them in the kiln, and carried them to him. He planned the whole work with raw recruits; he had never learned the trade, but was forced to build of some material not affected by white ants.

This shows the real spirit of Christian enterprise, and is worthy of all commendation. It is one of many signs that the "Dark Continent" is to be redeemed.

OUR COUNCIL CHAMBER.

"He shall save his people from their sins."—Matthew 1: 21.

"Saviour from sin, we Thee receive,
From all indwelling sin;
Thy blood, we steadfastly believe,
Shall make us throughly clean."

WE CANNOT GROW INTO HEART PURITY.

No person who is likely to read this, doubts the absolute necessity of inward and outward holiness, in order to obtain the best conditions for a successful spiritual life, and a fitness for the holy fellowships of heaven. To such, permit me to say, outward holiness is not possible without inward holiness, and inward holiness is never attained, but always obtained. As no man ever grew into the forgiveness of sin, so no one ever grew into a clean heart or inward holiness. It is wrought in the trusting consecrated soul of the believer instantly, by the Holy Spirit. No matter what your previous beliefs, or your present purposes, if you expect to obtain the blessing of heart purity in any other way than by faith alone, you will be left to work and worry and wait, until self-surrenders for crucifixion; and self-effort for the obtaining of inward purity ceases forever.

The attitude of faith toward this gracious deliverance and endowment by the Holy Spirit is,—He can make me clean. He can do it now. He wills it. Do I? If so, His will and mine co-operating, the result is sure. I believe, therefore, that He now doeth it. My all is on the altar. I am waiting for the witness. *This is the obedience of faith.* It is not mine to expect signs, but "He is faithful who hath promised." With joy or without it, I believe He doeth it now. The blood of the atoning Lamb of God avails to make me clean now.

On these facts, I rely for cleansing now; and not on any glad emotions formed into fervors of joy. These fervors will not be denied me, when, and as far as, they will contribute to His glory, and my comfort and strength in a life of shining whiteness. Now, clean within, and righteous without, I thankfully yield to His supreme claims, and to the unchallenged rule of His Spirit in my heart henceforth.

'Tis mine an offering full to bring,
'Tis mine to trust, to rest, to sing,
'Tis mine to claim the cleansing power,
And walk in light—each blessed hour.

I rejoice in Christ Jesus my perfect Saviour.

VOWS RECOLLECTED.

"Thy vows are upon me, O God.—Ps. 56: 12."

A sanctified recollection is often a saving factor in our spiritual life. When assailed by the tempter, or when adverse conditions induce depression of mind, or the doubts which chill the heart into silent fear; then, to recollect that the vows of God are upon you, is likely to rally you back to prayer or penitence; perhaps, to confidence and joyfulness. For recollected vows will bring again to the soul a sense of obligation; of the Divine ownership of all you are and have; of grateful love and assurance of safety in the Divine care. "Better not vow—than to vow and defer to pay," but I am presuming that you fear God, and love obedience, and delight in doing His will. Do not, therefore, be afraid of vows made to God. There can be no true Christian life without the vows of a thorough consecration, as our home and social life is the result of sacred vows, and society would cease without them, so neither can we live to please God without its beginning in some crisis of weakness felt, guilt and dependence acknowledged, and surrender made. The vows of God upon you, are the badge of obligation. Make them—but keep them faithfully.

QUESTION: Are not all our meetings for the promotion of holiness?

ANSWER: All meetings promote holiness when they bring sinners under profound conviction, when they secure their sound conversion, when they build them up on their most holy faith; but every meeting does not promote holiness, in the sense of bringing believers into the actual realization of entire sanctification, as a work subsequent to regeneration, receivable by faith, wrought by the Holy Ghost, and witnessed to by the Holy Ghost. If all your meetings thus promote entire sanctification, how is it that no one, not even the leaders, much less the other participants, are ever, or very rarely, thus entirely sanctified in such meetings? Have your meetings missed their purpose? Or is that really their purpose?

PERSONAL FAITH.—Whosoever will go to heaven must have a faith of his own. In Gideon's camp, every soldier had his own pitcher: among Solomon's men of valor, every one wore his own sword: and these were they that got the victories. The five wise virgins had every one oil in her lamp; and only these enter in with the bridegroom. Another's eating of dainty meat makes thee none the fatter. We are to appear in our proper personality—waiting, believing, and ready for our Lord.—T. Adams.

CLOSET COMMUNION.

TEXT: "For by one offering he hath perfected for ever them that are sanctified."—Heb. 10: 14.

"Surely I shall, the sinner, I
Shall serve Thee without fear,
If Thou my nature sanctify,
In answer to my prayer."

DAILY BIBLE CALENDAR—APRIL.

1. II Peter 1: 10; II Peter 1: 10; Psa. 90: 14; Phil. 4: 20.
2. I Tim. 6: 11; II Sam. 23: 5; II Sam. 7: 28; Psa. 68: 3.
3. Col. 3: 2; Neh. 4: 20; I Kings 8: 44-45; Ephes. 3: 20-21.
4. Jude 20; Heb. 10: 23; Num. 14: 17; Psa. 71: 15.
5. I Peter 2: 9; Ezek. 36: 29; Psa. 119: 66; Psa. 54: 6.
6. II Thess. 3: 13; Col. 3: 24; Psa. 119: 38; Isa. 38: 19.
7. II Tim. 2: 3; Rev. 3: 21; Jer. 12: 3; Psa. 13: 5.
8. I Cor. 15: 34; II Cor. 11: 2; II Thess. 1: 11; Psa. 75: 1.
9. Lam. 3: 40; Jer. 24: 7; II Chron. 30: 18; Psa. 47: 7.
10. I Pet. 1: 17; II Peter 3: 13; Psa. 3: 1; Isa. 43: 21.
11. James 1: 4; Heb. 6: 15; Psa. 38: 15; Psa. 36: 6.
12. II Tim. 1: 13; Psa. 145: 20; Psa. 86: 17; I Chron. 16: 27.
13. John 14: 1; John 14: 2-3; Psa. 38: 1; Psa. 135: 3.
14. I Peter 4: 4; Psa. 3: 12; Psa. 55: 16; Psa. 150: 6.
15. John 3: 7; Phil. 1: 6; Psa. 141: 9; Psa. 128: 1.
16. Deut. 1: 21; Deut. 1: 30; Deut. 3: 24; Psa. 31: 23.
17. Gen. 31: 16; Deut. 31: 8; Psa. 39: 7; Psa. 48: 1.
18. Num. 14: 9; Isa. 42: 6; Matt. 6: 10; Psa. 66: 20.
19. Jer. 7: 23; Exod. 19: 5; Psa. 140: 1; Psa. 147: 7.
20. Exod. 14: 15; Exod. 33: 14; Jer. 14: 9; Psa. 69: 34.
21. Matt. 19: 17; Psa. 19: 11; Num. 10: 35; Psa. 111: 10.
22. Deut. 4: 23; Deut. 4: 20; Heb. 13: 20; Rev. 19: 7.
23. Isa. 56: 1; I John 2: 25; I Chron. 21: 17; Psa. 103: 21.
24. John 13: 15; John 13: 17; Psa. 33: 22; Psa. 117: 2.
25. Phil. 1: 10; Rev. 3: 4; Psa. 69: 1; Psa. 145: 1.
26. Luke 17: 10; Matt. 21: 22; Psa. 77: 2; Psa. 57: 9.
27. Ephes. 4: 15; I John 4: 18; Phil. 1: 9; Psa. 35: 27.
28. Heb. 13: 1; Heb. 6: 10; Ephes. 6: 24; Jer. 33: 11.
29. I Tim. 4: 12; Psa. 121: 3; Psa. 25: 5; Isa. 52: 8.
30. Matt. 28: 19, 20; Matt. 28: 20; Psa. 44: 26; Psa. 66: 8.

THE GUIDE PRAYER UNION.

The day set apart for special prayer, in which it is expected all the members of the *Prayer Union* will participate, is

TUESDAY, APRIL 10th.

The Scripture for the day is, I. John, 1st chapter, and the Hymn No. 441 in the Methodist Hymnal. This is the month when nature is made glad with showers, shall it not be so in the Lord's garden? Look for a season of refreshing.

SPECIAL REQUEST:

That the Conferences now being held may have Pentecostal visitations.

REQUESTS BY LETTERS:

New York—For a brother given to drinking, for the salvation of two other persons, and a husband, and for the writer to have wisdom.

Connecticut—A.—For the conversion of two sons, for the sanctification of two sisters, for the conversion of an only son.

Indiana.—For a daughter to be converted.

California.—R.—For a daughter and husband to be converted.

PAUL'S PRAYERS.

The *spirit* of Paul's prayers for others is a model for us. Have you noticed how uniformly he prefaces petition with *thanksgiving* and mingles it in all the way along as well? To the Romans, he says, "First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." To the Corinthians: "I thank my God always on your behalf, for the grace which is given you by Christ Jesus." To the Ephesians: "Wherefore, I also after I heard of your faith in the Lord Jesus, and love unto all the saints cease not to give thanks for you making mention of you in my prayers." To the Thessalonians: "We are bound to thank God always for your brethren, and is meet because that your faith groweth exceedingly, and the charity (love) of ever one of you all toward each other aboundeth." He thanks God on Timothy's account. And for Philemon. Indeed no one thing protrudes itself so generally and so permanently from Paul's epistles as thanksgiving. The whole atmosphere of this closet is pervaded with praise. Wonder if that would not make our prayermeetings, family altars, closets, etc. more attractive to ourselves and others? Paul certainly is good authority on prayer and if I read Phillipians 4:6 aright, he would have us commingle thanksgiving with all our prayers and supplications.

But we must not leave this apostolic church until we have secured a relic or two; for an inspired prayer is equal to a divine promise. And if we can learn what Paul is praying for in behalf of those for whom he thus gives thanks, we will know some of the things which Christians may hope to reach by getting on their knees.

Now here is this prayer for the Romans that he might have a prosperous journey to come and imparts to them some spiritual gift to the end they may be ESTABLISHED. How much need there is of prayer for establishment both for ourselves and for others—those who have been converted and those who have found perfect love as well.

SUCCESSFUL PRAYER.—A negro-boy who had been captured from a slave-ship was landed at Sierra Leone, and placed under the care of a teacher named Thompson. He asked the Lord Jesus to do the same for his parents; and would go every day, and watch by the shore for them. At last, one day, little Tom dragged the teacher to the beach, saying in exclamations of delight, "Prayer answered: father and mother come."

We need to cultivate this child-like spirit—when we pray, believe, and expect an answer to our prayer, and when received express our joy.



"O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."

"Let us come before His presence with thanksgiving, and make a joyful noise unto him with psalms."

A MIGHTY FORTRESS IS OUR GOD.

(Written by LUTHER, on his way to the Diet of Worms. In hours of despondency he was accustomed to say to Melancthon, "Come, Philip, let us sing the 46th Psalm." This version is by F. H. Hedge.—Dr. C. S. Deems.)

A MIGHTY fortress is our God,
 A bulwark never failing;
 Our Helper He amid the flood
 Of mortal ills prevailing.
 For still our ancient foe
 Doth seek to work us woe;
 His craft and power are great,
 And, armed with cruel hate,
 On earth is not his equal,
 Did we in our strength confide,
 Our striving would be losing,
 Were not the right Man on our side,
 The Man of God's own choosing.
 Dost ask who that may be?
 Christ Jesus, it is He,
 Lord Sabaoth is His name,
 From age to age the same.
 And He must win the battle.
 And though this world with devils fill'd
 Should threaten to undo us,
 We will not fear, for God hath will'd
 His truth to triumph through us.
 The Prince of darkness grim,
 We tremble not for him;
 His rage we can endure,
 For lo! his doom is sure!
 One little word shall fell him.
 That word above all earthly powers—
 No thanks to them—abideth;
 The spirit and the gifts are ours,
 Through Him who with us sideth.

Let goods and kindred go,
 This mortal life also;
 The body they may kill,
 God's truth abideth still,

His kingdom is forever.

These beautiful stanzas are expressive of sublime heroism in Christ's service, a staying of the soul upon God in perilous circumstances. And the same spirit may, and ought to be, seen in us when confronted with appalling dangers. The word of the Lord abideth for ever and it is our privilege to rely upon it. We shall find that it is "a rock that does not move. Standing thereupon when dark clouds lower, and the storm rages, we shall prove that '*A Mighty Fortress is our God.*'"

Praise Should Be Offered Through Christ.—Heb. xiii. 15; 1 Pet. ii. 5. "The peace-offering was laid upon the burnt-offering, Lev. iii. 5. It is not the breath poured into the open air, but passing through the trumpet or some other instrument, that makes it pleasing music."

—*Constant.* "Let not thy praises be transient—a fit of music, and then the instrument hung by the wall till another gaudy day of some remarkable providence makes thee take it down. God comes not guest-wise to his saints' house, but to dwell with them. Ps. xxii. 3. David took this up for a lifework,—'As long as I live I will praise Thee.'"

—*Real.* "Let thy praises be real. Words, we say, pay no debts. There goes more to thankfulness, than a few empty praises, which pass away with the sound they make. 'The Lord is my strength and song, and I will prepare him a habitation.' Exod. xv. 2. Ay, here it sticks,—building is chargeable; thankfulness is a costly work. 'Shall I offer to God that which cost me nothing?' saith David to Araunah. Cheap praises are easily obtained; but when it comes to charges, then many grow sick of the work."

—*Fruitful.* "Then they are real praises when they end in acts of mercy. Very observable is that place (Heb. xiii. 15).—'By him let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name.' Now, mark the very next words, 'But to do good and to communicate forget not; for with such sacrifices God is well pleased.'"

JUDAH.—It is not without significance, that, in the armies of Israel, Judah (which means *praise*) went first. Have not bright, praising Christians commonly led the Church's van? Do they not recommend the service most, and cheer fellow-soldiers by their chastened cheerfulness?
 —*Sel.*

Praise in Holy Song.

"I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." Psa. III. 1.

No. 196. LET THE SAVIOR IN.

JOSEPHINE POLLARD.
Tenderly.

Mrs. JOSEPH F. KNAPP.

1. 'Tis the Sav-ior who would claim Entrance to your heart; Will you
2. No one like the Sav-ior knocks At the sin-ner's door; 'Tis no
3. Oh, how can you bid Him wait Till an - oth - er day? When al -

send your Lord a - way? Will you say "De - part"? He will all your
strang-er that im-plores, He has knocked be-fore; He has oft - en
read - y Je - sus weeps At the long de - lay; 'Twas for you that

CHORUS.

tri - als share; He will cleanse you from all sin, }
sought your heart, Shall He cleanse it now from sin? } 'Tis your Sav-ior, 'tis your
Je - sus died, And 'tis you He longs to win; }

Sav-ior stand-ing there, Haste and let Him in, let Him
Let Him in,

Rit.

in, Lest He turn a - way, let Him in. let Him in.
let Him in,

BY PERMISSION.

This is a Selection from "SONGS OF THE PENTECOST," the new International Song Book.
Single copies, 30 cts.—if mailed, prepaid. Per dozen, \$5.00. Per hundred, \$25.00.

THE SCRIPTURE WORD.—"I pray that your love may abound yet more and more in knowledge and in all judgment."

Phil. 1: 9.

*"Jesus, dear redeeming Lord,
I wait Thy coming from above;
Help me, Saviour, speak the word,
And perfect me in love."*

CLOSING NOTES.

THE SPRING SEASON." We are now amid the opening beauties of Spring. Nature is putting on her bright array. Let us be glad in the Lord. And it is a time to work for Him. Will it not be to His glory if you should, during this pleasant month, procure some subscribers for the GUIDE TO HOLINESS? We think it will. Suppose you try it. And, if you like, you may add THE CHRISTIAN STANDARD—the two together are only \$2.00—a saving of fifty cents to subscribers.

GAINING GROUND STEADILY. Our beautiful book "SONGS OF THE PENTECOST," is gaining all the time. Those who carefully examine it are free with their commendations. Large orders are being received. Send for sample copy, only thirty cents, postage prepaid, and you will want more.

"Let brotherly love continue." Heb. 13: 1. So writes the Apostle. Love simply asks your consent and she will fill your heart.

ON THE SEA.—"Our All-the-world-round Evangelist, Rev. Isaac Naylor, sailed for England by the steamer *Lucania*, one of the magnificent ships of the *Cunard Line*, March 10th. A few friends were there to bid him God-speed. He goes to his home to "rest awhile" and expects to return early in the Summer to do some earnest work at the Camp Meetings, and in the Fall start on his round-the-world trip. Let the people pray for him, *by name*.

GOOD TIDINGS, as we write, are coming from "The Spring Conferences." Dr. Keen, Evangelist, is visiting the Philadelphia and New Jersey Conferences, and his labors are being blest.

IN NEW ENGLAND. Rev. John Parker, Corresponding Editor has been doing some evangelistic work in New England, as we write, in Bromfield Street Church, Boston, and at each place visited God has put a seal upon his earnest labors. Quite a number of sinners have been converted and believers sanctified. He is full of the old-time vigor. His writings in the GUIDE are appreciated. We are without a communication this month for "Our Choral Service." Abundance of labor has no doubt hindered.

"He that keepeth thee will not slumber." Psa. 121: 3. That is a blessed truth. God watches over his saints with an unslumbering eye.

FROM OVER THE ATLANTIC. Rev. Chas. W. L. Christien, our English Corresponding Editor, is giving us a series of excellent, pointed, brief and unctuous sermons. We hope they will be very profitable to many. He writes that he has examined "Songs of the Pentecost" carefully, and considers it a book of superior excellence. And there are many who are agreeing with him on this side of the Atlantic. Let it go widely.

ERRATA.—Our *typos* did Brother Roads injustice last month. In the opening sentence of his excellent article on "The Leadings of the Holy Spirit," he was made to ask "Shall we believe that our daughters are directed by the Holy Spirit, but that our ways are not." He wrote, "Shall we believe that our 'thoughts' are directed," etc., instead of *daughters*, as erroneously printed—quite a difference. Nevertheless we ought to have our *daughters* as well as our *thoughts* so directed. We hope to avoid such errors. Give our brother the benefit of this correction. Turn to his article in March and read the first sentence as he designed it to appear.

"And lo, I am with you alway." Matt. 28: 20. The sweet promise of Jesus to the disciples. And it is ours too. How long does it extend? "Unto the end of the world."

YOUR SABBATH SCHOOL needs to take a new start in replenishing the LIBRARY this Spring. But be sure not to put in trash—get that which is pure and healthful. And, if you need a new SONG BOOK, full of life and sunshine, "SONGS OF THE PENTECOST" will suit you. Send for sample copy.

SPRING CONVENTIONS for the promotion of holiness should abound. Four or ten days of real *Pentecostal Services* will help your Church greatly. Try it.

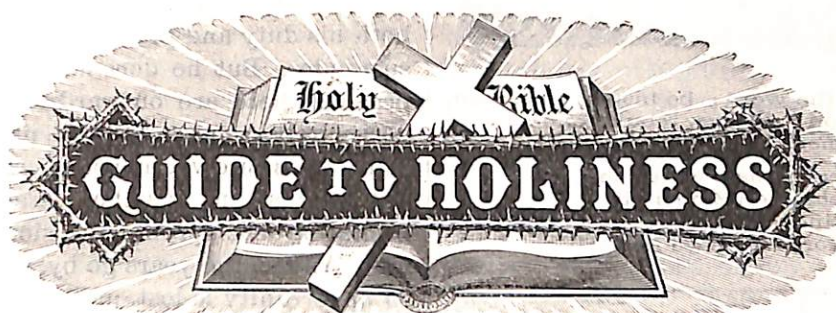
SAMPLE COPIES of the "GUIDE TO HOLINESS and The Christian Standard" are furnished free on application. Send for them and use among your friends.

WONDROUSLY SUSTAINED.—Our beloved Sister, Mrs. Sarah A. Lankford Palmer, is being wondrously upheld by the Lord, so that she is able to lead the Tuesday Meeting. Let our friends who come to New York, who are in the city on Tuesday, be sure to attend the meeting at 316 East 15th Street, at 2.30 P. M.

"Perfect love casteth out fear." I John 4: 18. All fear "that [hath] torment" is cast out. Let your love be perfected then.

HAVE YOU FORGOTTEN? That the life of Mrs. Mary D. James, written by her son, Rev. J. H. James, is on our list of publications. It is a bright, beautiful, charming volume, and is only \$1.00. Send for it. Then her Bible Holiness Chart, the excellent Wall Roll, her last work for Jesus on earth, is on sale—new and improved edition, with portrait of Mrs. James—only 75 cts.

"DOWN WITH IT!" That is, from our heart of hearts, we say DOWN with the iniquitous LIQUOR SALOON! Mr. Wesley said of slavery it was the *sum of all villainies*, and this may well be applied to the saloon. Are you doing all in your power to hasten the period when the people everywhere, with one heart and voice, shall say, DOWN WITH THE SALOON! Are you?



MAY, 1894.

THE GUIDE TEXT FOR MAY.

As the Father hath loved me, so have I loved you: continue ye in my love."

—John 15: 9.

THE FIRST WORD.

BY THE EDITOR.

THE second coming of our Lord Jesus Christ was an article of belief in the Primitive Church, and the Apostles urged it strongly as an incentive to purity and fidelity in the Christian service. Thus the Apostle Peter writes:

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

"Such things." What things are thus spoken of? "The coming of the day of God," in Christ's glorious advent—the heavens dissolved in fire—the elements melting with fervent heat—the fulfilment of the divine promise in the creation of new heavens and a new earth. Here is a cluster of great things, glorious things. This may well be termed "*the day of God*," revealing in true sublimity His faithfulness, His love and power.

In these modern days we have almost, practically at least, blotted this truth of "*The Advent*" from our theology. Why? Simply because people have run into fanaticism, making wild calculations as to the time and indulging, as the consequence, in foolish proceedings which have dishonored the Christian name. But the truth of God remains. "*The Advent*" is a fruitful theme for pulpit discourse. Rightly considered it is a great incentive to Christian Holiness—see 1 John 3:3. It should be preached, like all the other great doctrines of our Christianity and brought to bear with becoming weight upon the elevated thought and conscience of the people of God.

In view of this coming of the Lord in glory, we are to be "diligent," in our calling, whatever it may be. And we are to be "without spot, and blameless"—made so by the purifying blood, and so be found of Him in peace, and received into His glory, to sit with Him upon His throne and be forever with Him.



"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." II. Tim. 4:2.

"How beauteous are their feet,
Who stand on Zion's hill,
Who bring salvation on their tongues,
And words of peace reveal!"

SERMON.

SECRET FAULTS.

BY REV. C. W. L. CHRISTIEN.

[TEXT: "*Cleanse Thou me from secret faults.*"
Psalm 19: 12.]

WE must never forget that the heart is the real man. The outward conduct may be one thing while the inward state is another. There may be wilful deception. As an old puritan says, "The dial of our faces does not infallibly show the time of day in our hearts. Evil spirits may dwell in the house without looking out of the windows. And a man may borrow the Saviour's livery to serve the devil in." But the Searcher of hearts reckons the man up by the inner state. At other times the man is no deceiver, but has not the power to act out the desires of his heart. "He thinks in gold but gives in copper," because he is poor. He would sing praises with a thousand tongues, but he has only one to use. And God knows that he is a better man than his actions would signify, and values him by his heart.

I. Now the prayer before us implies that *in this life of the heart there may be secret faults*, none the less real, or powerful to injure, because they are hidden.

1. Sometimes it is a secret fault that is

the barrier to conversions. To take a common case. A man is specially called by the Holy Ghost, he knows God is appealing to him, and that if he yields he will soon be saved. He knows that it is both his duty and privilege to make the surrender. But he does not. Why? Not because there are outward sins that he obstinately refuses to give up, not because he is resolved never to seek Christ, but because he has the secret fault of hesitation when prompt decision is called for. And so the years go by, every golden opportunity is lost, and old age finds him still an unsaved man. So we have known a man fail to find mercy because he was indulging malicious feelings against one who had wronged him. People wondered why he did not obtain peace, but the Book explained it. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses?" And sometimes a man does not yield himself to God because he has certain plans for his life which he is not willing to put into God's hands, afraid that if he does so God may disappoint him, as though God could not do so anyway. But no one knows the hindrance save God and the man himself. So in many other hidden ways men are kept out of Christ.

2. Secret faults often hinder growth in grace after conversion. We might illustrate it by that common sin, covetousness. The believer does not apostatize, he does not forsake the Church, he does not abandon his work for God. Possibly he holds high Church office. But he makes no headway in grace. He has a religious life which is thoroughly unsatisfactory. The fact is he has allowed the sin of covetousness to gain a hold upon his heart. He knows it, although others may not suspect it. Again and again it is cash versus Christ, and cash gains the day. And so there is a worm at the root of his piety. And how often the secret fault of prejudice keeps the believer from the possession of holiness. He has in

some way formed a prejudice against the doctrine, and those who profess to enjoy it, against the literature of the subject and all special agencies to promote it. And governed by this he persistently turns away from the subject, thus sinning against himself, the Church, and the world. And many a man who has at length come into the possession of the blessing has confessed that this was the secret fault that kept him out of it for many years.

3. Secret faults hinder spiritual usefulness. In one it is some subtle form of self in the heart, in another, unbelief, sins which are not patent to the eye. But there they are, potent forces for evil, making all the man's work in the Church little more than busy idleness. For the heart of the worker must ever regulate, to a vast extent, the use that God will make of him in setting up His Kingdom.

4. And secret faults often bring down upon the child of God the strokes of the Father's chastening rod. We wonder at the strange providences that happen to a Christian man as he is crossed, and has his plans upset and the prize snatched from him just as his hand is seizing it. But if we saw all, as God does, our wonder might cease. For God always deals with facts, God is dealing with the secret faults of the man's heart, faults which must be removed if the man is to enter heaven.

II. But our text teaches that *whatever our secret faults may have been, we can be cleansed from them*. Thank God neither outward or inward sin is a necessity to a Christian.

1. The text is not a mere good wish, or a noble aspiration. It is a prayer, a definite petition for a definite blessing. And here it stands upon the page of inspiration as a prayer which all ages may adopt. But, if I cannot be cleansed from secret faults the prayer would be not merely a folly, but a mockery. God puts no prayers into my lips that there is not a provision of grace to fulfil.

2. But being a prayer it teaches me that the cleansing is what only Divine power can accomplish. Why should I ask God to do that for me which I have the power to do for myself? But I have no more power to purify my heart from sin than I have to pardon my own transgressions. As Christ "gave Himself for us, that He might redeem us from all iniquity, and purify us unto Himself, a peculiar people, zealous of good works." And where human power ends the Divine begins. Christ died to pay the debt of bankrupt humanity, and to purchase full salvation for the world, and He lives the Lord of all power and might to accomplish the far-reaching work of deliverance from all sin in the experience of every trusting soul. *The Old Testament prayer before us harmonizes with all New Testament doctrine. He to whom I offer it lives to fulfil it.* Eternal blessings on His name!

HOLY MEDITATION.—Flavel, at one time, on a journey, set himself to improve his time by meditation; when his mind grew intent, till at length he had such ravishing tastes of heavenly joy, and such full assurance of his interest therein, that he utterly lost the sight and sense of this world and all its concerns, so that he knew not where he was. At last, perceiving himself faint through a great loss of blood from his nose, he alighted from his horse, and sat down at a spring, where he washed and refreshed himself, earnestly desiring, if it were the will of God, that he might there leave the world. His spirits reviving, he finished his journey in the same delightful frame. He passed that night without any sleep,—the joy of the Lord still overflowing him, so that he seemed an inhabitant of the other world. After this, a heavenly serenity and sweet peace long continued with him; and for many years he called that day "one of the days of heaven," and professed he understood more of the life of heaven by it, than by all the discourses he had heard, or the books he ever read.

"Forgetting of accounts payeth not debts; nay, the interest of a forgotten bond runneth up with God interest upon interest."—*Rutherford*.

"THE LIFE-LINES."

"Strive to enter in at the strait gate."

—Luke 13: 24.

"Give us with active warmth to move,

With vigorous souls to rise;

With hands of faith, and wings of love,

To fly and take the prize."

There IS a strait gate—it is found at the entrance into the kingdom of God. No one can pass through, who does not totally abandon sin. And there is a second proving of this by those who would enter the Canaan of perfect love. Entire consecration is at the gate—all must be given to God in perpetual covenant if we would reach the "Land of Promise."

**TO WHOM THE BLESSING OF
SANCTIFICATION IS
HIDDEN.**

BY REV. B. CARRADINE, D.D.



NE class is the careless.

Is it likely that God will make bare the holy things of the Gospel to the thoughtless, flippant character? Here is one who, with light airy manner and no deep concern of heart, comes to the preacher, or to the altar, and wants to "know all about this sanctification that everybody is talking about." The gems flash in the ears, the feathers wave in the stylish hat, the half-smile is upon the countenance, as the question is propounded. Will God unfold the mysteries of grace to one who approaches Him in this way? Is it likely that the Almighty will speak to those who come fingering the truth, very much as a person carelessly turns over goods on the counter? Will God allow the holy things of heaven and grace to be thus scrutinized, picked at, and handled? We think not.

Just as the careless visitor to the family fails to acquire the family secrets, the very lightness of manner and language, reserve and silence; so in like manner, and from the same cause, some people

are shut out from the deep things of God. The secret of the Lord is not revealed to one who bounces in and out with jerky movements. The wandering eye as we speak to them, the readiness to break out in a laugh rather than a sigh, declares that they see no spiritual deformity in themselves, and no beauty in holiness, that they should desire it.

A second class is the doubter.

The doubter is doubly shut out from the confidence of man and God. God is such, and man is so constituted, that both agree in expelling the skeptic from the sanctuaries of their being.

Suppose the reader should become a slandered man, and he was innocent of the charges; but the tongue of declaration was wagging not the less vigorously. Just in the midst of it an acquaintance comes in, whose every look and word showed that he believed in the suspicions and accusations. Would the reader be quick to go into the defense of self? Would even the question from the doubting neighbor, "What is all this I hear about you?" have the effect of making him desire to take the man into his confidence? Would not the being prejudged and condemned, without a hearing, have the effect of driving one into a dignified silence? Self-respect would actually seal the lips, and whoever would be taken into an inner room and told all the circumstances of the case, it would certainly not be this man.

The doubter can never find out the secrets of God. Not only because the Word teaches that unbelief is shut out from divine manifestations as a judgment, but for the reason mentioned above. God never has had, and never will have, a revelation to the persistent unbeliever.

We smile at the skeptic who knelt down and cried out, "O God, if there be a God, give me a sign!" Of course, the heavens were locked to such language. The "if" had in it the unbelief, which keeps God from answering.

In like manner let a regenerated man approach the doctrine of sanctification with a settled doubt in his mind, that he is determined shall remain, and he is doomed to remain in the same spiritual darkness in regard to it. The condition of knowing a pardoning God is not doubt, but faith; and the condition of realizing a sanctifying Saviour is faith again. So Paul says, "By whom, *also*, we have access by faith into this grace wherein we stand."

It is marvelous how our natures shut up at the approach of the doubter, and how the doors of our hearts fly open to those who believe in us. It is the look and words of trust spoken by another that make people grant their confidence and lay bare the secrets of their souls.

In the same way, a man who approaches God with childlike trust and confidence obtains His secrets. It is the man of faith to whom God talks, reveals His nature, and brings into deepest communion with Himself. It was so in the Old Testament times, was so in the New Testament period, and is so to-day.

A third class is the wise.

Christ said, on one occasion, "I thank thee, O Father, that thou hast hid these things from the wise." The Scripture distinctly says, "The world by wisdom knew not God." And yet, with this plain statement that is continually upon the lips of preacher and Church-member, we see these same quoters trying to unravel and understand, by a purely intellectual effort, one of the deepest experiences of grace, and which is beyond question "The mystery of the Gospel." The very fact of revelation declares the powerlessness of man to conceive the truth himself. If men could have fathomed and grasped God and His works intellectually, what need would there have been for a revelation? But God has to come down to us and illuminate and reveal. Just as the intellect, in the unconverted, cannot possibly grasp and

understand the experience of regeneration, so the intellect in the regenerated man cannot know what sanctification is, until God lets it down as a revelation to and in the soul.

The sin in the Garden of Eden began with intellectual pride. It is the arrogant sin to-day. God has determined to lay it low. The plan of salvation has been made with a view to secure the perfect humbling of man, and especially the bringing down of his head, and all that gray matter that lies under the skull.

The world by wisdom knew not God. The preaching of the cross, which is God's wisdom, is to them that perish foolishness. The reasoner cannot find Christ. "Where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

It is so arranged that a sinner, though he be one of the great and wise ones of the earth, has to come with simple faith, a humble cry for mercy to be saved. When he approaches thus humbly, God reveals to him, and within him, the grace of regeneration.

It is remarkable that God's regenerated children, having been thus once humbled, should forget the lesson formerly so bitterly learned, and when the truth of sanctification is presented to them that they should trust to the intellect for its solution and understanding. This is the profound mistake of many to-day. They are trying to reason out something which is above reason. They are trying with intellectual grasp to comprehend what can only be made manifest by the Holy Ghost.

"I BELIEVE that wherever guidance is honestly and simply sought, it is certainly given. As to our discernment of it, I believe it depends upon the measure in which we are walking in the light. One indulged sin may so cloud the sky, that it spreads a mist, so that to see what God is doing is impossible."—A. L. Newton.

"THE LIFE-LINES."

"Judge me, O Lord; for I have walked in mine integrity."—Psa. 26: 1.

*"Thy all surrounding sight surveys
My rising and my rest,
My public walks, my private ways,
The secrets of my breast."*

Happy the man who, turning his eyes heavenward to the throne of the omniscient One, can invoke such inspection. "The Lord is a God of knowledge," "by His actions are weighed"—nothing is hid from His sight. But a soul conscious of walking "in integrity," need not fear the closest scrutiny.

ENTIRE SANCTIFICATION AS
TAUGHT BY JESUS
CHRIST.

BY DOUGAN CLARK, M.D.

(From his latest work, "THE THEOLOGY OF HOLINESS," just issued, and on sale by us).



ABRIEL said to Mary in the annunciation, "Therefore, that holy thing that shall be born of thee, shall be called the Son of God." Or in the Revised Version, "Wherefore, also, that which is to be born shall be called holy, the Son of God." The author of the Epistle to the Hebrews speaks of Him as "holy, harmless, undefiled, separate from sinners," and Peter says that "He did no sin, neither was guile found in His mouth." He is called "Thy holy child Jesus." Jesus Christ, therefore, was wholly free both from sin committed and sin indwelling. He was absolutely holy in heart and holy in life, holy in word and holy in act, holy in His birth, holy in His death, holy in His resurrection, holy in His ascension, holy in His eternity. Glory be to His Holy Name.

And if the Divine Founder of the Christian Church was thus a holy man, it would, naturally, be expected that He should desire to have a holy people; and if He desire it, that He should also make

provision for it; and if he both desire it and hath made provision for it, that we should find allusions to it in His teachings. In this, we are not disappointed, we shall proceed to show.

The Sermon on the Mount contains an epitome of the public preaching of the Lord Jesus, and every sentence is pregnant with meaning. From beginning to end, it inculcates holiness as the privilege and duty of believers. Many things are enjoined which would only be possible to those who are sanctified wholly, such as, "Bless them that curse you, do good to them that hate you, love your enemies, resist not evil," and many others.

The teachings of our Lord are like the headings of chapters, which are filled out and developed in the writings of the apostles. This is remarkably true of the Sermon on the Mount, which without going largely into details, sets forth the principles which are to govern His kingdom on earth. The application and interpretation of these principles, He leaves to the inspired apostles and evangelists, who continued to teach and preach after His departure, and to the Holy Spirit who is promised to the believing Church as its guide, teacher and comforter until Christ Himself shall come again.

But besides many precepts and injunctions which imply holiness, there are several, also, which expressly require it. Among the beatitudes at the beginning of the Sermon, we find this striking statement: "Blessed are the pure in heart for they shall see God." Now, heart purity cannot exist while there is any sin in the heart, wherever there is in the heart whether actual or indwelling, there is also defilement; and purity and defilement are incompatible terms.

Heart purity, therefore, is identical with entire sanctification, and heart purity is not only a great energizer, so that a man is powerful for good in proportion to the purity of his heart and life, but it is also a great illuminator, so that it enables its

possessor to see God. This, of course, does not imply an open or an outward vision, but a spiritual apprehension of God, whereby we are brought into fellowship and communion with Him, and in a spiritual sense, we may be truly regarded as seeing Him who is forever invisible to outward sense.

This inward purity, as distinguished from a blameless outward walk, was by no means unknown to the Old Testament writers. In the Twenty-fourth Psalm, David asks the question, "Who shall ascend into the hill of the Lord! or, who shall stand in His holy place?" And He immediately answers it by saying, "He that hath clean hands and a pure heart." The clean hands imply that his works are in accordance with God's law; in other words, that his outward life is free from condemnation. But the "pure heart" means more than this, and suggests what the same royal Psalmist remarks again in the Fifty-first Psalm. "Behold, thou desirest truth in the inward parts, in the hidden part, Thou shalt make me to know wisdom." It is also noticeable in the Twenty-fourth Psalm, as already quoted, that the clean hands or justification comes before the pure heart or entire sanctification. So accurate is the blessed spiritual logic of the Holy Ghost.

Returning to the Sermon on the Mount, we find at the end of Matthew fifth the direct command, "Be ye, therefore, perfect," even as your Father which is in heaven is perfect," or if we take the Revised Version, which is more accurate in translation, the command becomes a positive assertion, which is equally forcible, "Ye, therefore, shall be perfect as your Heavenly Father is perfect."

But whether command or declaration, it is at first sight simply astounding. It is overwhelming. So much so, indeed, that our poor human spirits shrink back in amazement, and we are ready to say, This is wholly impossible. Surely, Jesus cannot mean what He says, or if He

does, then my case is hopeless. But let us examine the words a little carefully.

In the first place, we are not to notice that He does not say that we are to be equal in perfection to our Father in Heaven. That would, indeed, be too absurd for the wildest fancy to conceive. God is infinite in all His attributes and, therefore, infinite in perfection, and this in all directions. We are poor, finite, sinful human beings, and can never even approach the boundless perfection of Him who is wholly without limit, either as to power, space or duration, or righteousness, justice and holiness.

But the command is not, Be ye equal to your Heavenly Father in perfection, but, Be ye perfect with the same kind of perfection which appertains to Him. It may be similar in kind whilst falling infinitely short of His perfection in degree. Now, God is infinite and perfect in all His attributes, but apart from His attributes is His essence. And what is the perfection which is predicated of the essence of God? Or, rather, what is His essence itself? It is love. "God is love," says the apostle. "Thy nature and Thy name is love," says the great hymnologist, Charles Wesley. The essential perfection of the Godhead, therefore, is a perfection of love. And we are assured by the beloved John that it is possible for us, also, to be made perfect in love, and to possess the perfect love which casteth out fear. Hence, if we are perfect in love we are perfect even as our Father who is in heaven is perfect. Behold the simplicity of the gospel.

The context of the command referred to proves the same thing. Jesus had just been telling His disciples that it is not sufficient for them to love their friends, and do good to those that do good to them. All these things and more are done even by worldly minded people and open sinners. Unsaved people love those who love them. But Jesus continues, "I say unto you, love your enemies; bless them that curse you; do good to them that

hate you, and pray for them that spitefully use you and persecute you." Why? "That ye may be the children of your Father who is in heaven," for that is just the way He does. He does not wait for a man to be His friend before He loves him and shows kindness to him. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." And, if we are to be the children of such a Father, we must adopt His sentiments and love in our measure as He loves. His essence being love, all His infinite activities are controlled and regulated and directed by love, and when there is nothing contrary to love in our hearts, so that all our finite activities are in like manner impelled and swayed and directed by love, then we are perfect in love, and perfect even as our Heavenly Father is perfect. Glory to His Name.

A HEART OF STONE OR FLESH—WHICH? At a large gathering of believers, I heard a man of God say, "I am learning more and more of the beauty of holiness. My spiritual nature is becoming more sensitive to the truth, and my heart now delights in quick response to His will. I came here by a journey of many miles, expecting to learn more of the will of God. I am hungry beyond expression for righteousness, and I know He will satisfy me." We all felt in the presence of this genuine man how true it is, that a man becomes large or small in spiritual quantity, in the near future by what to-day's moral impressibility makes him. He becomes to be all eye—ear—wing—with soul capacity enlarged Godward; or he will become, if spiritually unimpressible—stunted, and enslaved by the flesh. Impressible indeed, on his material side, but he sees no need, and feels no desire for spiritual increase in love and knowledge and faith. The Christian is sometime accused of narrowness, but no man is so narrow, as he, whose limit is the narrow range of the senses. What he can see, hear, handle, taste, or smell,—beyond this, all is unreal to him; but to the Christian, beyond the limit of sense is an empire of faith. Of the Holy Spirit—Jesus says: "Whom the world cannot receive, because it seeth Him not. But ye know Him, for He dwelleth with you."—John 14:17.

"THE LIFE-LINES."

Arise, shine; for thy light is come. Isa. 60: 1.

*"Jesus, let all thy followers shine,
Illustrious as the sun;
And, bright with borrowed rays divine,
Their glorious circuit run."*


Here is a plain duty. It is the duty of all the servants of the Most High—to SHINE." They are lights of the world. They are not to put their light under a bushel. They are to shine in holy living, and in well ordered testimony—at all times and in all places. For this reason, the light has risen upon them, the bright beams of the Sun of righteousness.

EMINENT CHRISTIAN LIVES.

BY REV. GEORGE S. BISHOP, D.D.

ISABELLA MACPHERSON—THE ANGEL OF
THE SCOTTISH SLUMS.

II.

 ANCTIFICATION is through the "hot" of the furnace. There is no escaping for those who would know it, a baptism—not with water and with the Holy Ghost only, but with "the Holy Ghost and with Fire." Let no man think that this is other than a special and an extraordinary experience. It is not so. It is a "higher life" indeed. It is *endowment* with an inward holiness, as well as with Pentecost power.

Such an experience came now to Isabella MacPherson. She called herself before herself, and instituted a stern judgment on her soul. Night and day she laid herself before God, and sought Divine inspection. "Search me, O God," she cried, "and know my heart—try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." She questioned herself in everything, and questioned everything in herself. All was defective, all was unworthy, all was tainted with

sin. Her prayers, her praises, her labors. her sacrifices—all were condemned. In the burning rays of the light the Holy Spirit was now pouring into her soul, she could only exclaim, "Woe is me! I am undone!" "Am I in Christ?" she asked herself a hundred times, and a hundred times answered her own question, declaring as before the Holy One, that all the evidence was against her. Her anguish was unutterable. The conflict raged around the very foundations of faith.

"At length, deliverance came. One night, after long watching and praying, the Lord suddenly revealed himself to her in a surprising, gracious way. So vivid was her sense of His presence that she seemed to see, rather than believe. It was as if she spoke to Him face to face. So overpowered was she with the light that shone into her soul, that she wondered whether she was awake or in a trance. Absorbed in a blissful vision of her Redeemer's glory, she wholly forgot her own care and needs, and was swallowed up in her admiration of His matchless grace and beauty. All her trouble was gone, like the darkness of night before the dawning of a fair summer morning. Her peace flowed like a river. She could as soon have doubted her own existence as have doubted her Saviour's love. Her soul was bathed in light—a flood of holiness filled her whole being. Her sense of deliverance from sin was so complete, and her dread of even the possibility of its least breath ever again tainting her spirit, was so intense, that she begged the Lord to take her home, crying out, "Let me die! Let me die!"

This was like Hester Ann Rogers.

"O, how eagerly I cried,
Give me more and let me die."

She was like Peter on the Mount, she hardly knew the meaning of her own prayer.

"O! is there not a mansion in glory for me!" she exclaimed. "There is a

mansion for you," the Lord seemed to reply, "but it is not yet ready, as soon as it is prepared, I will take you home." As she looked up, *she thought she saw a mansion almost finished*; and she was overjoyed at the thought of so early a departure, to be with Him, to whom she owed so much.

This impression of the "nearly finished mansion" remained with her for life. It seemed to keep her on the *qui vive*—always watching and working; and although the vision tarried for twenty-one years after that, it was only the Lord's "little while."

The joy, the glory of that night never faded from her soul. The experience was so wrought into her innermost being, that it moulded her character and life, giving a touch of heavenly beauty, and a tone of rare sweetness to her whole subsequent career. The outcome of this passage in her life was clear and rich. The furnace had been fiery, but the refined metal bore the stamp of the King's own mint. In that wilderness she had picked up many a precious stone. The very sands of the desert were transmuted into gold, when the new sun rose upon her. From that bitter sowing, she gathered a harvest of wisdom and experience, which made her a guide, and a benefactress to many. The impulse heavenward never lost its force; she went forward, nor did she once halt, until she reached the goal.

Henceforth, the supreme object of her faith was the living personal Redeemer, whom she constantly spoke of as "Our Saviour." Redemption by the blood of Christ was more than ever her glory and her joy. The fulness and clearness with which she could set forth *justification by faith alone*, was her special gift. The work of the Holy Ghost in the soul was an outstanding reality. She insisted on thoroughness in conversion, and on an out and out separation from the world. Thoroughly weaned from all trust in frames and feelings, she now went simply

and solely by the word of God. Her year of humiliation and conflict made *prayer* a leading habit of her life, her chief resource, and an almost uninterrupted exercise. A deep sense of personal unworthiness and dread of sin was her characteristic. Her happiness was simply joy in the Lord; and she never again lost her roll of assurance. Very tender was her sympathy with Christians in trial—her heart bled for sinners; and, during life, after this crisis, “her success was unbroken, as it was marvelous, in the winning of souls.”

DOUBTLESS.

BY ABBIE MILLS.

“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” Psa. 126: 6.

GOING forth with precious seed,
Pleading grace for every need,
Oft my weary heart forgot
My Lord’s “doubtless” and “fear not.”

Oft the dry and barren soil,
Seemed to mock the laborer’s toil;
Then a shower of tears would fall,
While His “doubtless” sweetened all.

In the corners, dark and wild,
By the poisonous weeds defiled,
There the seed He bids us sow,
His the power to make it grow.

Onward still, at His command
Scattering seed o’er all the land,
And we know ’twill not be vain,
While he sendeth sun and rain.

Hastes the day, our sheaves we’el bring
To the garners of the King;
Then, with tears all wiped away,
We will sing His praise for aye.

Doubtless we shall come again,
Laden with the golden grain;
O the joy we then shall know,
Doubtless, doubtless ’twill be so!

USING THE OPPORTUNITY.—One of the mottoes on the walls of the temple at Delphos was, “Know thy opportunity.”

“THE LIFE-LINES.”

Because thy loving kindness is better than life, my lips shall praise thee. Psa. 63: 3.

*“O my God, how thy salvation
Fills my soul with peace and joy,
Patience gives, and consolation
Which the world can not destroy.”*

Here we have cause and effect strongly defined. The cause is “God’s loving kindness which is better than life.” His loving kindness, O how great—beyond the power of human or angelic measurement! And here is the effect: “My lips shall praise thee”—the natural outflow or effect of the cause stated. Let our hearts and mouths be full of praise.

UNSOUGHT MERCIES.

BY REV. H. B. BEEGLE.

THE goodness of God is strikingly manifested both in granting us the privilege, and enforcing upon us the duty, of prayer.

Very many blessings of the highest importance to us are conditioned upon our asking for them; and, however willing and anxious God may be to bestow them upon us, He will never give them unsought. But many other mercies and blessings are not so conditioned. God does not wait for us to ask for them, but confers them upon us unconditionally and with little regard to our views and feelings respecting them. When we call them unsought blessings we do not mean that no one ever prays about them, for some do; but simply that they are not conditioned upon prayer.

These blessings are exceedingly varied in character, of the highest importance to our welfare, and pertain to almost every thing connected with life.

First in order and importance and around which all others cluster is the preservation of life. What a marvel of mercy is this! When we consider how frail we are, the dangers that threaten life on every hand, and what trifles are sufficient to end it, we see clearly that

nothing short of the power that originally gave life can so preserve it. It is a perpetual miracle of divine goodness. The sunlight that cheers us by day; the night with its rest and sleep to refresh us; the food that nourishes us; the fire that warms us; the water that slakes our thirst; the roof that shelters us; the friends that love us; the air we breathe; the raiment we wear; the health we enjoy; the beautiful sights we see; the pleasant sounds we hear; the fragrant perfumes we inhale; and all the pleasures of sense, are among the unsought favors from the divine hand. Think, too, of the religious privileges we enjoy. The House of God, the preached Word, the holy Sacraments, communion with saints, the revealed will of God to read in private, the rights of conscience, together with the tender care and watchful providence of our Heavenly Father. But we cannot enumerate all these mercies. If we find some lacking as we scan our list no doubt we shall find others. If we are disposed to repine for the lack of some, let us remember that when at our *worst* our mercies greatly outnumber our privations; let us therefore praise God for the many mercies we still enjoy.

Now these blessings are so common and come so unsought that we are in great danger of undervaluing them, and therefore failing in our gratitude to God. We are liable to receive them as a matter of course and fail to see the divine hand. We would suppose the more numerous our mercies, and the more frequently conferred, the greater would be our sense of obligation and the warmer our gratitude. But alas! this is far from being the case. Blessings, which at the first awaken gratitude, by repetition often come to be regarded as the outcome of fixed laws, and their continuance certain; and therefore, cease to excite thankfulness or awaken attention. It would seem therefore, that our gratitude is in an inverse ratio to the just call for it. Alas, for human nature! What an unfortunate

trend and how hard for grace to cure. If a favor is repeated a hundred times we should not let our feeling of obligation wear away as the number increases, for the hundredth instance is as worthy of loving recognition as the first. Let us not compel God in love to our souls to remove from us, more or less, of His mercies, in order that their loss may show us their value, and bring home to us our ingratitude. But let us constantly call to mind how God watches over us by day and by night; preserves our lives; showers His blessings upon us; tenderly and lovingly seeks our highest good; and let us thereby awaken and keep alive a spirit of love and gratitude.

WHERE DO YOU PREFER TO HAVE YOUR GOOD THINGS, in this world or in the next? If you would like them in both worlds—*but must have them here*, then you are likely to gain the shadow here, and lose the substance yonder. For your chief energies will be devoted to your chief love, and it is still true, never more so than now, that “they that *will be rich*, fall into temptation and a snare—and into many foolish and hurtful lusts, which drown men in perdition.” Jesus loves you too much to have you deceived. Hence His warning, “Son, remember, that thou in thy lifetime receivedst thy good things.” Would have them here, made everything secondary to this ambition—you had your opportunity and made your choice. The use we make of opportunity reveals character and determines destiny. Therefore, do not worry if the good things are denied you here. Do not lose your soul to pamper your appetites, or to provoke the envy of your neighbor. Better go to heaven through the poor-house, than to perdition through a palace. A great deal of the seed of the kingdom is choked and becomes unfruitful, because of the cares of this world and the deceitfulness of riches. Matt. 13:22. Do not fret. Do not envy. Do not fear—but trust in the Lord, and do good, and verily thou shalt be fed.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin*.

"THE LIFE-LINES."

"When he shall come to be glorified in his saints." II. Thess. 1-10.

*"Thou who hast our place prepared,
Make us meet for our reward;
Then, with all thy saints descend:
Then our earthly triumphs end."*

Jesus is coming! So He declared, and so witnessing angels at His ascension testified. The apostles, too, join their testimony. He is coming to be "glorified in his saints." That is wonderful! We must be found of Him without spot.

LEADINGS OF THE HOLY SPIRIT INTO THE TRUTH.

BY REV. CHARLES ROADS.

V. *About likeness to Christ.*

LIKENESS to Christ is the dazzling glory of supreme attainment in discipleship. Yet, it is not the subject of one promise merely, but of many promises in a beautiful variety of forms. It is offered in the Sermon on the Mount, "Be ye therefore, perfect, even as your Father in heaven is perfect," that is, in love; in another phase, in John 14: 12, like Him in works; like Him in joy, John 15: 11; like Him in being persecuted, John 15: 19, 20 *et al*; like Him in having a heavenly nature, John 17: 16; and in perfection of loving unity, John 17: 22, 23.

In every phase of Apostolic doctrine it re-appears. It is Pauline, (2 Cor. 3: 17, 18), by the Spirit revealing Jesus and we steadfastly beholding, we become like Him by great leaps of wondrous progress; it is Petrine, (1 Peter 1: 15), like Jesus in holiness, and really becoming partakers of the divine nature, (2 Peter 1: 4), a statement thrillingly explicit and grand; and Johannine, for in the fullest sense, we shall be like Jesus when He

comes to receive us to glory, but even here, "as He is so are we in the world," perfect in love, with God dwelling in us.

Many of the promises of Christ likeness refer to the body, or to the entire nature of the redeemed man, and these await the morn of the resurrection for those who are dead, or of translation then or before those who escape death. As we have borne the image of the earthy, the first Adam, so shall we also, bear the image of the Lord of life eternal. For Christ is the first fruits, the type for the resurrected saints. This is the building of God, which we know we shall have. And from our present tabernacle of flesh to that Christlike body, four changes take place in us; the corruptible, changing, disease-taking, aging, enfeebling, fragile body becomes triumphantly incorruptible, insusceptible to touch of decay or deterioration forever; as if the crumbling charcoal changed into the imperishable diamond, the sea-slime into the glorious pearl, the shifting sand into beautiful cut glass. Next, from dishonor to glory. Doubtless, the early painters who represented Christ as physically unsightly and repulsive were entirely mistaken, and the later masters who gave Him the ideally perfect face and head were right. For how could the transfiguration mean much under the former notion? And what a shock to John, if, amid the perfect beings of glory, his Lord were not also in beauty supreme! From all things imperfect or shameful in form now, we shall become in body like Jesus then. So also in power, or powers new, many, and wonderful. But greater change still is that from earthliness to the spiritual even in our bodies. The dominion of natural laws thrown off with a change greater than larva to butterfly, than from black, disintegrating coal to its resultant flashing light or speeding, wondrous electricity. When Jesus shall appear, we shall become like Him in all our nature.

But how much like Him and how, in

the life which now is? By the Holy Spirit if we are truly regenerated, it is the Christ-life which is imparted. The study of entire sanctification, and more especially the experience of it, lifts into clear light and glory the marvelous transformation at the beginnings of Christian life. There is a new creation, and it has a model expressly declared, "If any man have not the Spirit of Christ, he is none of His." The field of Christian attainments is not narrow so that we crowd entire sanctification to the wall if we magnify regeneration. On the contrary, it is only from the heights and definiteness of a genuine new birth, that the further need of entire cleansing and filling by the Spirit is profoundly felt. We become like Jesus, as a little babe is like his father, as soon as we are converted. Exactly as the likeness of babe and mature man, therefore, requiring just what a babe requires to become fully like Him. But, having His nature, every line of right development leads nearer to Him. There is thus, both an instantaneous gift of the Christ nature and a steady growth toward maturity in Him.

We have the indwelling Christ in addition to the Christ nature at regeneration. So He gives life again and again in the progress of our spiritual experience, and the work may be gloriously hastened, and in many particulars cut short in righteousness. There is a sense in which we can not acquire patience, and courage, and faith at one bound, but a hotter fire, a more plastic spirit, a more complete accord with the mind of Christ will give us in a short time, what so many disciples fail to reach in long, weary years.

The Scriptures emphasize communion with Christ by the Holy Spirit, as the means of becoming like Him. John declared that it would be complete likeness when Jesus appeared, because then we should see Him as He is. Paul tells us, that as we behold Him we are changed into His image from glory to glory. We

must here emphasize anew, in our busy day that we need closet meditation upon Jesus. We see so much work to do, we become nervous and distressed about it, that we give no time to holding converse with our Lord. We are doing more work by this entire absorption in it but far less. And all our work is done for this reason so laboriously, and is so largely unsuccessful. Time spent in looking at Jesus will accomplish the most possible for the work itself. It is not the number of hours we labor spiritually, but the power of the Holy Spirit with us. Ten days' prayer and one day's preaching following saved three thousand souls. Many a time eleven days' preaching has not saved one. Let us see that it is just as we become like Jesus that we win the multitudes, and that looking at Jesus is the way to secure likeness to Him.

We behold Him in faith and love. The gaze of John is one thing, that of Caiaphas quite another. Jesus objectively is the same to both, but we do not see anything, Jesus in this being not at all peculiar, so much by what is without as by what is within us. Our eyes are glasses of the soul, and may be clouded or colored by prejudice or hate or guilty dread. Love sees Jesus as He is, because He is love.

"We need more Christs," said that erratic but penetrating thinker, Wm. T. Stead, and these wondrous truths and promises show how the copies of Christ are made. If there is but one in full maturity in every Church, these ones will find each other, and circle the world in a blaze. If any Church has twenty how mighty will be her power. Such Christlikeness makes every place the land of Beulah, and every field, though a desert, to blossom as the rose. It will put the world under our feet as Christ overcame, and our whole life will be from glory to glory, until we stand face to face with our ineffable Lord in unspeakable brightness and bliss.

THE PROBLEM OF MISSIONS.

BY REV. WILLIAM N. BREWSTER.

IT is the raising up of a native ministry. Solve that and there remains little more for the foreign missionary to do, in the line of evangelistic work, except superintendence. The right kind of native pastors can evangelize their own people more successfully than foreign missionaries. This is no discredit to the missionary. It is a wise providence that it is so. It makes possible the evangelization of the heathen races, which would be impossible if it depended upon the importation of foreigners, both on account of the scarcity of workers and the enormous expense.

It is not uncommon in missionary circles to hear a good deal of talk in disparagement of the quality of the native workers as a class. This is not generally in an uncharitable spirit. It is prompted largely by a keen sense of their importance to the work, and a high ideal of what the ministry ought to be. The writer himself has sometimes indulged in such talk. But recently he has been taught a lesson along this line, which may be of some value to others as well, and which the reader will pardon his relating as personal experience.

When I came to Hinghua, Foochow Conference, China, three years ago, there was a young man in charge of the Binghai circuit, of whom Dr. Sites said he thought the presiding elder had disappointed him, because he had failed to make a living as a doctor. I watched him, exhorted him, and in many ways sought to help him make a success, but at the end of two years I could not see any signs of progress, either in him or his work. I was thoroughly discouraged about him.

But in November, 1892, just before the Conference, Bishop Mallalieu spent Sunday here. The preachers, and many others, were present. It was a great day in Zion. The bishop preached Christ the Mighty to save. There were many seekers for pardon. In the afternoon, after a remarkable baptismal service, at which over seventy persons were baptized, we had a Pentecostal meeting in the parsonage for the preachers and theological students only. The bishop was so exhausted by the heavy labors of the day that he remained seated, while he talked to these earnest men about the baptism with the Holy Spirit. Then

followed two seasons of prayer, when the presence of the Spirit was so manifest it seemed as though we were talking with God face to face. This young preacher has been a new man ever since. Immediately after the Conference, he began to go among the opium smokers, and bad men generally, and tell them of the love of Christ and His power to break their chains of habit. A number soon believed. These spread the work into a large and important seaport town nearby; and in six months from Conference time there was a regular congregation of sixty or seventy of all ages and of both sexes gathering for worship and instruction, where formerly there had been not one. This was the work, under God, of the man who for two years had seemed to me among the least promising and least useful of all our preachers.

In that Pentecostal meeting was another young man, who was chapel-keeper of the church in the city when we came to Hinghua in the fall of 1890; and often it seemed to me he did that very indifferently well. He had been to the theological school in Foochow, but had not done well; he had been admitted into the Conference on trial, but had been discontinued because of failure in his studies. Surely here was a case where further trial would be waste of money and time. But we continued him in a subordinate position for two years, hoping for fruit, but had finally decided that further trial would be useless.

But he had been in the presence of the Cherubim; "his lips had been touched with a live coal from off the altar," in that Pentecostal meeting, though we knew it not. After the Conference we were in great need of a man for a new place. The preacher in charge of that circuit, who was a friend of this young man, Ta Ling, asked that he be sent there as junior preacher. After much hesitation, I consented chiefly because Ta Ling's wife was a capable woman, and was wanted there to teach a girls' school.

Soon the word came that the little room was crowded. I allowed a little missionary money to rent a larger place, and before long this, too, was filled to overflowing. By the third quarter, we baptized a class of twenty-seven of the most promising young Christians I have seen baptized in one body in China.

But Ta Ling was ripening for a higher service. Consumption was eating away his life. Yet he toiled on. He might have gone to his home to rest, and perhaps prolonged his

days a little, but he would not. He stayed among his people to the last, and soon after the abundant fruit of his labors had been gathered into the Church militant, Ta Ling was received into the Church triumphant. I cannot forbear one more illustration.

In the spring of 1891 I found a young man teaching school, who I learned had been in the theological school at Foochow. We were much in need of pastors; I asked the presiding elder if we could not make use of this young man. The elder, who was a keen judge of men, smiled and said: "He is just like Ta Ling." That settled it, and I said no more. However, last year, I was prevailed upon to appoint him to another place, where he would have some preaching to do as well as teaching a small school. Later there was a promising opening at another point, on the same circuit, and this brother Deug Hong was sent over there.

At about that time we held a ten days' Home Camp-meeting, for all the district workers, in Hinghua City. This young man, with many others, received an anointing from on High. Three months later, at the quarterly meeting on that circuit, we baptized fifty-four adults from his place, and this young man reported having preached in the church sixty times!

Is it necessary to explain the lesson? If our native helpers, as a class, are of little use, let us obey the apostle's command, "Examine yourselves." There is a great deal of philosophy and gospel in the advice of the wise old circuit rider to the young junior preacher: "When anything goes wrong, blame yourself."

And then let us go to praying for them, and with them, until the fire comes down from heaven.

Now these three are but examples of at least twenty-five preachers in Hinghua. They are gathering converts by hundreds. This year is opening with by far the best prospects of any year since we began, and the news comes that the Missionary Society has been compelled to cut down eleven per cent., because of the financial stringency. Last year we had but \$500, at present exchange, from the Society for all these men and their families, or about \$20 each. The money raised by the native Church and a few special donations from friends enabled us to close the year without running behind. But we cannot do it this year, without a great deal of outside

aid. We must have help, even to hold what we have. Then what shall we say to the *twenty new places pleading for pastors?*

They offer houses for worship, and to subscribe to the support of the pastor. A number of our most substantial and earnest laymen, for many years local preachers, have recently offered to take work, in most cases at financial loss to themselves, so impressed are they with these importunate calls from new places for pastors.

Is not this the voice of God?

Am I to say, "Foo, there is no money," when God is opening these doors, closed for centuries and bidding us enter?

If God's hand thus opens the hearts of the heathen and of these lay preachers but one generation removed from heathenism, here in China, are not His "everlasting arms" long enough to reach across the wide Pacific and touch and open the hearts and purses of His faithful stewards in Christian America? Is not His hand touching you now?

For every \$30 sent, I can support, with the additional aid received from the native Church, a native pastor for one year. In most cases it will be used to open a new place, and the probability is that before the end of the year at least as many people will be brought to Christ by it as your contribution contains dollars.

All my readers are no doubt aware, that the law of the Missionary Society now allows these special contributions, and your Church can receive the credit for it in its Report. The money should be sent direct to Rev. C. C. McCabe, D.D., No. 150 Fifth Ave., New York. State distinctly that it is for the support of a native pastor in Hinghua, China. I will be glad to acknowledge the receipt of the donation, and tell you to whom it is applied. At the close of the year I will send a brief account of the results. If you cannot send thirty dollars, any amount you can send will be applied to the same work.

One thing more: do not send any money that otherwise would have gone into the regular missionary collection of your Church. Better none at all than in the least cripple that grandest of benevolent societies. But if you have some money which you wish used for the direct evangelization of the heathen, above your regular contribution to the Society, I believe that it will be the means of saving many souls if sent to this white harvest field.



"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him."—Gen. 18: 19.

"Lord, let us in our homes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

HOME CIRCLE CONVERSATIONS.

BY REV. G. F. OLIVER.

How may family worship be best maintained?

THIS is a practical question, leading to the methods of observing religious forms in the home. In the way of regular and devout family worship there will arise hindrances according to the various circumstances of households. Where all are agreed, there need be little if any difficulty. The foundation principle which should govern us in family religion is this: Honor the Lord in regular forms of worship, so far as your right and authority will permit. The two special occasions are table worship and the family altar. If the husband is saved, he is divinely commissioned to lead as the head. At each meal he should praise and pray. If absent, he should request some Christian member of the household, child or adult, to maintain this form. Frequently the doxology or other verse may be sung or repeated. Different members of the family may be invited to share in this exercise. Those who come late should be taught by word and example, to bow the head in silent prayer before eating food. This should be done by saints at hotels and in festal rooms, where you may not be responsible for the neglect of worship by the presiding authority. If the mother or wife, or some younger member, be alone in the service of Christ, permission should be secured to lead in table worship, and the

same rule should be adopted touching altar worship, and should be maintained with inflexible persistency at the times most convenient to the greatest number concerned. Every mother has rights which she may affectionately insist upon. If requests be accompanied with private prayer, there are few cases when God will not soften hearts and permit the erection of a family altar by wife, children, or friend. Boldness and faith imparted in secret prayer will render the cross easy and the method plain. Moreover, private prayer and meditation are useful, yea, essential to bring unction into family religion. It may, like Church services, degenerate into mere forms. By varying the method, by enlisting the various members of the household as well as visitors, family worship may be made the sweetest part of religious life.

I have in mind a physician, whose wife and daughter were members of a less spiritual Church than his own. When he sought and found the blessing of holiness, the test was presented of having family worship. Strange that up to this date he had not been impressed with his duty on this point. He resolved to begin on his return home from Camp-meeting. When he proposed the matter, the wife said, "Certainly, father;" while daughter Jennie said, "Why, papa, I have often wondered why you did not have family prayers." Satan had argued difficulties in the way, which was clear enough, when the duty was begun. Let us bring down more glory upon our family altars. Why not inquire after your neighbor's habit of Bible study and prayer? It might be a lifelong blessing to many a home, if you would aid in the erection and consecration of a family altar.

Is it harder to converse with near friends about Christ than with strangers?

This depends upon how we have lived before them. If we have daily neglected our kindred, or have incurred shame by our coldness or trespasses, then we build a wall between them and us. If we keep right with God, it will bring us into frequent words of praise, and personal testimony if not fellowship, which amounts to conversation. The law that practice makes all tasks easy is not destroyed in the exercise of godly duties toward others. Postponement brings perplexity, negligence brings rust to the weapon and embarrassment to the soldier. Therefore, "salvation should inspire our hearts and dwell upon our tongues." There

is no reason why public or private crosses should be irksome, if borne in the Lord's way and in His time. His yoke is easy, His burden light.

How often should we pray in secret, and how long?

Three times daily in a formal way. Habit must magnify the worth and importance of spiritual food. "Tarry ye" means stay until the answer comes. Special seasons of prayer are prompted in the pure heart by the abiding Spirit, and immediate response to the call brings quick returns of blessing. All public and family prayer is made easy by victorious private prayer. He who prays much and successfully alone works with ease and confidence before men.

LESSON FOOD.

DEVOTIONAL REVIEW THOUGHTS.

JACOB'S PREVAILING PRAYER.—Gen. 32 : 24-30.—*Jacob's need* was first supposed to be for protection from Esau. He thought it was external and temporal. God showed him it was internal. He could not see his inner self until brought alone with God. How often we want our circumstances changed, when God shows us we need much more a transformed mind and heart.—*Jacob's struggle* was caused by the prominence of self and the nursing of his fears. The defeat of the wrestling athlete is accomplished by divine persuasion. "He saw he prevailed not." We yield not till distress of self-life is intensified. A crisis must come on. God's heart-probing test questions—how they hurt! "What is thy name?" Own up and knuckle under. He did, and was blessed as you and I have been.—*Jacob's blessing* is seen in his change of nature, his new craving for God, his face-to-face revelation of the Christ, and last, in the deliverance which came first by faith, "My life is preserved," second in fact. Esau's heart melted. The blessing came to stay. His lameness represents his humility. "Blessed are the meek, for they shall inherit the earth."

DISCORD IN JACOB'S FAMILY.—Gen. 37 : 1-11.—Once saved yourself, look out for trials from your children. Envy breeds murder. The carnal mind hates goodness. Sin within, in the quiet motions of hate, is like a slumbering serpent. Alas, for the discord awakened by unsanctified natures! Perfect love, which beareth all things, is the greatest need of homes. Teach the children to believe in and seek holiness.

JOSEPH SOLD INTO EGYPT.—Gen. 37 : 23-36.

—He is a type of the persecuted Jesus, and of the persecuted Christian as well. Hell is bent on the destruction of the favored sons of God. Temptations more keen will follow the profession of holiness. Sainthood is what Satan and his helpers hate. Our Master can overrule. He conquered the world, and we shall triumph, though first we be tried.

JOSEPH RULER IN EGYPT.—Gen. 41 : 33-48.—"Such an one as this is, a man in whom the Spirit of God is." The indwelling Spirit enhances the worth of any man. "See, I have set thee over all the land of Egypt." Piety pays. God honors His own. Humble loyalty to God insures power with men. Further, it makes us a blessing to men, even to our foes. His name, "revealer of secrets," points out the fact that the "Secret of the Lord is with them that fear Him."

JOSEPH FORGIVING HIS BRETHREN.—Gen. 45 : 1-15.—When holy love fills the soul, honor cannot make it mean or revengeful. Joseph represents Jesus in his tender-hearted manner toward his brethren. Christ forgave, and ever waits to supply the unworthy with the old corn of the kingdom. "My God shall supply all your need, according to His riches in glory by Christ Jesus." We have often put Him to an open shame, yet He cries, Come unto me, and I will give you the keys to Heaven's Corncribs. "Let this mind be in you."

CHILDREN'S LESSON TALK.

Dear Girls and Boys :—Have you ever taken a pencil and tried to write down the points in which Jesus and Joseph are alike? Let us try to find a few of them. You may seek still others at your leisure.

1. *They both honored and obeyed their parents.* How else could Joseph have been such a favorite child? Jacob loved Joseph, and made him a many-colored coat. God said of Jesus, This is my well-beloved Son, in whom I am well pleased. Hear ye Him.

2. *Joseph was sold, and Jesus was crucified by his brethren.* Joseph was sold for twenty pieces of silver and Jesus for thirty. Betrayed into the hands of strangers and foes, Joseph was hated and placed in a pit. Jesus was despised and crowned with thorns. Joseph was put away. Of Jesus, His own cried, "Away with Him! Crucify Him!"

3. *They both knew the secrets of Heaven.* Joseph told the meaning of Pharaoh's dream. Jesus spake as never man spake, and told the secrets of men's hearts. He both asked and answered questions till the Rabbis were surprised, and everybody wondered.



"Blessed are they that dwell in thy house, they will be still praising thee." Isa. 84: 4.

"While in Thy house we kneel,
With trust and holy fear,
Thy mercy and Thy truth reveal,
And lend a gracious ear."

A PASTOR'S WEEK-NIGHT TALKS.

REV. ENOCH STUBBS.

CHRISTIAN PERFECTION AND GROWTH.

IT is the thought of many, that if Christian perfection is attainable, it must preclude future growth. When a thing is perfect, how, it is asked, can anything be added, what further development is possible if it is already complete. We have already shown what the true idea of perfection is. A thing is perfect, essentially, when it answers completely the object of its existence. Hence Christian perfection is completeness, in that love and faith, which are the essential poles of the Christian life; and it will be readily seen that this instead of being the end of development, is the beginning of a much higher growth and progress than were possible before. When God is really loved, not feebly and fitfully, but intensely and steadily, with all the powers of the soul, the possibilities of growth and development are for the first time fully opened and progress assured.

When any power in the physical world is so perfectly harnessed that it can be depended upon to exert itself as we direct, the point is reached where development becomes possible: we may then widen the range of its application, and look for higher and higher results. Thus it has been with steam and electricity, so that now they do marvelous things for us, and will yet do more wondrously. Yet all they now do, and all they may do in the future, are the results of that prior and perfect harnessing of these forces. It would have been a great error to suppose that as soon as the engines of Watts, Stephenson and Edison were essentially perfected, that further growth and development were precluded. It was then that this mar-

velous growth was made possible. So would it be to say that when the Christian becomes perfectly harmonized with God, growth and expansion must cease. When the Christian leaving all dead works, doubts, fears, and hesitation, stands out a completely consecrated soul, loving God with all his heart—perfect love and implicit faith—there is for the first time a solid basis upon which to build the higher and stronger results of Christian character and experience. Such a one is sure to grow in the knowledge of God and truth, and in all the graces of character and the experience of a man in Christ Jesus. Scripture and reason therefore, as well as experience and history show only what might be expected, namely that it is after the heart is made perfect towards God, that growth, sure, rapid, and permanent, may be looked for. All that went before is, in comparison, but preliminary.

HIGH AUTHORITIES.

Dr. Sheridan Baker, in his excellent work, "*The New Name*," introduces two high authorities outside of Methodism, on the subject of Christian Perfection:

"Dr. Barnes, a celebrated Presbyterian minister and commentator, in commenting on 2 Cor. 7: 1, wrote as follows: 'No man can be a Christian who does not sincerely desire perfection, and who does not constantly aim at it. If any man is conscious that the idea of being made at once perfectly holy would be unpleasant or painful, he may set it down as certain evidence that he is a stranger to religion.' This is a very strong putting of the case, yet no more so than the searching truths of God and the light of eternity will justify. The position is taken that, unless the believer sincerely desires and constantly aims at the most advanced phases of religious life and experience, perfection of Christian character, he is not a Christian at all; and that if the idea of being made at once perfectly holy is unpleasant or painful, he is a stranger to true spiritual life. In view of the moral condition of the Churches to-day, this remarkable statement of Dr. Barnes brands the great mass of professing Christians with formalism and irreligion."

"Jesus, may all confess Thy name,
Thy wondrous love adore,
And, seeking Thee, themselves inflame,
To seek Thee more and more."

JESUS NIGH.

REV. J. B. ATKINS.

There's a smile of radiant beauty
On my Redeemer's brow,
While I tread the path of duty
Or at His footstool bow.

I see Him not with mortal eye,
Nor hear His thrilling voice,
Yet simple faith brings Jesus nigh,
Making the heart rejoice.

Ye who would taste His perfect love,
And feel this glory bright,
You may at once the blessing prove,
Just step into the light.

Then call on God in mighty prayer,
Rich blessing to impart.
A great revival for the year
Of holiness of heart.

A TESTIMONY.

A SISTER, writing to Sister Isabella Leonard, says:

"You remember I wrote you that I thought of teaching, but the way did not open in that direction. As you said in your last letter, 'How blessed it is to put one's interest in God's hands, with the sweet *confidence* that He do for us that which will be for our greatest good and His greatest glory through us.'"

O that I might tell you *all* the past few weeks have meant to me! "And the Lord shall guide thee continually and satisfy thy soul in drought and make fat thy bones and thou shalt be like a watered garden and like a spring of water whose waters fail not." Some one has said in reference to the latter part of this passage that God has linked comparisons together, the garden describing the beauty of a personal experience, and the spring of water the highest type of usefulness. Is not the thought beautiful?

"Christ, our Brother, and our Friend,
Shows us His eternal love:
Never shall our triumphs end,
Till we take our seats above!"

IT USED to be said of Cranmer, "If you would have Cranmer do you a good turn, do him an ill one;" so sure was he to return good for evil.

JUDGE TATE of Mississippi writes: "Your paper has been a great benefit to me, showing me the way to the sweet green pasture grounds of the upper religious life, when the stormy cares of life beat with weakened violence upon us.

The GUIDE was the first to call my attention to the Spirit Ladder by which we mount to the upper balcony of the Christian's Temple.

I now have a Saviour, whom the more I think on Him, the more I desire Him, the more I desire Him the more I have of Him, the more I have of Him, the more I love Him, and the more I love Him, the more am I happy.

Bless the Lord for this great heart-wealth that increases with the using. Glory to his name.

"On Thy Church, O power divine,
Cause Thy glorious face to shine,
Till the nations from afar,
Hail her as their guiding star;
Till her sons from zone to zone,
Make Thy great salvation known."

MRS. FLETCHER writes in her journal:—

"Certainly I have now scarce any cross. Thou hast made my cup to run over; yea, thou hast made me to forget all my sorrows. There is not a comfort I can wish for which I have not; but, Lord, I want more grace.' The next entry begins,—'When I wrote last, I was arrived at the summit of earthly felicity. But, O, how shall I write it! On the 14th of August the dreadful moment came. The sun of my earthly joys forever set, and the cloud arose which cast the sable on all my future life. At half-past ten that Sabbath night, I closed the eyes of my beloved.' But from another passage it appears that just before the attack which ended his earthly course, Mr. Fletcher and herself had been led to a very express devoting of themselves to God; and the consequence was, that her startled spirit soon found its quiet rest again."—*Emblems of Eden*.

"GOOD WORDS do more than hard speeches, as the sunbeams without any noise will make the traveler cast off his cloak, which all the blustering winds could not do, but only make him bind it closer to him"—*Leighton*.



"Likewise greet the church that is in their house."—Rom. 16: 5.

"Their works of piety and love,
Performed through Christ their Lord,
Forever registered above,
Shall meet a sure reward."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

SISTER PALMER led the service. She said: This morning I was peculiarly blessed in reading the 4th chapter of Romans, in reference to Abraham being strong in faith. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed. I have made thee a father of many nations . . . and being not weak in faith, . . . he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." Let us resolve to be strong in the faith and not to stagger at the promises. "And his faith was imputed to Him for righteousness." "Now it was not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead." Then that Scripture comes to me, "He said unto Martha, If thou wouldest believe thou shouldst see the glory of God." There was something for her to do.

There was a very dear friend whom I much desired should be filled with the Holy Ghost, and one day I saw her early in the morning, and said, "Darling, I have resolved to pass this day fasting and praying, because I so desire you should be more spiritual." And I said, "Will you not seek, this day, for full salvation?" I had frequently heard her say that some people would be more useful if they would not be so emphatic about holiness, and use such strong terms. She was disposed to treat my request lightly, but she was pleasant, and smiled, and said, "I will pray, yes, I will pray, but I must have my breakfast." I left her, and did not see her

again until the afternoon, when I was going to my class-meeting. She came out of her room and said, "I never saw the vanity of earthly things as I do now." And shortly after the Holy Ghost came upon her. And during that day earthly vanities was the very thing of which I had been thinking. I do want all to honor God by fully accepting what He offers to us; so this Scripture shall be true of us also who believe: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ . . . we glory in tribulation also . . . because the Holy Ghost is shed abroad in our hearts." This afternoon let us accept God. My heart was never more strongly purposed to believe in God. I want the Lord to direct this meeting, and I feel that He would have our dear ones, who do not often come here, give their testimony. Let us be justified, and not only so, but sanctified. Then all sin is taken out, and we shall be filled with the Holy Ghost. If there is a seeker present, let that one say, "I yield myself to God."

SAVING FAITH.

Mrs. Fitzgerald.—Sister Palmer desires us to believe as Abraham did. When the devil came to Eve, he got her to believe him in preference to God. So, in her heart, she made God a liar. Now, God requires us to come back and take His word without feeling. When we come back, the devil will get very religious and will say, "Be careful and do not believe God until you receive." But you will not receive until you have believed. There is not one promise in the Book on feeling. It is easy to believe when we put the devil under our feet. I went to God when I was a girl but seven years of age. Associated with some young people in out-door sport, I stole a water-melon from my uncle, and was rebuked for it by some relatives, but felt no sorrow until my father spoke fully to me about it. Then no murderer ever suffered in conscience more than I did. I lost my appetite, and I sent for my father, who pointed out the way and said, "Never take a pin which belongs to some one else. Now look to Jesus and He will bless you." In one moment God pardoned all my sins. Afterward, different tests of loyalty to Jesus were presented to me, and I yielded to God and went forward and sought for a clean heart. Then it was whispered to me, "No one but an ignorant Methodist woman would do that." But

I had to accept all the conditions without question, and when I had yielded all and said "Yes" to the Lord, there was a great calm and I did not know what next was to come. But the suggestion was given, "Believe that you receive a clean heart, and you shall have it." Then Satan came and said, "You will be deceived." But I said, "I will go with this faith to the judgment." The tempter replied, "May be when you get there you will find there is no God." It was just then that a brother asked, "Do you believe that Jesus saves you?" I answered, "Yes," and if I had possessed a thousand bodies I could have thrown them all into that "Yes." Ever since I have been gloriously saved. Now I am coupled into Jesus. None of us can save himself. When this world is over, we shall find that our experience here was nothing but twilight to the mid-day meridian sun which we then shall enjoy. Our wills are often in the way, and when we say to the Lord, "I will be thine, come what may," He accepts us; and I have to say to my Heavenly Father, "Not my will, but thine be done; and I would that thou shouldst choose for me." I once heard a preacher try to explain why God required us to believe before we received, but I thought, as he was preaching, that the devil required Eve to believe before she knew good from evil.

Singing—

"Simply trusting every day."

COMFORT IN OLD AGE.

Sister Searles said she was glad to be here and came to talk about Jesus. In her old age and with many infirmities she found it difficult to attend this hallowed service: Notwithstanding my decrepitude, I said to a sister lately that God was making me more beautiful than ever, but I wished her to understand it was in the Lord. "Christ is all the world to me." I am so glad we dwell in heaven who dwell in love; that is where I am dwelling. Once I thought it was not possible that I could receive such a salvation as I now enjoy from day to day. It is wonderful. Now in my old age what comfort should I have if it were not for this salvation? The Lord reigneth in the temple of my body—"crucified with Christ I live, yet not I, for Christ liveth in me, whether I live it is unto the Lord, and whether I die it is unto the Lord, so that, whether living or dying, I am the Lord's." Nearly forty-five

years ago I was distressed because of bereavement in my family, when Sister Palmer said, "Look up to Jesus just as you are," and it was while looking the Lord spake to me from heaven. Under all circumstances this uttermost salvation is mine. I may never come here again; but this blessed experience is mine from day to day.

Singing—

"Blessed Assurance."

BELIEVING GOD.

Dr. Lowrey.—If we succeed in this meeting, some one should get wholly sanctified. Sister Fitzgerald has shown us how this can be, but what shall we believe? Believe God; believe the promises of God. I believe the promises of good people. Why should I not believe the promises of God? Some people say, "You can be sanctified if you desire," but that is only a half truth. You must let go of sin. You may say, "I want to be sanctified," but you will not get sanctified unless you meet the conditions. You must give up all to God. You must consider yourself as the property of God.

"He justly claims us for His own,
Who bought us with a price."

He has bought you. Now deed yourselves over to God. Sometimes, in the last clause of a deed, it is said, so much is sold, "more or less." So put your all into the hand of God and say, "more or less" to Him.

A Sister.—I have received more faith from the Lord Jesus Christ, and am strengthened here from time to time.

A Sister.—This meeting just suits me. At the beginning of the winter I thought I could not cross the ocean because it was in the winter; but I said, "Lord, I will believe," and crossed over beautifully. Then, walking in Liverpool two weeks ago, I thought when March was over I could cross back. But I said, "I will trust the Lord and return," and we had a pleasant passage.

A Brother.—I have been so accustomed to trust God that I find it both easy and delightful. I am walking in the light and have fellowship with all God's people.

OVER SIXTY YEARS.

A Brother.—I have been considerably over sixty years trying to serve the Lord. What does the Lord keep me here for? I do not know as I can answer that fully. Job said, "All the days of my appointed time I will wait," but Satan suggests, "You cannot help

it; you have to wait." But Job said, "I will wait patiently for the Lord." Another said he had desire to depart and be with Christ, which was far better. I am over eighty years old, but I feel young in heart.

PRAYER ANSWERED.

Brother Hughes.—I have asked you, previously, to pray for a family at sea. That was my daughter, and last Tuesday I was rejoiced to receive her and her children. I had considerable misgiving about her coming across the ocean in March, but she had not, and smiled at me when I suggested difficulties. But it has been all well. I also desired you to pray for our Conference. We have had a most wonderful time in connection with Dr. Keen and his Pentecostal Meetings. I expect to hear of the conversion of ten thousand souls within the bounds of the New Jersey Conference as the result of those Pentecostal Meetings.

THE WAY OF FAITH.

A Brother.—This wonderful way of believing God has brought me great peace. I was not taught this truth in early life, but as I read Mr. Wesley in after years I got into the theology of it. When love gets into your heart, as it is in the divine heart, then you will have this grace. It is possible to be so refined and transmuted that you do not live a carnal life, but Christ lives in you. It is all sunshine.

A Brother.—I praise God for full salvation. It is some time since I have been here, but my heart is filled with love. I was brought up in another denomination, and thought unfavorably of this grace. But through the mercy of God I heard it directly and correctly presented. I received it and rejoice in Him as my full and complete Saviour.

GRATEFUL EXPRESSIONS.

A Sister.—Friendship and fellowship with Jesus, O what sweet union we may have with Christ! I realize just now that the blood of Jesus Christ cleanseth from all sin.

A Sister.—I gave Him my heart many years ago, and then wandered away. Of course I did not have the communion which I desired, but now He saves me fully.

A Sister.—I thank God for the conviction of sin, and I thank Him that He saved me in this meeting, for it was here that I learned of the blessed grace of perfect love. I shall thank God through all eternity that I acted on my faith.

THE MOULDING PROCESS.

Brother A. McLean.—In a former charge I was visiting a glass factory, and noticed men with bare feet earnestly treading in a clay pit. They would turn the clay over, and re-tread it, and repeat this operation several days successively—the purpose being to work every bubble of air out of the clay, which could be done better by foot-pressure than by running the clay under a lever. The air being all expelled, the clay was moulded into large pots, into which the material for the glass was placed, and the pot subjected to the hottest fire for many hours. If a bubble of air remained, the pot would have been rent, and the precious contents lost. God asks us resolutely to tread all pride, self-will, and unholy ambition under our feet, and then we may expect to be vessels meet for the Master's use.

DOMINION OVER SIN.

Dr. Roche.—There are many good people who are trying to do good, and to be good, but do not understand this blessing as do we who are Methodists. How is it that a child of God should insist that he cannot live without sin? God pardons sin, but sin is a voluntary act. If sin exists at all, it exists as a voluntary act. If sin were an accident, or a necessity, or we were compelled to it, how can there be any responsibility to us for sin? In this grace of which we speak, my will is subordinated to the will of God; and if we just apprehend this, that it is the will of God that we should be holy, why may we not, being fully in God's hands, be made pure? Many persons fail to understand faith, not so much because of their doubt of God as that they doubt themselves. They say, "O yes, I believe it is the will of God, even my sanctification; but is this poor heart of mine in a condition to receive this great blessing?" Yes, after we have done the very best we can, we must still say, "What am I or my Father's house?" Am I in the posture to take in God? After I was converted, I no more intended to commit sin than to commit suicide. Only show me it was my duty, and there was no cross too hard or long for me to carry, yet I found I needed this grace of a pure heart, and, dear Christians, whether we profess to be holy or not we must be holy, for that is God's command.

Many arose in response to the purpose to be all the Lord's, and the meeting was closed with the Benediction.

A RURAL SUNDAY IN UMZIMKULU, NATAL, SOUTH AFRICA.

BY LOUISE M. WODEHOUSE.

THE first Sunday of the year 1894 found me in Umzimkulu, Natal, staying with kind Methodist friends, Mr. and Mrs. Hancock (Mr. Hancock is cousin to Gen. Hancock of the United States). Our first thought on waking was of the *church-home* in Grahamstown, and of the privileged ones who would there be joining in the Covenant Service, and commemorating the Lord's death; but we remembered God was just as able to make the day a blessing in this far-away place, with a few of His children, as in the larger assembly.

It was a lovely morning; the songs of the birds and the fragrance of the flowers, seemed to waft to our souls some of heaven's own joy and sweetness. Family prayer in the dining-room was a real means of grace; we sang "Jesu, lover of my soul," our venerable host, with closed eyes, singing as if he made every word a prayer. It reminded me of some grand, old Methodists, I knew in my early days in the dear home-land, who have long since found the eternal "*haven of His breast*." We read the xci. Psalm, and rejoiced to know that the shadow of His wings would cover us, all through the unknown future.

In the morning we drove to a little Episcopal church where prayers were read by a layman. We were glad to learn that the Rev. W. H. Holford, of our own Church, was to hold a service in the afternoon in Mrs. Hancock's dining-room. Before the service we went to a native Sunday-school of heathen children; a room apart from the house is used for this purpose. Mr. Jackson, a young local preacher, is doing this good work. About thirty were gathered on this occasion, though eighty names are on the book. The average attendance is about thirty; perhaps only two or three present one Sunday being present the next. A box of European clothing is kept for them in an outhouse, in which they attire themselves before going into the school. One boy was pointed out, distinguished from the rest by a blue drill smock and a felt hat, being prizes for attendance and Scripture knowledge; and very proud, he seemed, when we noticed him. They sang in their own language, "Whosoever will,"

and "Even me." I was asked to speak to them, which I did, not knowing at all if they would understand, they appeared such very raw material; but trusted to my interpreter to simplify and make it plain to them. After they were dismissed, Mrs. Hancock stood on the stoop with a large basket of apples and gave each child a handful as they passed. Then came the disrobing, which was accomplished under the trees, from which they emerged in far more picturesque style (I could not help thinking), in blankets and native ornaments. Truly this is "bread cast upon the waters," but how many of these heathen children are learning to know of Jesus, and, perhaps, in the future will be preachers of salvation to their own people? How workers in these lonely places, upon this hard, seemingly unproductive soil, call for our sympathy and prayers! At three o'clock the congregation gathered, about forty, who listened to a most able and earnest discourse from Mr. Holford. As the congregation dispersed, it was interesting to watch them winding up the road, some in vehicles, some on horseback, and a few walking. The only regretful thought was that they could only enjoy this privilege about once in six weeks. We happened to be there on the favored Sunday. In the cool of the day we wandered through the garden and orchard, by the artificial lake and down avenues of spreading oaks, the branches meeting overhead, the air laden with the scent of the mimosa—all so still and beautiful that the soul involuntarily went out to meet its God in the silent shade of that Sabbath day. We return to the house, the lamps are lighted, the table is spread for the Eucharistic feast, the family and we gather round the table and Mr. Holford administers the emblems of our Saviour's dying love; never was such service more sacred and precious. At its close each seemed reluctant to break the hush; it was done, however, presently, by the organ being played in softest notes, and then all joining in that psalm of praise—

"Hail Thou once despised Jesus!
Hail Thou Galilean King!"

followed by a few more hymns, and finishing with—

"Come let us anew our journey pursue."

It was a beautiful New Year's Sabbath, one not to be forgotten—one that we shall doubtless look back upon with delight, when we have entered the "rest that remaineth,"



MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

A REMARKABLE APPEAL.—“But thou, O Lord, knowest me: thou hast seen me, and tried my heart toward Thee.” (or, Marg. “with Thee.”) It is very blessed to be able to make such an appeal, to have the consciousness that God, who trieth the hearts of men, may look into the heart of the one making the appeal and find nothing out of harmony with His holy law.

“UNTO BABES.”

AMONG the discourses and sayings of Jesus, very few, if any, are more tender or more impressive than the brief thanksgiving prayer recorded in Matt. 11: 25, 26, and Luke 10: 21—“I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight.” The things here referred to are doubtless the things of Christ’s spiritual kingdom; the things pertaining to Christian doctrine and privilege; the things not so much of external achievement and demonstration as those of internal condition and experience. This seems plainly intimated in the 20th verse of Luke: “Notwithstanding, in this rejoice not that the devils are subject unto you; but, rather rejoice, because your names are written in heaven.”

The great lesson taught is heart-humility, as the one essential ground or condition of special divine revealings. “The secret of the Lord is with them that fear Him; He will show them His covenant.” What striking illustrations of this were given in connection with the advent of Christ! Who were the “wise men from the east” to whom God had foreshadowed His coming by the wonderful “star?” The sequel proves them to have

been men of humble reverence and obedience toward God; wise men, indeed, but not wise in their own conceits. As “the fulness of the time” approached God chose another mode of pre-announcing it—that of a dream. But to whom did the dream come? Not to one or another of a lofty, lordly spirit, but only to the conscientious, humble-minded Joseph. And when God commissioned His angel to herald the Messiah’s birth at Bethlehem, to whom was that angel sent? Not to King Herod; not to the Sanhedrin; not to the High Priest; not to the learned doctors of the law, as would have seemed so natural; but to the lowly, devout shepherds watching their flocks by night.

So in all ages God has been wont to “hide these things from the” worldly “wise and prudent,” or understanding, on the principle announced long ago by Solomon: “The full soul loatheth a honey-comb.” As in nature the palate of a man already fed to the full has no relish for even the sweetest thing in the world, so in the spiritual realm the soul of a man already satiated with the world and self has no room, and, therefore, no craving for spiritual nutriment, however needful or delicious. By a fixed, unalterable law of God, self-renunciation combined with conscious need is the only true attitude of a soul in quest of divine help. This is the underlying thought in all the Beatitudes, notably so in the first four: “Blessed are the poor in spirit, for theirs is the kingdom of God. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled.”

This same thought runs through all the teachings of Christ and His apostles. “He that humbleth himself shall be exalted.” “God resisteth the proud, but giveth grace to the humble.” “Humble yourselves in the sight of the Lord, and He shall lift you up.” “Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time.” When the disciples came to Jesus with the question, “Who is greatest in the kingdom of heaven?” how significant was the object-lesson by which He enforced His answer: “And He called to Him a little child and

set him in the midst of them, and said, Verily I say unto you, Except ye turn (R. V.) and become as little children, ye shall in no wise enter into the kingdom of heaven," etc. Matt. 18:1-4. Here note: 1. That these words were addressed to the disciples as accepted, justified believers. But though justified they were manifestly not entirely sanctified; though converted, as the word is generally used, they were yet required to "turn" and "humble themselves" in order fully to enter the kingdom of heaven. 2. That this phrase, "kingdom of heaven," points to successive gradations or stages of the Christian life, namely, "Pardon and holiness and heaven," as hymn 445th so well expresses it. The disciples having already entered the initial stage of pardon, justification, regeneration, they were yet to advance to the higher stage of holiness or perfect love, and thence to the highest stage of heaven itself. 3. That the object-lesson of a young child, which, Mark says, Jesus took in His arms, is in happy accord with the golden clause, "And hast revealed them unto babes." It is the child-spirit of conscious dependence, humility, teachableness, that attracts Divinity. "To this man will I look, even to him that is poor and of a contrite spirit." Ah, how slow the disciples were in getting down to the lowly level of utter child-like simplicity! And this is the crucial test at which so many still falter. When will Christian ministers and Christian people everywhere come to learn that before honor must be humility; that the heights of holiness can be reached only through the depths of self-abasement; that God's special revealings of light and life, of grace and salvation, are made only to babes! The divine rule of precept and promise, touching this subject, is impressively summarized in the further words of Jesus: "Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

"I GIVE MYSELF UNTO PRAYER."—Psa. 109:4. So writes the Psalmist intelligently, and with holy ardor. We need to adopt this rule. Prayer is our vital breath. We cannot live without it. It will build us up in unblameable holiness.

GROWTH IN HOLINESS.

IT by no means argues against instantaneous sanctification as a doctrine, nor our experience of it as a fact, that we see and feel the necessity of growth—yea, of growth in all phases and parts of Christian Holiness. Upon the other hand, it is to be expected that the entirely sanctified will, more than ever before, feel his obligations and perceive his opportunities in this connection; for it is of the nature of perfect love to render the soul sensitive to its own defects and deficiencies, and sensible in discriminating between quality and quantity in the matter of Holiness. The former may be "complete," "without blame," "faultless"; but the latter will ever be finite and in process of enlargement.

Of course, now, we speak mostly of the *positive side* of Holiness. Though even upon the *negative side*—that is, the side of purification from sin—there is what might be called (in an accommodated sense) a growth in purity. Not that we are to be growing purer and purer, as some would say; for there is such a state of complete HEART PURITY, and this state is effected by an instantaneous act of the sanctifying Spirit. But there is growth in the sense of establishment in this state, that is, a settling in purity. There is growth, too, in the intensification hereof, that is, in the hatred of sin and in the love of righteousness, which belongs to it. There is growth, also, in the surety of purity, from that first venturesome act of faith, whereby the soul reckoned itself dead indeed unto sin and claimed the cleansing blood, and then perhaps almost trembled lest it had believed a lie, which subsequent facts might disprove, unto where the cleansed soul has abiding triumph over those accusations of the enemy in which temptation is made to look so much like sin that at first the humble believer was greatly troubled and perplexed. Once more, too, there is growth in this purity hemisphere of holiness, at the point of knowledge and vigilance in the maintenance of this state. At first, perhaps, you thought that Holiness was automatic and would run itself. Then, later, may be, you grew disheartened because of lapses from the way which you experienced, and which, you thought, proved you had never been sanctified wholly. But now,

if you have been true, you are where you see the folly of both conclusions. That is to say, you know, upon the one hand, that you were sanctified; and upon the other, you know that that fact will not keep you so. You have *grown* to where you apprehend that there is a probation of purity, to where you are better acquainted with its terms and conditions, and to where your whole soul is now engaged in obeying the apostolic injunction to "Keep thyself pure."

GROAN NOT, GRUMBLE NOT, MUR-MUR NOT.

THIS is the sense of James in 5: 9—"Judge not one against another, brethren, lest," etc. There are several meanings to this word *judge* in the Bible, in two of which we are especially interested. One occasions the oppression and affliction of the people of God—then He is moved on their behalf to pity and help. The other is the grudging or groaning of impatience among brethren with a desire for retaliation or revenge. This is criminal, and will be judged or condemned. It is this kind of grudging or groaning which the apostle forbids. As if he would say: "Be not impatient toward your brethren, stablish or strengthen your hearts by several important considerations."

Your sufferings will not be long—be patient.

The coming of the Lord is near—be patient.

Our Lord and Saviour, the Judge, standeth at the door, hearing all you say. Shall He be disappointed by your impatience? "One is your master, even Christ, and all ye are brethren."

All the prophets endured suffering from those to whom they brought a saving message from God. Be patient, especially with your brethren.

We are accustomed to envy the blessedness of those who have endured and were patient in suffering, as Job, who though a Gentile was enlightened by the Spirit, cared for and highly honored and rewarded in the end by our compassionate Father. Be patient.

As if he had said: "If ye can be patient in enduring wrongs from the wicked, who persecute you, surely ye will exercise a forbearing spirit

as to the misjudgments and other offenses given by your brethren." Perfect love will make groaning or grumbling against your brethren improbable; but if not perfected in love, if the old man with his lusts is not yet crucified, you will be exposed and available to the rightly adjusted temptation. You will see faults and suspect evil in your brethren, where often none was intended. Hence the suppressed murmur of impatience and harsh judgment—not uttered aloud, but permitted to smoulder and rankle in your hearts; and thus the object of your Christian life be defeated, and occasion given to the enemy to triumph over you.

PENTECOSTAL CONFERENCES.

THE Philadelphia and New Jersey Conferences, the former in Easton, Pa., and the latter in Camden, N. J., held in March, were of the real Pentecostal character. Dr. Keen was present at both and held services daily, 8 to 9 in the morning; 4 P. M. on the Sabbath in the afternoon after the ordinations, and preaching in the evening, followed by earnest altar work. He was heartily welcomed by the brethren of each Conference, and his Bible Readings on the gift of the Holy Ghost were highly appreciated, and were to many "a savor of life unto life." On each occasion, when the invitation was given, the altar and front seats were quickly filled with seekers of the promised gift, ministers as well as people responding to the call. On Sabbath evening, two altars, one in the church and the other in the chapel, and surrounding seats, were filled three times, and the saving power of God was richly manifested in converting sinners, reclaiming backsliders, and sanctifying believers.

We must get back to first principles, to the order of the Primitive Church. It is revealed as God's plan to reach an unsaved world through a fully saved Church. First, the anointing with the Holy Ghost, then the awakening and conversion of the multitudes. Let us be careful and observe God's order, and not substitute for it our own unwarranted devices and methods

MONTHLY REVIEW.

Since our last, we have observed that there has been a continuance of earnest effort for the salvation of souls, specially in Union Revival Services.

In this city, in the hall of the Y. M. C. A., Cooper Union, and Niblo's Theatre, there have been large gatherings. Rev. Dr. Dixon, D. J. Burrell, H. M. Sanders, and others, have been participating. The great thing, in all these movements, is to have *thorough* work. Superficiality will not do, there must be the radical operations of the Holy Spirit upon the heart. We attended one of the above series of meetings recently, and were pleased to see the earnest spirit manifested. Dr. Saunders, of the Baptist Church, preached a very practical sermon, and Dr. Dixon followed in earnest exhortation, seeking to bring the unsaved to immediate decision.

MR. MOODY, and his co-laborer in song, Mr. Sankey, have been holding a series of services in Washington, D. C., with their accustomed interest and power. No place in the land, perhaps, more greatly needs a "shaking up" than the Capital of the Nation, and it is to be hoped that such a "shaking up" will soon be realized.

THE SPRING CONFERENCES, some of them, have been enjoying rich divine visitations, notably the "Philadelphia" and "New Jersey" which have had the labors of the eminent Conference Evangelist, Dr. Keen. It will be a happy day when we come to understand that an Annual Conference of Methodist Preachers should be something more, far more, than an occasion for transacting Church business—that in fact, every such gathering should be signalized by outpourings of the Spirit.

IN THE CHURCHES in some sections there have been very gracious revivals, some of them extensive, and far-reaching. We record herewith some cheering reports:

Grace Church, Harrisburg, B. F. Dimmick, pastor, 150 converted. At a "Revival Institute" in Syracuse, N. Y. Dist. hundreds of believers received the gift of the Holy Ghost, and many penitents received pardon; Ticonderoga, N. Y., C. Miller, pastor, 150 accessions.

Norwich, Ct.—B. Fay Mills has been holding meetings, sixteen Churches uniting. Mississippi—Evangelist J. N. Whitehead held services in Pilgrims' Rest Baptist Church, near Little Rock, entire Church accepted the teaching of entire sanctification, 40 experienced it; many converted, and backsliders reclaimed. New York,—Dr. Munhall has been working in Jamestown, N. J., said to be 800 converts. Ohio,—Evangelist E. S. Dunham had a blessed meeting in Alexandria, many received perfect love, including the pastor, A. M. Mann—many converted. Wisconsin,—Evangelist M. B. Williams, had meetings for seventeen days in Monroe, 250 converts; S. B. Shaw has had a gracious work at Fennimore, a real "shaking up" among the people—many saved and sanctified.

THE FOREIGN FIELD.—"Go, or send"—that is, actually engage in life-long service for the world's evangelization, *in propria persona*, or else by proxy, through a substitute provided. For example, a certain young clergyman came to the conviction that it was for him to enter the foreign field, and prepared to do so; but later it became clear that he was called of God rather to fit men for the ministry. Nevertheless, he counted himself under obligation to "send" in a way more definite and personal, and so devotes a sufficient portion of his salary to maintain a representative on heathen soil. And why not?

THE *Indian Witness* says in a recent issue: "The number of missionaries landing in India during the last three months of the year is so great, that with the exception of persons of unusual prominence, no attempt is made to record the names of the arrivals. The steamer *Carthage* brought 31 to Bombay, and about the same date another ship landed 23 in Calcutta. The number of arrivals in 1893 was greater than ever before recorded."

BRITISH and other foreign residents in India gave more than \$300,000 a year toward the evangelization of that country, which shows what they think of missions.

THOUGH the Moravians are but a little flock, having a membership in Europe and America of not much over 30,000, yet since 1732 they have sent out no less than 2383 men and women to spread the glad tidings. A defect of their work appears in the fact that in all those 162 years they have raised up only about 50 native ministers, (96, with wives included).

A BIBLE agent in Chinkiang sums up a narrative of conversion in these words: "When a Chinese convert comes three days' journey simply to inquire about the Gospel, maintains himself while he is being taught, and gives presents to his teachers, burns his idols and tablets, foregoes his legal rights, and yields to oppression for Christ's sake rather than go to law, and, knowing the persecution that will probably follow, offers his house for a preaching hall, and himself takes a lead in Christian work—we may have the assurance that his religion is not vain, and there must be something remarkable about a 'Four Gospels and Acts.'"

Medical Missions at Home and Abroad speaks of a movement to place a well-bound copy of the Bible in Japanese into the hands of every native physician in the Mikado's Empire. There are at present about 40,000 doctors for the 40,000,000 of the Japanese people. It is proposed that these Bibles shall be given by the medical men of England and America to their brethren in Japan.

OUR COUNCIL CHAMBER.

"He shall save his people from their sins."—Matthew 1: 21.

"Saviour from sin, we Thee receive,
From all indwelling sin;
Thy blood, we steadfastly believe,
Shall make us thoroughly clean."

THE FULNESS OF CHRIST.

HAVE you pondered what that means? Elsewhere, Paul calls it the "fulness of God." And quite frequently we read of being "filled with the Spirit." So that, somehow, the whole Trinity is involved in what we call FULL SALVATION, or what the great apostle calls the "fulness of the blessing of the Gospel."

Two things arrest us in glancing over the Scriptures upon this point, *first*, that there is evident reference to some clearly marked state when these expressions are used; and, *second*, that this state or stage is always held out to those who already have some measure of the blessing of Christ. That is to say the fulness of Christ is a positive degree of salvation; but it is not the first degree.

In the Scripture in Ephesians from which our heading is taken, the importance of this fulness is presented with great force. For the apostle makes it clear that the entire ministry, with its diversified gifts, has this for its chief end and commission. Not a few specialists. Not only the evangelists; but the apostles, prophets, pastors, teachers, as well, were endowed for this very end.—the perfecting of the saints.

Moreover, he not only involves the entire *ministry* thus in the obligation of ministering Perfection, but the whole *Church* also, in the matter of receiving it. Here is what he says: "Till we ALL come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulness of Christ." So that if the ministry is faithful there can be no cessation of zeal, nor diversion from this object so long as there is one in the Church who measures not up to the stature of the FULNESS OF CHRIST. Our mission is not to develop a clan, a party, or a sect, but to labor to present *every man* perfect in Christ Jesus. And no Christian can be content to settle himself down as in a different class from those who enjoy full salvation; for to be in harmony with the New Testament plan of the Church every one of us must be either in the enjoyment or else in the pursuit of Christian Perfection. This should be noted.

Some explanation of the FULNESS OF CHRIST is found in this same Scripture, if we will inquire into it. In the first place we find the expression itself set in apposition with the other expression, "*a perfect man.*" Paul presents one as his explanation of the other. "Till we all come . . . unto a perfect man unto the measure of the stature of the FULNESS OF CHRIST. So that we have here a synonym for the term Perfection. If we can understand what is meant by the one, we have found the meaning of the other. Already we can plainly see that his thought of a "perfect man" is not after the Adamic standard, but rather after the Christ model. 'Tis the spiritual not the natural. 'Tis the perfect *Christian* man. And this he explains is one with the FULNESS OF CHRIST.

We might remark here that an emphasis belongs very properly to be placed upon the word *Fulness* in this phrase. For this reason we never hear the apostle presenting or urging perfection as the beginning of Christian life and experience; but, always, rather to those who have had the "first principles," who are in Christ as "*babes.*" So that while it is evident that by "Perfection" and the "Fulness of Christ" he indicates a distinct degree, a clearly marked state, it is also evident that he nowhere implies that it is the *first* degree: but rather that it is the privilege and necessity of those who are already in some sense, "*saints.*" Then he speaks of it here as the work of the ministry, the perfecting of the *saints*.

Another thing, too, is plain from Paul's presentation of this subject, namely that *it is not the last degree* of Christian experience. Not the first. Not the last. For as it is the advanced privilege of those who are already in Christ, it is also their necessary preparation for their subsequent and symmetrical advancement in the divineline. This he instances as a result of the Fulness: "Speaking the truth in love, may grow up into him in all things which is the head even Christ." Thus we may be assured that by Perfection, or The Fulness of Christ, is nowhere meant the maturity of grace with respect to degree: but rather a fulness of qualification to advance in these degrees. It is not the Fulness of Christ measured by His capacity; but it is the Fulness of His love as measured by our capacity. In another article we shall endeavor to present this more fully, and also to show from this same Scripture and others the way into this fulness, or the way by which it enters into us.

LOOK upon the success and sweetness of thy duties as very much depending upon the keeping of thy heart closely with all diligence.—*Flavel*.

CLOSET COMMUNION.

TEXT. "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him."—Psa. 91: 15.

"While Thou art intimately nigh,
Who, who shall violate my rest?
Sin, earth, and hell I now defy:
I lean upon my Saviour's breast."

DAILY BIBLE CALENDAR.—MAY.

1. Ephes. 6: 11; Rom. 16: 20; Ephes. 6: 18; Psa. 22: 23
2. I John 2: 24; I John 3: 8; II Cor. 13: 7; Psa. 146: 10
3. Exodus 14: 13; Exod. 14: 14; II Tim. 4: 22; Jonah. 2: 9.
4. I Peter, 5: 8-9; Ephes. 6: 16; Psa. 30: 1; Psa. 63: 5.
5. Ephes. 4: 30; John 14: 16; Psa. 51: 12; I Peter 4: 14.
6. Ephes. 5: 17; Prov. 3: 17; Ruth 2: 12; Psa. 67: 5.
7. Matt. 12: 50; John 14: 21; Luke 21: 36; Psa. 99: 5.
8. Heb. 10: 22; I John 3: 24; Luke 17: 5; Psa. 134: 2.
9. Heb. 12: 13; I Peter 5: 4; Psa. 66: 19; Ephes. 1: 3.
10. I Chron. 28: 8; I Kings 2: 3; Job 33: 26; Psa. 103: 17.
11. Mal. 3: 10; Joel 2: 26; Psa. 92: 5; Exod. 15: 11.
12. Matt. 10: 16; Psa. 139: 10; Job 40: 4; Isa. 12: 1.
13. Phil. 2: 5; John 12: 24; Col. 1: 3; I Peter 5: 11.
14. Luke 12: 32; Luke 12: 32; Judges 5: 31; Psa. 86: 12.
15. Deut. 27: 10; Prov. 3: 4; Psa. 30: 7; Psa. 9: 14.
16. Zech. 8: 9; I Thess. 5: 24; Luke 18: 1; Rev. 4: 11.
17. II Chron. 15: 7; II Chron. 16: 9; Psa. 109: 4; Psa. 79: 13.
18. Hab. 2: 3; Deut. 2: 7; Deut. 4: 22; Isa. 51: 3.
19. Rev. 3: 2; Psa. 31: 24; Psa. 7: 1; Psa. 40: 4.
20. John 15: 9; John 8: 32; Psa. 69: 13; Psa. 116: 5.
21. Isa. 35: 3; Isa. 41: 13; Deut. 26: 7; Rev. 15: 4.
22. Exod. 34: 14; II Tim. 2: 12; II Kings 19: 19; Prov. 3: 33.
23. I Sam. 12: 20; Num. 10: 29; Psa. 138: 7; Psa. 116: 7.
24. I Thess. 4: 1; II Chron. 32: 8; Psa. 5: 8; Psa. 71: 14.
25. John 12: 16; Job. 36: 11; I Chron. 29: 12; Psa. 36: 7.
26. Prov. 3: 3; Job. 17: 9; Psa. 61: 2; Heb. 13: 15.
27. Psa. 96: 2; Heb. 9: 12: 12; Psa. 25: 4; II Cor. 9: 15.
28. I Chron. 16: 12; Psa. 92: 14; Psa. 71: 18; Rev. 19: 5.
29. Lev. 20: 8; Gen. 24: 40; Psa. 3: 4; Psa. 108: 4.
30. I Tim. 6: 17; I John 5: 10; II Chron. 20: 12; Psa. 138: 1.
31. I Thess. 5: 11; Prov. 22: 11; John 21: 17; Psa. 35: 18.

THE GUIDE PRAYER UNION.

We invite the readers of the GUIDE to observe, as a day of special prayer, this month,

TUESDAY, MAY 15th,

The Scripture for the day is, I. John, 2nd chapter, and the hymn, No. 749 in the Methodist Hymnal. Let the day be faithfully observed, and the expectation of every one be from the Lord.

SPECIAL REQUEST:

That Evangelists, and all engaged in Revival work may be led, to be thorough in all their operations, so that the work of grace shall be radical, and that there be no "daubing with intempered mortar."

REQUESTS BY LETTERS:

New Jersey.—That a family in great affliction may have sustaining grace.

Missouri.—St. Louis. That a sister may have the full assurance of faith.

Washington, D. C.—That two daughters and one son may be converted.

PAUL'S PRAYERS—III.

THE wonderful prayer for the Ephesians we can hardly touch in so limited time and space. But it does look as though it compassed the height and depth of the things of God. It asks for strength. It makes request for the "indwelling of Christ." It seeks "rooting and grounding in love." And then it intercedes for love's illumination,—its ability to know the love of Christ which passeth understanding. At length he sums it all up in this "that ye might be filled with all the fulness of God." Reflecting again that Paul was *praying for others*, we are convinced of two things. (1) He must have experienced these things himself. (2) It must be the nature of this fulness of love to impel us to supplicate for other men and particularly for the Church.

The last thing we would remark about Paul's closet is that he goes out from it to look for the answer to his prayer. That must be what he means where he enjoins us to "pray with all prayer and supplication in the Spirit and to *watch* thereunto." Here he is now rising from his knees after praying for the Thessalonians—he seems to carry a bulletin with him from heaven. It is the assurance of faith. He exclaims "Faithful is he that called you who also will do it." His prayer then is to be interpreted as voicing God's call, and his faith as announcing God's guarantee to perform what he had called them unto. This is praying in the Holy Ghost.

CONTINUANCE IN PRAYER.—I Thess. v. 17.—

"Pray without ceasing."

We know that the Infinite God cannot be moved or actually drawn nearer to us by prayer, but prayer draws the Christian nearer to God. If a boat be attached to a large vessel by a rope, the person in the former does not bring the ship nearer to him by pulling the rope, but he brings the boat and himself in it nearer to the ship. So the more frequently we pray, the nearer we bring ourselves to the Lord Most High. The Christian is, therefore enjoined to "pray without ceasing:" not that he can be always engaged in the positive act, but he ought to have a *holy aptitude of prayer*. The bird is not always on the wing, but is ready to fly in an instant; the believer is not always on the wing of prayer, but he has such a gracious aptitude for this service, that he is prepared in an instant, when in danger or need, to fly for refuge to God.

"We then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves." Rom. 15: 11.



"O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."

"Let us come before His presence with thanksgiving, and make a joyful noise unto him with psalms."

A HYMN FOR ALL CHURCHES.

LOVE divine, all love excelling,
Joy of heaven to earth come down!
Fix in us thy humble dwelling;
All thy faithful mercies crown.
Jesus, thou art all compassion,
Pure unbounded love thou art;
Visit us with thy salvation;
Enter every trembling heart.

Breathe, O breathe thy loving Spirit
Into every troubled breast!
Let us all in thee inherit.
Let us find that second rest.
Take away our bent to sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.

Come, almighty to deliver,
Let us all thy life receive;
Suddenly return, and never,
Never more thy temples leave:
Thee we would be always blessing,
Serve thee as thy hosts above,
Pray, and praise thee without ceasing,
Glory in thy perfect love.

Finish then thy new creation;
Pure and spotless let us be;
Let us see thy great salvation,
Perfectly restored in thee:
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before thee,
Lost in wonder, love, and praise.

This is one of Mr. Wesley's most beautiful hymns. It has due prominence in our Methodist Hymnal, and has found its way into many other collections of hymns for Christian worship.

It is a most comprehensive hymn, fully expressing the great doctrine and experience of PERFECT LOVE. Each stanza is very significant.

It opens with a devout and earnest address to CHRIST who is the embodiment of infinite LOVE—"all love excelling, the joy of heaven."

The soul's aspiration is for an indwelling Christ, in the fulness of His love—that in every "trembling heart" trembling with a sense of unworthiness, and yet with believing expectancy, He would fix therein His humble dwelling.

In the second verse there is a full recognition of the loving Spirit by whose gracious operations the work is wrought—so perfect as to "take away our bent of sinning."

In the third verse the soul breaks out in strong desire—there is holy vehemence—for a speedy divine revelation, for a perpetual indwelling of the Holy One in His own temple.

The fourth verse is a grand climax—the soul stretching out for a finishing of "the new creation" for purity and spotlessness—to see the great salvation—"perfectly restored in Thee."

What then? Continual transformation "from glory into glory" till the crown be gained.

NOT TOO BOLD.

The immortal John Newton says:

"My soul, ask what thou wilt,
Thou canst not be too bold;
Since His own blood for thee He spilt,
What else can he withhold?"

Surely, what can He withhold? There is the promise, "Ask what ye will, and it shall be done unto you." "Hitherto ye have asked nothing in my name; ask and receive, that your joy may be full."

A SOBER MIND.

"I want a sober mind,
A self-renouncing will,
That tramples down, and casts behind,
The baits of pleasing ill."

The "baits of pleasing ill" will ever be presented to our view in this probationary life. We are never beyond temptation. Satan will try his utmost skill. How are we to be victorious? The verse above teaches us. We must have "a sober mind"—divinely poised, ever reliant upon Christ alone—and self-renouncing will—trampling down, determinedly, these "baits of pleasing ill."

CUSTOM OF MUSIC.—In the mountains of Tyrol, it is the custom of the women and the children to come out, when it is bedtime, and sing their national songs until they hear their husbands, fathers, or brothers answer them from the hills, or on their return home.

Praise in Holy Song.

"I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." Psa. III. 1.

No. 96. KING OF KINGS AND LORD OF LORDS.

THOMAS KELLY.

Dr. H. L. GILMOUR.



1. The head that once was crowned with thorns Is crowned with glory now;
2. The high - est place that heav'n af-fords Is to one Je - sus giv'n;
3. The joy of all who dwell a - bove, The joy of all be - low,
4. To them the cross with all its shame, With all its grace is giv'n;
5. They suf - fer with their Lord be - low, They reign with Him a - bove;



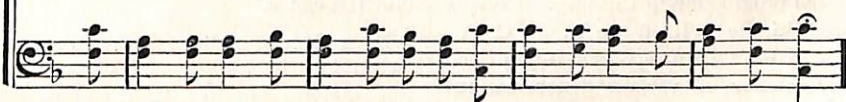
A roy - al di - a - dem a - dorns The might-y Vic - tor's brow!
 The King of kings and Lord of lords—He reigns o'er earth and heav'n!
 To whom He man - i - fests His love And grants His name to know.
 Their name, an ev - er - last - ing name, Their joy, the joy of heav'n.
 Their ev - er - last - ing joy to know The myst'-ry of His love.



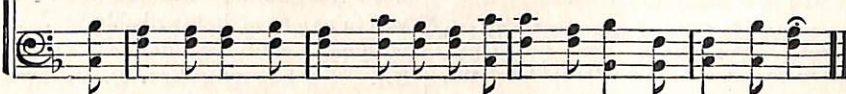
CHORUS.



He's King of kings, Oh, hal-le-lu-jah! He's Lord of lords, Oh, praise His name!



The Lamb of God, who brought salvation, Endured the cross with all its shame.



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THE SCRIPTURE WORD.—“Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say on the Lord.” *Psa. 27: 14.*

*“Jesus, my strength, my hope,
On Thee I cast my care;
With humble confidence look up,
And know Thou hear’st my prayer.”*

CLOSING NOTES.

THE SUMMER CANVASS.—May brings us to the season for renewing subscriptions commencing with July 1st, and also for procuring new subscribers dating therefrom. The best inducement that we can offer to stimulate this work is to say that we will furnish free to all new subscribers the numbers for May and June. We hope the opportunity thus afforded will be improved and that our friends will send us encouraging lists of new subscribers. We are constantly receiving letters saying that “the *Guide* was never better.” Certainly the series of papers commenced in January by our very able correspondents and being continued from month to month justify what the letters declare.

✎ ONE TRIAL of our beautiful “SONGS OF THE PENTECOST” will demonstrate its superior excellence. Send for a sample copy, which is only *thirty cents*, postpaid, and you will soon want more. Those who have thus tested it are sending orders for dozens or hundreds. *Put it to the proof.*

“Let us hold fast.” “What?” “The profession of our faith without wavering.”

CONFERENCES CLOSED.—The Eastern Conferences, hereabouts, have just closed. The appointments have been made and the hundreds of Methodist itinerants go forth to their new fields. Let the prayers of the people in the several charges ascend to Heaven that they may have good success in soul-saving.

A STIR.—A series of “Union Evangelistic Services” has been progressing in this city. Crowds have gathered in the hall of the Y. M. C. A., Cooper Union, Niblo’s Theatre, and several of the churches. Ministers of various denominations have participated. The power of song has been largely invoked, and eminent singers have contributed much to the interest of these gatherings. The coming together of Christian people in fellowship and holy activities is in itself helpful. But we trust these efforts for the unsaved will not be in vain, but will lead many to Christ.

“*Having compassion one of another.*”—So the apostle enjoins, *I. Peter 3: 8.* This Christ-like disposition is to be shown to our fellow Christians.

THE CAMP MEETINGS will soon be here. The people will be gathering in the tented grove in thousands. One of the most effective features of

forest-worship is holy song. Something new and fresh and full of life should be infused into the song department each year. We commend to the attention of all who have this in command to investigate the merits of the new book that we have lately issued. “SONGS OF THE PENTECOST.” We think it is the very book for the Camp Meetings of 1894, and so many others think, and propose to act upon it. *Send for sample copy at once.*

ERRATA.—In the excellent article of Rev. Dr. Cornish of Canada, on “The Baptism of the Holy Ghost,” in our last issue, some errors crept in, which we regret.

On page 106 this appears: “In both the first and last clauses of the promise, he says: ‘I will pour out my Spirit.’ He, meaning, doubtless, that He would give, says, ‘I will pour out my Spirit very largely.’”

It should read thus: “In both the first and last clauses of the promise, He says: ‘I will pour out my Spirit.’ The meaning doubtless is that He would give very largely. He would “pour out” from Him &c.”

In middle of second column on same page, after the word “signalized” there should be a period—and the word “After” should commence with capital “A” We hope to serve our brother better next time.

“*When I said, My foot slippeth, thy mercy, O Lord, held me up.*” *Psa. 94: 18.* Conscious of great peril, but held up by the Lord, in mercy.

IN THE EVANGELISTIC WORK.—Our esteemed friend and brother, Rev. John Parker, of the New York East Conference, just closed, continues in the evangelistic work. We hope he will be kept busy this Spring in making visits to the Churches. Those who want efficient help at Camp Meetings will do well to engage him early. Address: Rev. John Parker, Mount Kisco, N. Y.

REMEMBER IT!—Remember the Missionary Training Institute, Brooklyn, of which Mrs. L. D. Osborn is principal. She is doing grand work in training young people for mission fields. She has recently issued a thrilling book, “*Pearls set in a Life.*” We have it for sale, price \$1.50. It should go far and wide. It will tell for Christ and His cause.

JUST ISSUED.—Mrs Grace Weiser Davis has just issued a new music book, “*Favorite Gospel Songs,*” edited by Rev. E. A. Hoffman and herself. We have not had time to examine it, as it is just received. No doubt it is full of good things. We have it on sale, 25 cents per copy.

A JOYOUS ARRIVAL.—Our eldest daughter, Mary, (Mrs. D. O. Ernsberger,) arrived in New York from India, on March 20th. The occasion was to us one of indescribable joy. She brought with her the little children whom God has given her. Her husband, Rev. D. O. Ernsberger, remains to prosecute the work in Gulbarga. Our daughter and family, after a brief sojourn at home, have gone to Ocean Grove for the Summer.



JUNE, 1894.

THE GUIDE TEXT FOR JUNE.

"They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."—Daniel 12:3.

THE FIRST WORD.

BY THE EDITOR.

THE Bible is full of excellent counsels. If rightly "followed God's people will be thoroughly furnished unto every good word and work." These counsels are adapted to all the varied experiences and circumstances of the Christian life. Here is one addressed to ancient Israel, suited to a state of sluggishness:

"*Let not thine hands be slack.*" Zeph. 3:16.

There is a call in the context for rejoicing:

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem."

Why this call to singing and shouting and rejoicing?

The prophet answers: "The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more."

Hence, the inspiring call of the prophet given above for singing and rejoicing:

"In that day it shall be said to Jerusalem, Fear thou not: and to Zion, *Let not thine hands be slack.*"

Israel had possessed a slack heart toward God, and, as a consequence, *slack hands*; the two are inseparably connected. God's people had grievously wandered, even into abominable idolatries, hence sore judgments came upon them. Now, however, Jehovah proposed to deliver and to save.

An eminent Biblical Expositor writes: "The prophet in mental vision sees the joyful day of Zion present, and bids her rejoice at it." The cause for joy; "The Lord hath taken away thy judgments," viz., those sent by Him upon them.

"*The Lord is in the midst of thee,*" though He seemed to desert thee for a time, He is now present as thy safeguard. (v. 17)

"*And shall not see evil any more,*" thou shalt not experience it v. (Jer. 5:12; 44:17.)

"*Let not thine hands be slack.*" (Heb. 12:12.) Do not faint in the work of the Lord." Let us obey the precept.



"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." II. Tim. 4:2.

"How beauteous are their feet,
Who stand on Zion's hill,
Who bring salvation on their tongues,
And words of peace reveal!"

SERMON.

THE PEERLESS MODEL.

BY REV. C. W. L. CHRISTIEN.

[TEXT: "He that saith he abideth in Him ought himself also so to walk, even as he walked." I. John 2:6.]

HERE ARE TWO POINTS TO NOTICE:

I. THE KIND OF LIFE THAT GOD WISHES HIS PEOPLE TO LIVE.

AND when God would explain what it is, He does not give us a code of laws, and say, Obey them; nor a set of principles, and say, Embody them in daily life. He does give us both laws and principles for the guidance of our conduct. But He does more. He gives us an example. And we can see His wisdom in this, for we all know that it is easier to grasp the full range and meaning of a command or a principle when we see it lived out before our eyes, and we have all felt how a noble example stirs the deepest feelings of our hearts. So God points us to His Incarnate Son, and says, There is your model, "walk even as He walked."

2. But when we study Christ we have before us a pure and perfect manhood. No feature of good is lacking. Every grace and every virtue that could be found in human nature is complete in Him. Absolute devotion to the Father

and equally absolute hatred to sin, truth that knew not the meaning of the word compromise and a simplicity that knew no guile, jealousy for the glory of God and the tenderest pity for the sinner, courage to face the cross and a generosity that could endure it for those who could make no return, dignity high as heaven above the little and the low, and a winsomeness that drew the common people and the children to His feet, resignation to the agony of the Garden and the Tree, and a charity that prayed "Father, forgive them"—all these and a thousand other elements of supremest moral beauty were resplendent in His character. And as we gaze upon the portrait the words rise unbidden to our lips: Here at last is perfection. It is not possible even to conceive a loftier goodness. He stands upon the summit of human excellence.

3. Now when God says that we are to "walk even as He walked," what are we to understand? We can never have the great intellect and heart of Christ, nor can we be free from mistakes and errors as He was. We have been so damaged by sin that, though we can be saved from sin itself, we can never in this life escape from the infirmities which came through sin. Yet we can have the "mind that was in Christ Jesus," and we may walk "as he walked." The smallest circle is the same in form, though infinitely less in measure, than the largest. Patriotism can be as pure in the heart of a school-boy as in the breast of a president or premier of a mighty nation. And we love to think that when the Book says, we are to "walk as He walked," it means that God would have us act as Christ would have acted, if He had occupied our place in life, with our limited powers and our opportunities.

THE OTHER POINT IS:

II. THE OBLIGATION RESTING ON THE BELIEVER TO LIVE THIS LIFE. He "ought to." Why?

1. To justify his profession that "he abideth in Him." To be "in Christ" is to be "a new creature," regenerated by the power of the Holy Ghost, as well as pardoned and adopted. And to "abide in Him" is to retain the new life, not as a passing experience but a permanent state. This, of course, is God's desire. And as "a good tree cannot bring forth evil fruit" the new life will naturally express itself in a Christ-like walk and conversation. Life will always act itself out according to its own nature. This must be the case with every one who is faithful to converting grace. But it will be much more so in the case of the entirely sanctified. If when the remains of the old nature are still struggling for the ascendancy, the man "ought to walk even as He walked," because God will give him grace to conquer, how much more shall he live a holy life when, by finding full salvation, he has been delivered from inward sin!

2. And God would have His people reproduce in their every-day life the loveliness of Christ's character. The Master would be seen in His followers. There are only two lives that we can live, the self-life and the Christ-life. If a Christian is not faithful to Christ after conversion the old self-life begins to appear again. And just so far as it mingles with the Christ-life will his representation of the Master be untrue. A covetous professor, or a cold-hearted, or unforgiving, or earthly-minded, presents to the world the picture of a deformed Christ, for He was neither covetous nor cold-hearted nor unforgiving nor earthly-minded. But God has called us "to be saints" that we may, in our feeble measure, show to the world the real likeness of the Man Christ Jesus.

3. And God would have His people illustrate to the world His full power to save from sin. All human goodness is the work of Christ. And He does not wish that His people should be only half illustrating His power in grace. An artist would not wish the public to judge

of him by a few of his unfinished sketches, but by the finest of his works. Christ would save us fully. He would do for us all that He can do, that we may stand before the world as full-length portraits of saints, showing in the home, the mart, the school, the church, what He is able to effect in the experience of those who trust Him fully. And there can be no life so adorned with beauty as that which, in its measure, reflects the loveliness of the Son of Man.

" 'TIS I, BE NOT AFRAID."

When storms of sorrow rage around,
And low'ring clouds my path surround,
My Saviour's voice falls on my ear,
By faith the soothing words I hear—
" 'Tis I, be not afraid."

Should earthly friends in need depart,
Or harsh unkindness wound my heart,
Yet still those cheering words are there,
To lead me on in fervent prayer,—
" 'Tis I, be not afraid."

How can I fear, whate'er betide,
If thou, my God, art by my side.
With perfect trust I come to Thee;
Full promise in these words I see—
" 'Tis I, be not afraid."

E'en as a child, without alarm,
Rests on a tender father's arm,
So, in the fierce temptation's hour,
Depend I on thy strength and power—
Why need I be afraid?

When on the graves, chill brink I stand,
With death's dark terrors near at hand,
One voice alone can soothe my pain;
This only can my faith sustain—
" 'Tis I, be not afraid."

" 'Tis I, thy Father, God, and Friend;
'Tis I, thy sorrows soon will end;
Thy trials were but sent in love,
To fit thee for the joys above—
" 'Tis I, be not afraid."

—Selected.

TRUTHS are the roots of duties. A rootless duty, one that has no truth below it out of which it grows, has no life and will have no growth.—*Phillips Brooks.*

"THE LIFE-LINES."

"And the Lord shall guide thee continually."—Isa. 58: 11.

*"In all my ways thy hand I own,
Thy ruling providence I see;
Assist me still my course to run,
And still direct my paths to Thee."*

The above is a gracious promise. It is made to a peculiar character. By reading a few verses of the context, you will get the description. We are in a world of darkness and perplexity, and greatly need guidance. If we have the LORD for our guide we shall not go astray. And then the promise is, He will guide us "continually," so to our life's end we may walk in the light.

SOME INWARD PROOFS OF HOLINESS.

BY REV. B. CARRADINE, D.D.

HOLINESS or heart-purity is an essential experience, and must come to all before seeing the Lord. All regenerated people who do not fall away and perish receive this blessing at some moment of time before the soul leaves the body. Christ says, "the pure in heart shall see God." Paul says, "without holiness (the revised version says, 'the sanctification,') no man shall see the Lord." It is received by many in life, and by many more in death. The latter received it as dying grace, but they could have had it long before if they had only believed.

Who has not seen regenerated people receive just before death this rich and blessed anointing? How loving and tender and rejoicing they became; how patient in suffering; how thoughtful of others; how bold to speak the things of the Lord; how they pressed salvation on all with a tongue of fire. How the face lighted up, while the entire household saw the beauty and felt the power of the waning life. Doubtless various members of the family thought, "O, that they had been this way all along! why could not their religious lives have glowed and

flamed and melted us as now; truly they would have been powers for good." And so it could have been. For this experience, which for lack of knowledge men call "dying grace," is nothing in the world but—"the sanctification without which no man shall see the Lord." God's people could have it long before. The Lord himself prefers that they should, and urges it upon them. He desires it for the sake of their usefulness and happiness. Reason itself suggests that, in a life full of accidents and mishaps, a man should be ready to die at any moment. In a word, every living man should have dying grace in him at all times. The Bible asserts the same thing. It reminds us that we know not what a day may bring forth. It narrows the margin still more, and says that we know not the HOUR when the Son of Man cometh—goes still further and emphasizes the MOMENT—and sums up and concludes with the words, "Be ye ready." In view of this fact alone, would not God provide a blessing, an experience or state to meet such perils of life and contingencies of time?

Thank God there is such a provision! It is not regeneration, blessed and precious as it is. Constantly are preachers sent for by regenerated people who are dying, and who desire preparation for death and the great approaching interview with God. Sanctification is the blessed experience that meets and covers the trouble. He that has it has in himself both a living and dying grace united. Grace for either life or death is crowded into each moment of time. No need to send off for oil. The lamp is burning and the vessel is full. No midnight cry is feared. He does not ask for a single moment of time for spiritual preparation to die and meet God. The experience itself is a constant cleansing, preparation, and victory. If he lives, he lives unto the Lord—if he dies, he dies unto the Lord; whether he lives or dies, he is the Lord's. A blessed state indeed.

One proof of holiness as an experience to be possessed and enjoyed is seen in the mind's conception of such a work and state.

Even in the far-away ages men have thought and written of such a moral condition. No one could tell how it could be reached, and all efforts to arrive at it were failures, and all methods and agencies relied on were wrong. Nevertheless the conception of purity was there, and this is the only point we are making at this time.

Not a reader of these lines who has thought at all about the spiritual life, but recalls moments when the thought of the possibility of such a state has not only dawned upon but lingered with him. Here now is the point we make: that if a man's conception of a pure heart goes beyond the ability of the Divine Being to perform, then is that conception a standing rebuke to Divinity. The patient would be wiser than the physician; the creature greater than the Creator.

But the thought is not allowable a moment. God can outstrip even the best man's highest thoughts of goodness. Moreover, the Scripture settles this fact. Hear it: "He is able to do exceeding abundantly above all that we can ask or THINK."

Here is the argument: men can imagine a perfectly holy heart. It is absurd to suppose that a man can conceive of better things in the spiritual life than God is able to perform. The conclusion is, there is such a blessing as a pure heart.

The second proof is the longing of the soul for purity. Never did "the hart pant after the water brook" more certainly than the soul yearns after holiness and perfect Christ-likeness. The sinner is miserable because he has it not, for the soul was made for it. He may not know the cause of his unhappiness, but the enlightened know that this is the explanation of the trouble. The regenerated man longs for it as evidenced in

his fervent and oftentimes agonized prayers for a "clean heart." The Christian who has ceased to grow in grace is irritable because he has failed to obtain the unspeakable soul-rest that only holiness brings.

Heart purity brings melody, harmony, ease, inward sweetness, and an unutterably deep content to the soul. This is the gift and work of God. It is not born in us, nor can man produce it. This is God's crowning gift to the soul. Who is surprised then that until the heart enters upon this its true rest that it should yearn and sigh for this great good, no matter what may be its surroundings? The yearning argues the existence of the grace or experience. Just as hunger declares the fact of food, and nostalgia or home-sickness the existence of home, and the migration of the bird tells of a South-land; so does the longing for purity, amounting in some to an intense burning desire, declare this fact of the experience and life of holiness.

The desire is a God-given appetite. It is a famished soul asking for the proper food, a spirit crying out for its rights, privilege and best good. It is the heart-hungry feeling of a child kept by rule or formality at a distance from an idolized parent, when it longs to throw itself into the arms, to pillow its head upon the breast and feel the beat of the parental heart. God never put such desires into the human soul to be disappointed. He mocks no one. "He satisfies the desires of every living thing." If He cares for sparrows, and heeds the roar of the hungry lion, giving it meat—much more will He care for those made in His image. And if He gives bread to satisfy the hunger of their bodies, much more will He give purity to the soul that sighs and longs and even agonizes for its possession. The hunger of the body is animal, the other is spiritual; the one is temporal, the other immortal and Heaven-inspired as well. Reason itself says that relief would far more certainly

and quickly come to the greater and nobler hunger than to the less.

A third proof is seen in the agitations of the soul until it obtains the blessing of holiness.

The wind shifting around us, and the upper and under currents of the sea going in different directions, but feebly show forth the state of the soul until it becomes centered and fixed in Christ. We have watched the vibrations of the compass-needle until it finally became stationary with its arrow-head pointing to the North Pole, and thought, so do men feel in them the tremblings, swayings, oscillations, and agitations of the soul, and are powerless to prevent them, until at last the second work of grace is realized that establishes and enables them to cry out, "My heart is fixed, O God, my heart is fixed!"

We cannot believe that the agitation we see in the life of the regenerate is the proper state of the soul, or that one can best serve God or man in such a condition. The heart craves deliverance from inward torment; it yearns to be lifted above the surprises of the hour, and instead of being like a wave driven hither and thither, become like a rock immovable in the midst of the waves.

Thank God that the Gospel teaches there is a Mt. Ararat for the storm-tossed and drifting ark of the soul. There is a secret place where the life is hid from the pride and wrath of man. There is a haven of rest where the spirit is free from the storms that sweep down in the regenerated life, blessed and beautiful as is that life.

This fixedness of soul, this sweet hidden and protected life, this holy calm, in the midst of an agitated world, is brought to us in the despised Second Blessing, called in the Bible, "His Rest"—"the Promise of the Father"—"Perfect Love"—"Perfection"—and "Holiness." O, that all Christians might receive the divine gift, and thus be amply endowed for the service of the Lord. AMEN.

"THE LIFE-LINES."

"I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust."—Psa. 91: 2.

"God is our refuge and defense;

In trouble our unfailing aid:

Secure in His omnipotence!

What foe can make our souls afraid?"

Happy the man who can, and who DOES say, from the heart, in the fullest confidence, "The Lord is my refuge and my fortress." This fortress is strong and invulnerable. Who can break through omnipotence? No matter how violent the storm, the trusting one may run into this fortress and be safe. Say then, "Thou art my refuge and fortress. My God; in Thee do I trust."

LEADINGS OF THE HOLY SPIRIT INTO DEEPER TRUTHS.

BY REV. CHARLES ROADS.

VI. *The Truth About the Giving Life.*

PAUL announces that he brings to us the Fifth Gospel direct from Christ, as any of the Four, and his view of the Son of God becoming the world's Saviour is only less profoundly spiritual than John's, and in many aspects more valuable than any of the others. In the bitter controversies with German rationalists, the remarkable comprehensiveness of the facts Paul relates about Jesus was brought out conspicuously. These destructive critics readily and fully conceded the genuineness of Galatians, Romans, I. and II. Corinthians, but were astonished when the facts easily collated from these rich Gospel letters buried their theories out of sight. Paul has a complete Gospel, but he gives very few sayings in the Lord's own words. We select one of the few, that from the charge to the Ephesian elders, Acts 20: 35, that the Spirit may lead us into its profound and far-reaching application: "It is more blessed to give than to receive."

Who would belittle this key-thought to the whole Gospel by restricting it to money giving? It is no more true of money offerings than of all others, and if we give only money are we not giving really the least and meanest for Christ? It is universally and fully true. In all relations of life, from the most tender to the bitterly hostile, how true! The mother's giving is most beautiful, but heaping coals of fire by kindness upon an enemy's head, blessing him who curses, praying for him who spitefully uses us, proves it to an equally incontestable demonstration. It is true in regard to all we can possibly give. To feed the five thousand was more blessed than to feast with Herod; to heal the leper than to be covered with Mary's ointment; to preach the Sermon on the Mount than to hear Moses and Elijah on the other Mount; to save a soul is greater joy than to hear the voice of Jesus saying, "Thy sins are forgiven." And it is true, whether we have much to give as Matthew had, or little as the widow could give.

The comparison here is between greatness and exceeding greatness—between two glorious experiences, the lower of which, receiving, when it is of God, is unspeakably blessed. We are standing on an isthmus where we can see the two great oceans: the Atlantic, mighty in its sweep of waters, the vast glory of receiving; and the Pacific, the deep, sweet bliss of giving, the ocean which alone is greater. There is certainly here, as in all the Gospels, a full appreciation of the blessedness of receiving. In the Sermon on the Mount the beatitudes are those who receive the kingdom of heaven, who receive "comfort," who receive "the earth," who receive fullness, pardon, regeneration, adoption, and great reward. These words of Jesus forever glorify receiving from God. And by our tastes, desires, appetites, God has provided joy in receiving. So it is from an exalted mount that we look to the still loftier,

from the joy of getting to the Christ-like bliss of giving.

But not to take this distinction as of isolated acts, let us see it in entire lives. The beneficiary may become the benefactor, the man who is blessed also a blessing. The dew and sunshine and fertile soil may be wholly and all the time reappearing in perfume and beauty in the flower, so that flower, no less really than stream, is made an uninterrupted channel of Divine blessings. Then will the summit of the blessedness of giving be attained.

We might feel impressed when we remember that even the world which denies this truth confirms it by its experience. Getting only is always disappointing, whether of pleasure, honor, or riches. The miser is the miserable man by a transition in fact as easy as in word. The world gravely discusses whether "pursuit is not better than possession," and decides affirmatively in view of the merely getting life. But neither possession of goods nor pursuit of them is as blessed as parting with them in provisions of love for mankind. It is giving, not getting, which opens the deepest sources of human joy, the affections, the conscience, the intellectual activities most inspiringly.

Put soulful giving and solely getting into sharp contrast. The bloated leech is the recipient only, the fragrant lily gives everything. The waste desert, the pestilential swamp, and the Dead Sea do nothing but receive. The fertile garden, the sparkling fountain, the great American lakes, are givers. Every bright star, every glorious flower, every singing bird, every running stream, is beautiful because it gives. This line between absorbing for self and giving like Christ divides the whole world in respect to attractiveness as well as in respect to righteousness. Love to others is the great beautifier.

Here is the philosophy of true Christian growth: it is by giving. Our capacity to receive is enlarged by it, so that

the blessedness of receiving becomes greater, and to it is superadded this glory of giving. Exercise of spiritual faculties, like any other exercise, develops and perfects them.

Giving is God-like, for God is love, and love stretches out ever the full hand in distribution. God in Jesus exhausted even the Divine power in giving, let us say it reverently, by giving Himself. The cross held the measureless, Divinely infinite gift of God to us. And it is as we give our all that we become like Him. Let us not stop the flow of any good thing from God through us to the wide, wide world. Give all we get all the time.

How thrilling the thought that here we have the personal testimony of Jesus to the blessedness of the giving life! He knew the bliss of receiving. In heaven from all eternity with God, and from eons past since angels were created, what unspeakable glories He had received! How he had been giving for over thirty years—giving to men's bodies, minds, souls; giving of all things, giving all He could, and in view of all! His eternal experience, He testifies, "It is more blessed to give than to receive."

Can any life, after this, have a door that swings only one way, inward? Can any of us be one handed, with the giving hand withered? If we are, let us pray Christ to heal it as the other, so that as faith with sweeping appropriation claims all the precious possessions of the child of God, love, as the right hand, shall distribute to all men as fast as faith receives.

The spiritual giving life is evangelistic, full of missionary zeal, and watchful and eager for all usefulness. It is patient with all men, so determined that some shall receive the fullness of Christ. It is unwearied in well-doing, trying for the twentieth time if nineteen times fail. Does the sunshine refuse to fall upon filthy alleys and unwashed faces, and go through greasy windows? No; not the natural sunshine, nor the rays from the Sun of

righteousness. Let not our reflected rays be turned aside. What untold diseases this penetration of sunshine into neglected courts prevents! And what saving of souls comes from the sunshine of love into hearts neglected and besotted! For their sakes shine, but also for your own, for "it is more blessed to give than to receive."

STUDIES IN JOHN'S GOSPEL.

REV. WALLACE MACMULLEN.

THE BREAD OF LIFE. Chapter 6: 32-63.

PART IV.



THIS is one of the most mystical and most debated of the discourses of Jesus. It is characteristic of John. In it, according to our apostle's habit, the *person* of Christ is exalted and made the supreme miracle and supreme gift. This emphasis on the personality rather than on the work of the Lord is a marked feature of John's writings. The "I am's" of Christ are most numerous in this Gospel. Moreover, the blessing which the bread provides, that of *life*, is a favorite idea with John. Life, rather than any special quality or accompaniment thereof, is the Redeemer's gift, according to John's perception. "In Him was life," "I am come that they might have life, and that they might have it more abundantly," "I am the . . . life," "I am the resurrection and the life," are some of the treasures of truth preserved for us by this discerning apostle.

The carnal-minded listeners, excited by the miracle of the multiplied loaves, had been ready to make him a King (15th v.); they were filled with pleasing hopes of a new political life in Messiah, with material plenty assured them by His miraculous power, a specimen of which had just astonished them; He dis-

appoints their hopes by this assertion of spiritual life in Himself and many leave Him in disgust (66th v.). He adheres to high spiritual truth, even though His loyalty to truth alienates His enthusiastic admirers. Query: Does every minister of righteousness care more for truth than for applause? He speaks in mysterious terms, and persists in being mysterious, in spite of the blank amazement and growing incredulity of His audience. There can be no lowering of His tone, no lessening of His claim to accommodate the demands of the unspiritual. The mysterious truth is not to be, indeed cannot be, explained by speech, but by *experience*. The *received* life is the only satisfying commentary on the *given* life.

Consider this prominent truth of Christ as THE BREAD. Verses 35, 51, 62.

1. *Christ Himself*. Verse 35. They said, "Lord, *give* us this bread;" He said, "I *am* the Bread." They had asked for a sign that they might believe His claim (30th v.). He replied (36th v.), "Ye have seen *me* and yet believe not." The case is hopeless. They are appealed to by the supreme miracle, and do not respond. He is not merely the miracle worker, but the miracle of history. The rationalists, who have industriously undermined His miracles, have been vainly attacking only the outworks of the stronghold of our faith. The very citadel of the supernatural is in the Worker, not in His works. When we abide in Him, and have even the dimmest perception of His own boundless life, His works are not so much wonderful as inevitable—the natural movements of the supernatural.

So the Lord announces Himself to be absolutely necessary to the spiritual life of man. As the Israelites in the barren wilderness were dependent upon the manna for continued life, so the human soul *must* feed on the Son of God, in order to live complete and permanent. The reception of Christ is not a thing *optional* to any moral life, to be commended as

expedient and useful, but not to be insisted upon against the opposition of souls not attracted by Him.

There is no option in the matter. He is perfected man; He is the manifested God. We are incomplete until "conformed to His image," a conformity which involves a God-filled humanity. He did not compare himself to the dainties, but to the necessities of nutriment. He is not accidental, but fundamental to our life—not a luxury, but a necessity. This be our speech: "For me Christ is life" (Phil. 1: 21; Col. 3: 4): and this the ground of our confidence: "Christ in us the hope of glory" (Col. 1: 27). In this be our warning and guidance: "He that hath not the Son of God, hath not life" (1 John 5: 12).

It is not enough, then, to recognize Jesus Christ as a pre-eminent moral Teacher. To see the beauty of His precepts will not avail if we fail to feel the vigor of His life. To make His maxims the law of our conscience will be insufficient loyalty, if in addition to being our law maker He be not *vital*ly our Ruler, by being as bread to the body, air to the lungs, light to the eyes.

Neither do we understand His mission if we simply find in Him our pattern. It was much indeed to come, that we might *see* life in Him; but more to come, "that we might *have* life" and have it more abundantly. The pattern would be a torment, if power to reach it were lacking. He is the gift of life to us, and not merely its statement.

2. *Christ crucified*. v. 51. The speech becomes more emphatic and mysterious. One can imagine the despairing wonder of those listeners. If He had simply explained the idea of bread, by revealing to them some of the secrets of His inner life—its cherished plan, its pure motive, its perfect submission—they might have recognized moral food, which, however disappointing to their carnal ambitions, had at least definite, practical value. But His *flesh* and *blood* as meat and drink!

This is gross, unbearable, the vagary of a dreamer; so they "strove with one another." What did He mean? Will those disciples of His, who deny to His death any special value, make answer? If Jesus is Saviour only as Revealer, Teacher, Pattern, why did He declare His offered flesh and blood to be necessary to the world's life? We cannot fairly say that "flesh and blood" simply stand for His complete humanity, which is indeed the world's food; for there is another occasion when the words were used which serves as commentary on this: "This is my body *broken* for you; this is my blood shed for you, for the *remission* of sins."

All studies of Jesus lead to His cross. The food for our famishing spirits, elaborated for us in His own perfect life, is offered to our hunger on Calvary. The pleading love of God breaks in on our wicked hearts, through the suffering of His own righteousness. The divine life, the very essence of which is love, can enter us and feed us, now that it has submitted itself to even the insult and outrage of our sin. No spiritual famine need curse us ever, since there is spread for us such a gracious feast in the dying, sin-curing love of the Son of God.

We are not to forget that this loving life is offered not merely *for* us, but *to* us. It is bread, to be received and assimilated. Faith in Christ crucified, is not merely belief that the cross as a divine expedient for our welfare has been a success, but is the penitent, hearty reception of the forgiving, sacrificing love of which the cross speaks. This unselfish, suffering, sacrificing life—does it rule us? To eat His flesh and drink His blood, to make this yearning, passionate redeeming love the very fire of our life, to be willing to suffer, not for our own sins but for the sins and sorrows of others, is indeed to have "eternal life."

3. *Christ glorified.* v. 62. "If it perplexes you to think of being partakers of the flesh and blood of one who Him-

self provides the food, what will you say when the humanity He claims to offer disappears from your view, and He ascends to where He was before? He would seem, then, to be out of reach in our hour of hunger. But no; the disappearance is the prelude to His perpetual presence. So the disciples learned, during the forty days of special training after the Resurrection; so they were assured at Pentecost, when the Shekinah glory mitred their brows. Shall He be our food if its provisions be a definite, finished historical event? No. It is not enough to look backward through the centuries to the offered life of Calvary; we must look up to the welcoming Heavens upon the glorified life of the ascended One, look out into the world, yea, look in upon the soul, to see the present conquering life of our reigning King. We are to be partakers of His present life; to share in His radiant holiness, His established power, His widening triumph, His unassailable peace, His glorious joy. O for the dear delight of His conscious presence and the splendid vigor of His communicated life, in all the hunger and thirst of our tempted, lonely, sorrowing souls!

ETERNITY.—A gay and worldly lady had a pious servant. Night after night she was kept up till four or five o'clock, waiting for her mistress' return from her fashionable parties; and night after night she was found reading the Bible or some good book. One night, the mistress looked over her shoulder, and asked, laughing, "What melancholy stuff are you reading this time?" But her eye had caught the word ETERNITY; and suddenly the laugh was changed for a strange feeling of sadness. Sleep fled from her eyes, and mirth from her heart, and the word ETERNITY still haunted her, until a conviction of her unprepared state led to serious inquiry, and that to a full surrender of her heart to God.

A SAINT doth pray, not only that the curse may be removed, which sin hath wrought, but that the sin may be removed, which brought the curse.

"THE LIFE-LINES."

"Take heed that ye do not your alms before men."—Matt. 6: 1.

*"I want a true regard,
A single, steady aim,
Unmoved by threatening or reward,
To Thee and Thy great name."*

In the margin, for the term "alms" we have the word "RIGHTEOUSNESS." This gives the precept of our Lord greater compass. Hence, we are taught that, whatever religious act we are performing, whether alms-giving or otherwise, it is to be unto God and not unto men. We are not to seek to please MEN or get their applause, but to please GOD and to have "His favor which is better than life."

THE DOCTRINE OF HOLINESS.

BY REV. A. C. MOREHOUSE.

HOLINESS. Webster defines it: "The state of being holy; purity or integrity of moral character; freedom from sin."

Sanctification: 1. The act of making holy. 2. The act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love to God. Also, the state of being thus purified or sanctified. The words, Holiness, Perfection, Perfect Love, Full assurance of Faith, Sanctification, are words which holy men of God spake as they were moved by the Holy Ghost. We have no controversy with those who declaim against the use of these words: their issue is with the Holy Ghost. These, though somewhat different in their etymology, are theologically used in the Scriptures, and by our standard writers as referring to the same state of grace. It may be well at this point to say that the word sanctification, as found in the Scriptures, has a twofold meaning, and when used to designate a perfect Christian by our standard writers is called entire sanctification; or, as by the Apostle, "sanctified wholly." This distinction is important.

Mr. Wesley, in his Plain Account of Christian Perfection, teaches it is "loving God with all our heart, mind, and soul," and that all the thoughts, words, and actions are governed by pure love.

Mr. Fletcher says: "We call Christian perfection the maturity of grace and holiness, which Christian believers attain to under the Christian dispensation; in other words, Christian perfection is a spiritual constellation, made up of these gracious stars: Perfect Repentance, Perfect Faith, Perfect Humility, Perfect Meekness, Perfect Self-denial, Perfect Resignation, Perfect Hope, Perfect Charity, for our visible enemies as well as for our earthly relations, and, above all, perfect love for our invisible God, through the explicit knowledge of our Mediator Jesus Christ."

Mr. Watson teaches: "Our complete deliverance from all spiritual pollution, all inward depravity of the heart, as well as that which, expressing itself outwardly by the indulgences of the senses, is called filthiness of the flesh." The sainted Dempster says: "Sanctification implies the propensities to sin eradicated, all the seeds of sin and roots of bitterness removed, so that you have faith without unbelief, humility without pride, devotion to God without undue love to the world. You love God with all your heart, mind, and strength, and your neighbor as yourself."

This truth is so distinctly stated in our doctrines, so sweetly breathed in our hymnology, so frequently referred to in our pulpits, lovefeasts and class and prayer-meetings, that the whole Christian world understands that the Methodist Episcopal Church in all its branches believes and maintains this doctrine; and every minister admitted to minister in our pulpits, and at our altars, is required satisfactorily and unqualifiedly to answer the following questions:

"Are you going on to Perfection?"

"Do you expect to be made perfect in love in this life?"

"Are you earnestly striving after it?"

Thus, as a Church, we stand committed to the doctrine of holiness, and, in the language of our great founder, "to spread scriptural holiness over these lands." And it is well to state here that Wesley, Watson, Fletcher, and others of our writers teach that this great work is begun in regeneration.

In this all of the orthodox Christians generally unite.

The idea is this, that when the sinner believes on the Lord Jesus Christ he is not only justified, freely and fully forgiven, and acquitted from all penalties due to his transgressions, but at the same time is "born again," becomes a new creature in Christ Jesus, and is quickened into a new life by the power of the Holy Ghost. Then, too, are implanted in his heart the germs of all the Christian graces which are to grow in his future experience on condition of his fidelity to God.

Hence, Mr. Wesley thus answers the following questions: "When does sanctification begin?" In the moment when a man is justified. Yet sin remains in him. Yea, the seed of all sin till he is sanctified throughout. Again, we allow that at the very moment of justification we are born again. In that instant we experience that inward change from darkness to light. But are we entirely changed? Are we wholly transformed into the image of Him who created us? Far from it; we still retain a depth of sin, and it is the consciousness of this that constrains us to groan for full deliverance to Him who is mighty to save. It has been maintained by some that believers are wholly sanctified when justified and regenerated, and all of the subsequent growth is in holiness; and that there is no work of grace in the soul distinct from regeneration, and, consequently, the idea of a witness to such a work is a misconception on the part of those who profess to receive it. But though some, as in the great work of regeneration, doubt-

less are mistaken, yet Methodism, in her teaching and the positive testimony of those who have obtained this pearl of great price, is that there is a distinct witness of this, if possible more clear and convincing than that of their justification. Mr. Wesley, in his Plain Account, says: "None ought to believe that the work is done till there is added the testimony of the Spirit witnessing His entire sanctification as clearly as His justification." Mr. Watson teaches: "That a distinction exists between a regenerate state and a state of entire and perfect holiness will be generally allowed."

Regeneration we have seen is concomitant with justification; but the Apostles in addressing the body of believers to whom they wrote their Epistles, set before them, both in their prayers offered in their behalf, and in the exhortations they give, a still higher degree of deliverance from sin as well as a higher growth in Christian virtues.

Mr. Wesley again says: "We do not know a single instance in any place of a person receiving, in one and the same moment, remission of sin and the abiding witness of a new, clean heart."

Not only did Mr. Wesley teach that persons are not sanctified wholly when justified, but also he says: "To suppose to the contrary is not as some may think an innocent and harmless mistake. No; it does immense harm. It entirely blocks up the way to any further change, for it is manifest—they that are whole need not a physician, but they that are sick."

(To be continued.)

HE who never connects God with his daily life knows nothing of the spiritual meaning and uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in His forgiving love, His tender Fatherhood; of the deep peaceful sense of the Infinite One ever near, a refuge and a strength."—*Archdeacon Farrar.*

"THE LIFE-LINES."

"Ye are bought with a price; be not ye the servants of men."—I. Cor. 7: 23.

*"Tis done! The precious ransom's paid!
Receive my soul! He cries:
See where He bows His sacred head;
He bows His head, and dies!"*

"We are bought with a price." That is a great truth—bought "not with corruptible things, as silver and gold, but with the precious blood of Jesus." A price all price beyond! The universe is in amazement. Heed the injunction: "Be not ye the servants of men." We are not to be in bondage to any man, but free in Christ Jesus.

PROP US ON DE LEANIN' SIDE.

BY J. FOWLER WILLING.



AT a colored people's meeting I have several times heard this prayer, "Prop us on de leanin' side." It has struck me as a petition in which all ought to join.

We all have a "leanin' side." The very holiest and best have "infirmities." It is safe to conclude that we have ours also.

When we are growing in knowledge, as well as in grace, we are occasionally told by the Divine Teacher: "You must not do that any more. I have overlooked it so far, because you did not know better. If you do it with your present knowledge, it will be sin."

We neglect for years, and with impunity, service that becomes duty under spiritual enlightenment. Others had light on the subject, and wondered at our blindness; but the neglect did not harm us till we had similar light.

Our strength is usually our weakness. We load ourselves with work that is to our mind, and pass by that which we do not enjoy. Even a child can see that we are

"OUT OF PLUMB."

If it is easy for us to be meek, we become wishy-washy, and without opinions.

We may even grow cringing and subservient. If we are independent, we lean toward pride. If benevolent, we become careless givers. If economical, penurious and stingy. We overdo the duties that we like, and get undue development from the exercise. We neglect those that are not to our taste; and the unused part of our nature withers, and loses all power.

To do our best work we must be all-around people. The world expects it of us. It contests our claim to holiness, or wholeness, when it sees our deficiencies. Christ demands it of us. He has a right to do so, for He has provided sufficient grace to fill up and round the character. If we obey Him, He shows His readiness to right us up at a moment's notice.

For instance: one morning I was worshipping the Lord in the beauty of holiness. I seemed like a mote floating in the beams of the Sun of Righteousness. The Inner Voice whispered, "In these union meetings you rejoice more in the conversion of those who will join your Church than in that of those who will go to the Presbyterians."

Moses-like, I began to "talk back;" "But our Church is small and poor. We must build; and we need all the help we can get. The Presbyterian Church is rich and strong." Then came an authoritative word: "If ye have respect to persons ye commit sin, and are convicted of the law as transgressors."

"I see, Lord, I see. Forgive my bigotry, and let the atoning blood take it away." So said, so done. From that hour, if I have had a feather's weight of Church selfishness I have not known it.

Such experiences teach us to

EXCLUDE BOASTING,

and to watch for our infirmities, that we may take them to the Great Healer.

We cannot cure ourselves of our leaning. Penances and asceticism have been tried to the bitter end, and have failed utterly. The "means of grace" give us

only what we have purpose and power to take. "The eye sees only what it brings power to see."

Our friends cannot help us. We get used to their criticisms, and fail to heed them; and they grow partial even to our faults.

We must fall back on our Lord for help. All reformatory power is vested in Him.

How can we get Him to do this? We must examine ourselves in the light of the Holy Spirit, and find our own infirmities. He will guard us against the assaults of the arch accuser, who would drive us, any day that we would listen to him, to cast away our confidence. The Spirit will show us our weakness. He may have to let the attacks of enemies emphasize His teaching. Lincoln used to ask for the papers that were opposed to the Administration. "Our friends will encourage us in our policy. Our enemies will make for its weak points. The weak places are what we want to find." The Lord may let Satan annoy us. He allows him, as a shepherd does his dog, to bring up the careless sheep. We always need to fortify the point that Satan assails. For instance, we may be snubbed on account of our poverty. If we feel the neglect, we may be sure that we are not sound in our estimate of true human dignity and equality. If we had

CHRIST'S POINT OF VIEW,

we would see that the world despises the poor. We would not want the friendship of the world. We would rejoice to be among the poor, because they are God's chosen ones. If we are "leaning" at that point—and how few are not—we would be glad of Satan's prodding, for it would help us find our defect, that we might run to God for help. "The Spirit helpeth our infirmity." He would have us "without spot, or wrinkle, or any such thing." "He is able to make us stand." "He is able to keep you from falling, and to present you faultless, before the presence of

His glory, with exceeding joy." The Lord's children ought to find their leaning side, and go at once to the Fountain of Healing for a perfect cure.

For many years I lacked the spiritual insight to see that I must "speak evil of no man." I drew the line at the harm it would do. Alone with my wise husband who would "treat them just the same," and "never tell," I might speak my mind, especially when they were despicably mean and annoying. I would take good care to say kind things of them everywhere else. I thank God I have put away that "childish thing." My lips are sealed to the faults of others, unless opened by a clear conviction of duty. No doubt there are plenty of infirmities to be mastered yet before I am presentable at the Court of the King. With many more I need to use the whole of the petition: "Go before us as a leadin' Light. Come behind us as a protectin' Angel. Prop us on de leanin' side."

ORIGINAL SIN.—Rev. Charles Kingsley, the greatly gifted and honored among English writers, in his sermon on "The Fall," says, concerning what original sin may bring men to: "What is to my mind the most awful part of the matter remains to be told—that men may actually fall by original sin too low to receive the gospel of Jesus Christ and be recovered by it again." This statement, so remarkable for its simple truthfulness, has been disputed, because some who had previously been very sadly corrupted also by a life of sin have been recovered by the gospel. But there is no reason on these grounds to dispute it. For while many jewels have been dug out of the mire and afterward polished for the Redeemer's crown, the appalling fact remains that by far the largest majority of men corrupted by inherited depravity and acquired sinfulness have not been saved—are evidently not saved to-day. He is able to save to the uttermost, but the majority of the uttermost downward are not willing. I even fear that the largest number of even adult children of praying mothers will miss Heaven. Many shall come from East, West, etc., and shall sit down with Abraham, etc. But the children of the kingdom shall be thrust out. Mat. 8: 11, 12. We have need to be at our best to save men, the possibilities and peril are both so great.

HOLINESS NECESSARY TO HUMANITY.

BY REV. ELLIOTT VOORHEES.

ALL through the ages God has been crying to His fallen creature man, "Be ye holy." That is, be holy in every thing. If God has commanded us to be holy I believe He will give us the ability to fulfil the command.

Holiness is the great want of the world. It is far more necessary than gold, far more valuable than rubies.

We need holiness in the President, in the Cabinet, in Congress, in our legislative halls, in all our places of learning, in our marts of trade and avenues of commerce. Holiness is necessary in the parent, in the children, in the buyer, in the seller, in the physicians, in the patients, in the lawyer and in the courts, in the judge, in the juries.

Universal holiness would revolutionize this nation. It would purify politics, abolish police courts, empty our jails and penitentiaries.

It would close the houses of ill-fame, and the saloon would be a thing unknown. All believe *sin* is the plague-spot in this world—if holiness should come in there would be no room for sin—all would be love, joy and peace.

We need holiness to sustain us in trial. We need it to enable us to bear patiently the petty every-day trials of life. Fretfulness is one of the most common and grievous trials of life.

Wesley said, "I dare no more fret than curse and swear." A fretful home is a center of misery, but a holy, cheerful home is the center of happiness. Holiness will give us *perfect* patience as well as *perfect love*.

It was the writer's happy lot to be a boarder in a Christian family the first year of his ministry—a home where Jesus was an abiding guest. Never in all that year did I see our landlady "ruffled" or "out of patience." I visited her on her deathbed; I asked the prospects for another world: "Bright as the sunlight," was her answer.

I did not wonder at it; she *had lived* in the sunlight, and she *died* with the sunlight of heaven upon her.

Holiness fits us and is absolutely necessary for us in order to see heaven. Heaven is a holy place, the city of the Holy, Holy, Lor-

God. It is the home of the saints, all of whom are holy, and over its white gates are written: "There shall in no wise enter into it anything that defileth, neither *whatsoever* worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Soon shall we be ushered into the presence of this *pure* company.

Are we looking for the time when a crown will be placed on our brow, a harp in our hand, our eyes free from tears—"shining as the sun in the kingdom of our Father?"

At one of the ragged schools of Ireland, a minister asked the question, "What is holiness?" A little fellow said, "Please, sir, it is to be clean inside." So may we be clean and pure.

GIVE THY LOVE.

LUCY McKEONE STAPLETON.

Give thy love, though thou dost stand
Lone upon a barren land,
Though thy days that creep to years,
Have their measure full of tears;
Though thy hopes have bloomed to die,
Empty dreams that pass thee by,
Though thy life be shorn of all
That thou wouldst die thine own to call.

Give thy love, around thee see
Many suffer like to thee;
Thou canst lighten many a heart,
In earth's burdens bear thy part:
Many wrongs there are to right,
Keep thy spirit in the light;
Many a good seed thou canst sow,
That will lessen human woe.

Give thy love, the world is cold,
Heedless hearts in search of gold;
Some are crushed ere life be done,
Lift their faces toward the sun.
Point the path that upward lies,
Ending in the peaceful skies,
Where a spirit proven true,
Finds his youth in fields anew.

Give thy love, thou shouldst be brave.
Strong to comfort and to save,
Thine to tread where others fear,
Thine to dry the mourner's tear;
Love makes the heaviest burden light,
And so thy pathway shall be bright.
And from thy soul, though tempest-tossed,
Shall naught of good or fair be lost.



"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him."—Gen. 18: 19.

"Lord, let us in our homes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

HOME CIRCLE CONVERSATIONS.

BY REV. G. F. OLIVER.

What is the Christian use of money?

THE assumption is that it has been gotten honestly. It is in Christian hands. The saint is his Lord's steward. If not acquired honestly, the only use to which it may be scripturally put is to restore it. If inherited or earned, there are two godly ways of using it, worth naming. First, pay what you owe; second, give all you can. These duties are co-ordinate. Some people excuse themselves from giving by the facts of their indebtedness. Others get into debt to exempt themselves from benevolence. Such cheat God to gratify self and blunder wide in doing it. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." A companion passage is found in Lev. 19: 13. "Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning." Prompt and liberal payment of servants, whether they be domestic or business servants, is a sign of well-rounded character. The habit of needless or careless postponement of our religious claims is one which savors of sin and is a reproach to a good profession. Prompt and generous giving is not only a sign of good religious training; it is an imperative obligation to God. Laggard or lame service is here as grievous as dishonesty. Putting off Church dues and

grocery bills are equally perilous to character and as often disgraceful in the eyes of good and bad people.

How may we enjoy and shed spiritual sunshine?

An important topic to every dweller at home. How does this answer it? "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." (II. Cor. 4: 6.)

This is sunshine from on high. It is as consciously felt as natural sunlight. It may be mysterious but it is real and glorious. It shows selfishness in its worst form as sunlight reveals dust. But, better, this light drives out the native darkness of sin, substituting gladness and good cheer. It is as easy to get full of the sunshine of grace as to welcome the natural sunlight. The shutters may be closed. "Ye will not come unto me that ye may have life." If open, Christ will arise with healing in His wings.

The mission of this divine brightness is to give the light of the knowledge of the glory of God. The glory of God's physical creation is the human face with the image of God therein. Jesus enthroned within, sitting at the windows of the soul, gives cheer to the host, and like a light in a show-window sheds brightness on the path of all passers-by. The world can only see Jesus now as they see Him sitting at the living-room window of the believer's soul. "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, . . . that the world may know that thou has sent me."

How far should a holy person regard social customs?

Should a saint respect the fashions? Certainly not so as to be "conformed to this world." There are two extremes. The one repudiates the customs of his generation in thought and habit, thus becoming an annoyance and distress to friends and foes. The other extreme joins the slave-gang and goes marching through the world's desert at the bidding of manufacturers or millionaires. Fashion is a tyrant. The only remedy is the purity and love which come of being transformed by the renewing of the mind, thus proving the good and perfect will of

God on this point. There is no other way than to be right and beautiful within; then furniture and dress, diet and display, will correspond with Jesus, not by imitation of other people or the copying of fashion plates, but by love and self-forgetful good sense. Pride is conspicuous and disagreeable. Love is modest and self-sacrificing. Parents need caution lest love for children and friends over-reach love for Christ. He must first be pleased. He conformed to His own age, yet was independent of all worldly opinions. A saint who is true to the Word of God will probably suffer rebuke; no, he will be blessed by it, and rejoice in doing without a great many popular luxuries in the home that the meek and lowly Saviour may be adorned and glorified through godliness and self-denial.

LESSON FOOD IN REVIEW THOUGHTS.

JOSEPH'S LAST DAYS. Gen. 50: 14-26.—An easy, bright, and honorable death crowned a life of trust. Talk not of the saint's "setting sun." His path shall shine more and more. Dying is noon-day, not the shadowy evening. Joseph found it so; faith makes it thus for all. He was comforting and forgiving to the end. Thus of Jesus. Old age does not stop spiritual fruitage. It is better farther on even to one hundred and ten years.

ISRAEL IN EGYPT. Ex. 1: 1-14.—Good ancestry does not prevent persecution and trial. How foolish in God's eyes was the political policy of the strange king of Egypt! "He afflicted them," but they "grew the more." Growth comes not of nourishment alone: it springs from affliction. Angels fed Elijah under the juniper and Jesus in the wilderness after their trial. The worst things are often the best.

THE CHILDHOOD OF MOSES. Ex. 2: 1-10.—While the Israelites prayed and mourned for deliverance God was preparing Moses as the answer. A hint of need brings love's reply. Make the most of babies—God has His eye on them. Neither Pharaoh nor Herod nor Congress can overthrow God's plans for the salvation of His people. The lives of Christ's chosen ones are covered by heaven's assurance policy. Immortal till his work is done is every chosen and obedient child of God.

MOSES SENT AS A DELIVERER. Ex. 3: 10-20. "Fear thou not, I am with thee." Premature in his efforts, Moses had to learn to control

himself first. He must wait in the wilderness before he could lead to victory. Our seclusion may be our school-house and drill-ground. The Lord shines conviction out of small bramble-bushes. Look and listen. Wait orders and trust consequences.

CHILDREN'S CHAT.

Dear Children:—There are a few lessons taught me when a child, which I prized above all my school lessons. They were taught me at home, and have followed me with blessing to this day. I would the more gladly name them if I were sure all my young readers would remember and treasure them, as a princess her five diamond finger-rings. Here they are as I learned them:

Be reverent.—Respect ministers, the Church, the Bible. Honor Christ's preachers and do His prophets no harm. Never talk loudly or romp and play in the Lord's house. Never slam the Bible, soil or spoil it, nor lay it on the floor.

Honor the Sabbath.—Keep it holy. Shun all unnecessary work or play. Do chores on Saturday. Put away toys, school-books, jokes, and light songs on Sunday. My first boyish essay which saw print was on Sabbath-breaking. God honors those who honor His day.

Obedience to parents.—This first command with promise, including the promise of long life, has been equal to an insurance policy. It made me carry wood, run errands, do without spending money, stay from parties, and many shows where I wished to go because other boys went. Parents said no, and that was enough.

Shun bad reading.—Light and foolish stories in papers and many popular books, I was told, would harm me. I am behind on fiction and care little for it to this hour and am glad of it. The average story you may best pass by. Reading which excites, but does not instruct, is useless, yea, poisonous—shun it as you would a serpent.

Keep a tender conscience.—Be afraid to kill birds, beat animals, or tease playmates. God sees and hears all. Never cheat in your examinations nor tell a lie, not even by keeping back part of the truth to deceive. Fear to omit your prayers—some evil may come to you. Counsel with your heart rather than watch the crowd. Sin will find you out. Have courage to own your wrong. Please the Lord first, and trust Him to give you friends. It pays.

If we would follow Christ, we must shake off the baser objects of earthly desire as nothing better than the dust which gathers upon the cere clothes of mortality.



"Blessed are they that dwell in thy house, they will be still praising thee." Isa. 84: 4.

"While in Thy house we kneel,
With trust and holy fear,
Thy mercy and Thy truth reveal,
And lend a gracious ear."

A PASTOR'S WEEK-NIGHT TALKS.

REV. ENOCH STUBBS.

SURRENDER TO GOD.

THERE is one will in the universe which is supreme—the will of God. We are taught to pray, "Thy will be done." The full accomplishment of God's will, however, implies the submission of our wills to His; and as God will not forcibly take possession of the wills He has given us, or compel their submission to His own, we must surrender them voluntarily. The result is that, while our wills still act, they do so in harmony with the one Supreme will, which thus becomes the real and only directing force; with the advantage that what is done is under the Divine sanction, and according to the highest wisdom in the universe.

It is plain, therefore, that the outcome, whatever it may concern, must be the safest and best that can be desired. Who would not wish to have his activities thus guided, and his affairs and fortunes thus assured? Who in the perplexities of every-day life would not gladly accept the direction of the most experienced person to be found in the world, and who having so surrendered his affairs would not feel them to be safer than they could possibly be under his own direction? Now, while we may not be able to secure such an advantage as to temporal things, through such a person as the above, we may do this both as to what is either temporal or spiritual by surrendering them to God's will. Our spiritual interests need not be at the mercy of our ignorance or weakness, but may be put under the direction of Infinite Wisdom by the surrender of the personal will to God, so that it act henceforth

only as He directs. From that moment God "worketh in us to will and to do of His own good pleasure," and there can be no failure while such a relation exists between the human will and the Divine. There must be perfect success and advancement in the spiritual life; "every thought" will be "brought into captivity to the obedience of Christ," so that there will be the approval of God; "a good conscience;" heaven will smile; the soul be in peace; hope will soar with powerful wing, and there will be an assurance and joy which neither the storms of sorrow nor the flames of persecution can destroy. Surrender the will to God.

DO GOOD NOW.—"He who waits to do a great deal of good at once, will never do anything." Life is made up of little things, it is but once in an age that occasion is offered for a great deed. True greatness consists in being great in little things. How are railroads made? By one shovelful of dirt at a time. Thus drops made the ocean. Hence, we should be willing to do a little good at a time, and never wait to do a great deal of good at once. If we would do much good in the world we must be willing to do good in little things, little acts one after another. Speaking a word here, giving a tract there, and setting a good example at all times; we must do the first good thing we can, and then the next and the next, and so keep on doing. This is the right way to accomplish anything. Thus only shall we do all the good in our power. We will never stumble and fall by the wayside, as long as we keep a firm hold upon Christ.

TRY IT FOR A MONTH.

Pray three times daily for a month, and note the general effect on your daily life.

Pray daily for the salvation of one or more souls, and see how God will change them.

Pray for those who despitefully use and abuse you, and observe how fervently you will learn to love them.

Pray for a pure heart, for a sanctified nature; "for this is the will of God, even your sanctification," "and if we ask anything according to his will, we know that he heareth us."

THE WAY THE FATHERS TROD.

BY ABBIE MILLS.

ARE you asking for the way, the good old Bible way,
 In which the fathers trod?
 Is your face now thitherward? Are you happy day by day,
 Walking in the light with God?
 Have you filed your claim, for all your blood-bought heritage?
 It is a goodly land,
 And the sons that Christ has freed from unholy vassalage
 Within its borders stand.
 Do you heed the summons, "Go" with all idols left behind,
 And unbelieving fears?
 Are you looking up in faith, resolved this rest to find,
 Which you have sought with tears?
 Your Redeemer long has waited, your tardy steps to guide
 Within this way of peace.
 Be ye holy, He commanded; there's power in Calvary's tide
 For your complete release.
 O, the whiteness that is whiter than the falling snow!
 How blessed to be clean!
 And the Spirit and the blood will surely make you so
 When naught doth intervene!
 O, the heavenly comfort, where the Holy Spirit 'bides
 And fills the heart with song.
 In the service of the Lord, each moment sweetly glides
 And faith and hope grow strong.
 In this pure, delightful land, the prospect brighter grows,
 And wonders new unfold,
 As the saved one presses on, where living waters flow,
 With pleasure yet untold;
 There the mountain tops are hid, where the glory shines around,
 The mansions in the sky;
 There robed among the victors, with joy will you be crowned,
 With the holy, by and by?
 Then haste the preparation; the cleansing stream is here,
 All glory be to God.
 Plunge in for full salvation, now enter without fear
 The way the fathers trod.

QUESTIONS AND ANSWERS.

QUESTION: What place and prominence should be given to the subject of "dress" in Holiness work?

ANSWER: We presume it is safe to answer, about the same relative proportion and position that are accorded to it in the recorded teachings of Christ and the writings of the apostles. After the general principles of humility and modesty are inculcated, much can be left to the judgment and taste of the individual believer who is filled with the Spirit, and seeking to please Christ in all things. Peter presents a substitute for gaudy and costly apparel for the sake of ornamentation in his I. Epistle ii: 3, 4. So does Paul in I. Timothy ii: 9, 10. Holiness workers should exemplify this principle, and occasionally exhort upon it; but they should be very reluctant to sit upon a judgment throne and apply a dress standard test to others who profess salvation.

QUESTION: Is the work of Holiness better advanced by evangelists than by the regular pastors?

ANSWER: We should be slow to make any such comparison or contrast as this question might involve. The eye should never be arrayed against the ear, nor the hand against the foot, though it is evident that the one can do some things which the other cannot put together. The highest utility of either is accomplished best by their combination, one with another, in one body. The promotion of Holiness in this generation demands the work of evangelists, and God is raising them up. But the best preparation for and conservation of the evangelist's work are effected by the labors of a wise pastor. Happy the man who combines, as some do, the work of an evangelist and the office of a pastor. Happy the Church which has such a man!

QUESTION: Do frequent lapses from a state of perfect love argue a fickle and impulsive mind?

ANSWER: If that was all that these lapses argued, then we would be forced to the doleful conclusion that there is no hope that the "fickle" and "impulsive" can ever be established unblameable in holiness. But the facts of experience and the words of Scripture prove to the contrary that "God is able to make him stand." Praise His name! Many, in fact, who are otherwise strong and stable are more vacillating in Christian experience than some who are weak. Lapses are due to violations of spiritual conditions rather than to defects of natural condition. And spiritual conditions, while they are inexorable, are nevertheless so simple that the weakest may fight them. There is such a thing as establishment in holiness, which all may realize, and Bible instructions if followed will lead to that result.



"Likewise greet the church that is in their house."—Rom. 16: 5.

"Their works of piety and love,
Performed through Christ their Lord,
Forever registered above,
Shall meet a sure reward."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

A PRELUDE.

MRS. PALMER'S 88TH BIRTHDAY.

On April 23rd, Mrs. Sarah A. Lankford Palmer celebrated her 88th birthday. It was an auspicious, joyous occasion. She received many congratulations from friends in whose hearts she has a loving enshrinement.

These eighty and eight years of our beloved sister's eventful life have been marked, peculiarly, throughout, with the favor of her Heavenly Father. Consecrated to Christ in early childhood she began at once to prove that "the ways of wisdom are ways of pleasantness, and all her paths are peace." And, advancing quickly, to the second stage of Christian experience, by obtaining a clean heart, her steps were established in the way of true holiness, the way opened of the Lord for His ransomed ones. From that happy day, it has been her delight to sing,

"Let worldly minds the world pursue;
It has no charms for me:
Once I admired its trifles too,
But grace hath set me free."

And in the perfect freedom of the Eternal Son of God, she has been walking, testifying to all that "the blood of Jesus Christ cleanseth from all sin." The Word of God has been her constant companion, and she has been ready at all times to declare with the Psalmist, "O how love I thy law! it is my meditation all the day. The law of thy mouth is better unto me than thousands of gold and silver." And now at this advanced age she can say with a full and joyous heart: "Thy statutes have been my songs in the house of my pilgrimage. I have remembered thy name, O Lord, in the night, and have kept thy law."

The day following the happy anniversary, Mrs. Palmer was privileged to be present at the "Tues-

day Meeting" and to lead the exercises with a glad heart and countenance, and the goodly company of saints assembled in her parlors were also glad. This meeting has been the scene of her most eminent and effective labors. The testimonies for Bible truth given therein have been a blessing to thousands. And she still continues to say, "*I believe God, I testify that His word is true.*" These words have been often upon her lips of late in the months of pain and suffering which have been appointed unto her. At this writing, she is enjoying a good degree of bodily comfort, considering her advanced age, and from week to week is able to meet with those who gather in her parlors for holy worship. Many prayers are ascending that our Father will continue to "prop the house of clay" and give her more seals to her ministry of love.

THE meeting was in charge of Sister Palmer.

Many written and verbal requests for prayer were presented. Sister Palmer asked prayers for some of her dear ones, whom she greatly desired should *know* the blessedness of full salvation, and wake up to see that the Lord means just what the Holy Bible says. It does say, "*Whatsoever ye do, do all to the glory of God.*" There must be a perfect yielding of every doubtful question.

I often think of an intelligent brother who was earnestly seeking full salvation. He said he must have a clean heart at any cost. One evening I labored with him an hour after the meeting closed. I could not see the hindrance to his faith. He left me saying, I am *sure* I only desire to glorify God. In the morning, as I was hastening to our breakfast-tent, I passed our dear brother, smoking. I only said, "smoking to glorify God." He was the first to speak in our morning meeting at eight o'clock. I think his first words were: "I smoke no more to glorify God. I am all the Lord's, glory!" Glory lighted up his shining face, while he exclaimed: "Jesus, the Blessed Jesus is my Saviour from all sin."

Earnest prayer was then presented by Rev. Wm. G. Browning.

After this, Sister Palmer read portions of the 2nd Chapter of II. Thessalonians. "Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled." For there were some, the Apostle thought, who were

too soon shaken and troubled, because they received not the love of the truth that they might be saved. "And for this cause God shall send them strong delusion, that they should believe a lie;" because they did not possess the love of the truth, but had pleasure in unrighteousness, who believed not the truth. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through *sanctification* of the Spirit and *love* of the truth." "Whereunto He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ." It is as though we could be one, as Christ is with the Father. There is a reference here to the *sanctification* of the Spirit also, and a promise that through the belief of the truth we might serve Him in righteousness and without fear all the days of our life. God has called us unto His eternal glory that after we have suffered awhile, and stood fast in all the traditions which we have been taught, He has given us everlasting consolation and a good hope through grace. How God urges us here, that we should not be deceived; for how easy it is to be deceived, unless we are watching and praying. This everlasting consolation and good hope, are Christian experience. The Lord does not mean that His children should always be doubting, but have great consolation, and be comforted. And He desires this that we may be established "in every good word and work." "Yes, that He may establish our hearts *unblameable in holiness*." We have something to do. It may be that we shall be called to pass through trials, and to suffer awhile; yet it is a privilege to know that His grace is sufficient for us.

Singing—

"In God I have found a retreat."

A Brother.—I love the Lord Jesus Christ, and it is a joy to be with His people. I bless His holy name for the ten years since my full consecration. In the first of my religious life, I only suffered religion; but after I consecrated all to God, and in infinite mercy He accepted me; it has been a pleasure to serve the Lord Jesus. When I was young, I used to think that I could not be a Christian and do business, but I have proven that to be a mistake. Along with a hungering and thirsting after righteousness, I have a constant sense of the presence of the Lord, and if I get to

heaven before you, I will look out for you, and magnify the grace of God for His keeping power.

Singing—

"I love to tell the story."

A Sister.—Sister Palmer said, when this meeting was first opened, at its inauguration, it was to be helpful to Bible Christians. It is more than forty years since I was gloriously converted, but it is now twelve years since the Lord showed me that this earthly body of mine was to be a temple of the Holy Ghost, and that revelation made a great difference with me. He is the keeper of body, soul, and spirit, for I know of His resurrection life in this mortal body. I am glad we can live for God in business, even if it is only to use a dollar. Even in the buying and selling of old clothes, which was my business, I could glorify God therein. If the business took ten thousand dollars to carry it on, to one who was all the Lord's there would be no trouble. Jesus helps me to keep very close to Him.

Singing—

"I am a child of the King."

Dr. Grentzenberg, Editor German Guide to Holiness.—I am a child of the King, but I have not made the proficiency which my relationship would warrant. I am on the way from the East German Conference to my home in Cincinnati and I desired to be here and to be strengthened in the Lord. It was in the Spring of 1867, while Dr. and Mrs. Palmer were holding Union services in St. Louis, that I touched the blood of Jesus and felt its cleansing power. I have held fast to that profession, but have not felt as fully established as I could desire. I have been too fearful, and so have not enjoyed all the liberty which I could have wished. Not long ago I was in my study, cast down in spirit, and my little boy near me whispered something to me which was not fully understood. I took him on my lap, and asked him what he said. He looked up in my face, and with a clear sweet expression, said, "Papa, God will save you." It did me good, and I am determined to honor the Lord all my life.

Rev. Bro. Haendiges said: You all know what the GUIDE TO HOLINESS is, and what a blessing it has been ever since it was published. Since January, 1885, we have had in our German language a Guide to Holiness, and our beloved brother who has just spoken

is its editor; and in that magazine, as I can testify, he gives no uncertain sound on the subject of holiness. In the English language you have a Pentecost of that kind of literature; but it is not so in the German. If my brother had looked at the difficulties, he would never have undertaken that magazine; but the Lord has given His blessing to the work. When I was a pastor in this city I knew an unassuming Christian lady who had not known a well day for twenty-seven years, and yet was never heard to murmur. As I called on her one day, she held up two numbers of that magazine, and she said she would not part with them for their weight in gold. She was a precious jewel in human form. The Lord is moving on. He was a satisfying Saviour to me after my conversion, but the time came when the wilderness experience, glorious as it was at times, did not fully satisfy the longings of my soul. The manna was as if it were dead; and the waters from the rock were not sufficiently inspiring; and a voice seemed to say to me "you have tarried long enough in the wilderness, now go on to perfection." In the providence of God I was led to a meeting in Willett street in this city, led by Brothers Inskip, McDonald and Wood. Ever after that time I knew what it was to walk by faith, but to my knowledge before that time I never met with witnesses who spoke of this higher or deeper experience of holiness. The people talked as definitely and clearly about sanctification as ever. I had been able to speak of conversion, or to hear others speak of it. The past experience did not satisfy me any more and I came to the point of yielding and of giving up everything to Him, and the Lord was true to His word. I obtained what I sought for, and it was a satisfying experience. Then I found that what I could not do by good resolutions I could readily perform with the Lord's help. I have not been as faithful as I should have been, but God has never left me. Even in sad experiences I have found all things worked together for my good. I made then a new covenant, and He accepted me, and I have enjoyed the sweet consciousness of a clean heart. Our Conference was in the spirit of a love feast. O, how much I owe to the Palmer meetings! (Bro. Hughes asked him what was the German for hallelujah, and he replied, "it is the same word, hallelujah.") I am glad to see Sister Palmer, and I shall ask to see her in heaven.

A Sister.—When we declare we are witnesses for God, we do not know where He will lead us. I have not spoken in this meeting for years, and now I say that the Lord has been leading me in a special way. In an evangelistic meeting in a Presbyterian Church it was remarked that their meeting was like a Methodist service, and the minister said he had come to the conclusion that the Methodists cannot have a monopoly of the Holy Ghost. I was invited to speak there during the pastor's absence, and on his return he commended the work and said to me, "You must come to the meeting which I lead." I was led into one of the old-fashioned Scotch Presbyterian Churches, and have found so much to do that I've hardly time to pray, except as I walk. Praise the Lord for the privilege of doing His will.

Rev. Brother Brouning.—The Lord fully saved me in 1865, and I went on doing the best I could; but when, in attendance at some of the large meetings, I would ask myself whether I had really obtained that of which others were speaking. In 1888, I went to a holiness meeting and insisted on it myself, that there was something the Lord had for me, and I thought it was the anointing of the Holy Spirit. I read the passage, "If our heart condemn us, God is greater than our hearts." And I was led to seek for a special anointing and it came to me very sweetly, and settled me forever in the faith.

A Sister.—I love to tell the story, but now it is a little sweeter than ever. I thank the Lord for the utterance of Jesus, "I in you, and you in Me." Last Tuesday, when I came here, I said, "Lord, let me have one soul to come to this meeting with me." I have brought one here who is not converted. I thank the Lord that I may work for Him, and that He gives me of this wonderful grace.

A Brother.—The Lord found me when I was far away in sin, and snatched me as a brand from the burning. I trust Him for entire sanctification, and He keeps me.

A Sister.—It is very delightful to be here. When our Conference closed, and my husband was read off for an appointment in this city, I said, "Now, I can go to the Tuesday Meeting. I was converted when a little girl, and then Sister Palmer was very helpful to me. Four years ago I received this fulness, and it has been very blessed to be able to recommend Jesus as a complete Saviour.

Brother B.—When I was converted, one of my predominant ideas was to be faithful to the Lord. But I found that there was so much to contend with that I backslid, and as I was about to leave for another town my mother said, take your Church letter, and notwithstanding I laughed at her I took my letter and joined the Church, and they got me back into the work of the Church. With the old sore of inbred sin in my heart, I came to the place where I had to stop in my heart backsliding, or give up my religion; and thus I went on until twelve years ago, when Bro. McBride preached on full salvation. I was convicted, and thought I would work a little harder, but in that way the grace did not come. At last I gave up everything, business included, and though I had only three dollars left, I resolved, if God wanted me for Africa, I would go, and even to its remotest point. It was thus, when I gave up all, that the Lord accepted me, and I rejoice in this second blessing.

Bro. Hughes.—The testimony of a sister here gives me a great deal of satisfaction, because I love to see the tides of full salvation sweeping over all denominational lines. The other evening I sat in an old-time Presbyterian Church, and lo, it is now the meeting-place of the Salvation Army, and a delicate lady, whose health seems very poor, is leading on that army, and she has the anointing, of which mention has here been made, and has reported five hundred dollars raised for the new Army Hall. And, there is an Episcopalian lady who is connected with one of the most beautiful publications on Holiness that can be found. A Presbyterian lady up-town is leading two or three meetings on holiness each week. I say sometimes that I have joined all the Churches, and there will be a great time by and by when we all come together and behold His glory.

An opportunity was given for brief testimonies, which our space precludes. Sister Palmer urged a complete consecration on all, and this blessed hour of service was concluded with the benediction.

RUTHERFORD.—“Every man blameth the devil for his sins; but the great devil, the house-devil of every man, that eateth and lieth in every man’s bosom, that idol that killeth all, is himself. O, blessed are they that can deny themselves, and put Christ in the room of themselves!”

WHAT TO KEEP LISTS OF.

1. Keep a list of your *friends*; and let God be first on the list, however long it may be.
2. Keep a list of your *enemies*; and put down the “old man” and the “old serpent” first, and pray for all the rest.
3. Keep a list of your *sins*; and let the sin of unbelief be set down as the first, and worst of all.
4. Keep a list of your *mercies*; and let pardon and life stand at the head.
5. Keep a list of your *sorrows*; and let sorrow for sin be first.
6. Keep a list of your *joys*; and let the joy unspeakable and full of glory be the first.
7. Keep a list of the *gifts* you get; and let Christ, who is the unspeakable gift, be the first.
8. Keep a list of your *hopes*; and let the hope of salvation be first.—*Sel.*

REMEMBER.

He that keepeth the commandment, keepeth his own soul. A soft answer turneth away wrath. Speak evil of no man. If thine enemy hunger feed him, if he thirst, give him drink. Pray for those that spitefully use you and abuse you. He that giveth to the poor, lendeth to the Lord. Love ye one another with brotherly love. for in so doing ye fulfil the law. Remember the Sabbath day to keep it holy. Pray without ceasing, and in all things give thanks to God, from whence cometh all blessings. Put away evil communications from thy mouth, for they are an abomination unto God. If it be possible as much as lieth in you live peaceably with all men.

NEVER.

Never be afraid to talk to strangers on the subject of religion.

Never step over one duty to perform another.

Never be impatient with the children.

Never forget that God sees you.

Never say anything about others that you would not like to have said about you.

Never grow weary in well doing.

Never conclude that a man has no good in him, because he does not think just as you do.

Never worry about troubles that have not yet come in sight.

Never do anything for mere effect.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

AN IMPORTANT INJUNCTION.—“Ponder the paths of thy feet, and let all thy ways be established.”—Prov. 4: 26.

So reads the Proverb. The injunction is needed. This world is no friend to grace. Enemies stand thick through all the ground. “Strait is the gate and narrow is the way that leadeth unto life.” But there are many “By-Paths,” and unless we PONDER the paths of our feet, we are liable to be drawn aside. What we need is to have “our goings ESTABLISHED” in the narrow way.

JOEL'S PROPHECY OF THE SPIRIT.

JOEL ii: 28-32.

NO question left open as to what day or dispensation this prophet is speaking of when he says, “And it shall come to pass *afterwards*.” Peter, upon the day of Pentecost, sets that at rest, declaring THIS IS THAT. In quoting the prophet, the apostle’s language substitutes the phrase “*in the last days*” for the word “*afterwards*.” This is very significant, uttered, as it was, at the beginning of this pentecostal dispensation; for it thus establishes a principle for interpretation of many passages in the prophets where the “*afterwards*” and the “*last days*” occur so often. Much that is referred by some to a future dispensation, or to a closing epoch in this dispensation, doubtless applies to the whole period of the Spirit’s administration.

UPON ALL FLESH.

This is the high key-note of Joel’s prophecy of the Spirit. In preceding ages, the Spirit had been given; but upon the rule of exceptionality as to

individuals, and of occasionality as to times and seasons. This day was to differ from every other at these points. The Spirit was to be outpoured upon “*all flesh*,” and He was to “*abide forever*.” Pentecost inaugurates an administration in which universality and perpetuity are the laws upon which the gift of the Spirit is to be bestowed. Universality, of course with a qualification; for the Saviour, in John xiv., clearly states the inability and the ineligibility of the unregenerate world to receive the Comforter. Peter, too, in explaining at once the words of Joel, and the pentecostal phenomena, limits the application of these words “*all flesh*” to the Church. In doing so, he extends it beyond ministerial lines, beyond national lines, beyond the lines of a single generation, and beyond any possible denominational lines. These are his words: “The promise [of the gift of the Holy Ghost] is unto *you*, and to your *children*, and to all that are *afar off*, even as many as the Lord our God shall call” (Acts ii: 39), so that Joel’s “*all flesh*” is meant to convey an idea of something wider than a prophet’s chamber, something broader than Jewry’s boundaries, something limited only by the confines of the “*called*,” that is the Church, “as many as the Lord our God shall call.” Every believer of every age is embraced in this prophetic promise. Praise the Lord.

GIFTS AND GRACES BOTH.

Looking at verse xxviii. and verse xxix. of this second chapter of Joel, we are struck with what, at first, seems to be a repetition, but which upon closer study appears to be an introduction of two somewhat distinct thoughts. First, it is said: I will pour out my Spirit . . . and your sons, and your daughters shall prophesy. Then it is added, “and also upon the servants and upon the handmaids in those days will I pour out my Spirit”—allowing that the “*sons and the daughters*” in the one case, are identical with “*the servants and handmaidens in the “second.”*” (Peter quotes here so that it reads “*your sons and daughters*” and “*my servants and handmaidens*.”) Then it would seem that the first clause of the prophecy foretold the *gifts* of the Spirit, and the second the Spirit himself. That is to say: These generations of believers, these

servants of the most high God, are to receive the gift of the Holy Spirit himself, and He, the Spirit, is to endow them with spiritual gifts, as of "prophecy," "visions," "dreams," etc., etc. The New Testament and the testimony of facts in Christian experience accord exactly with this interpretation, so that it is quite common for us thus to distinguish between the gifts of the Spirit and the grace of the Spirit. Or, perhaps, more properly between the GIFTS of the Spirit and the GIFT of the Spirit. Those who overlook this distinction are easily misled into supposing and teaching that ENDUEMENT FOR SERVICE is the main or sole theory to be sought or expected in the pentecostal baptism with the Holy Ghost. Doubtless this is to be expected; and notwithstanding the same sovereign will, which distributes different gifts to different men, may elect to vary the gifts in different ages, and at different stages of Christianity's progress, nevertheless there can be no age when the Church can get along without spiritual gifts, nor when the promise of the same in this dispensation expires. So that we may well obey Paul's injunction, and "covet earnestly the best gifts." But, with Paul, too, we must keep in mind that CHARITY is the SUPREME PRODUCT of the Spirit's indwelling—that the gift of the Spirit embraces ethical effects as well as ministerial endowments, and that by slighting the former for the latter we may become as sounding brass or a tinkling cymbal.

"NOTHING TO SET BEFORE HIM."

THAT man (Luke 15: 6,) who had nothing to set before his visiting friend, was in an awkward predicament. Let us consider this case; for every preacher, every teacher, every leader, every Christian who has nothing deeply spiritual to set before others is in identically the same awkward predicament.

In verses 1-4 Christ taught His disciples how to pray. In verses 4-8 he urges importunity in prayer. He annihilates the heresy that we are to ask only once for any one thing in prayer. Christ Himself prayed thrice, in the very same words, that His cup might pass from Him. St. Paul

prayed thrice for the removal of the thorn from his flesh. And shall ordinary mortals pray only once for any one thing?

The reason why this man had nothing to set before his friends was not: 1st. Because there was not plenty for the proper asking (verse 9).

Asking, seeking, knocking, make available all of God's exceeding great and precious promises and provisions. We are at liberty to draw largely on the divine resources, "It shall be given you." "Ye shall find." "It shall be opened unto you." If we have nothing to set before ourselves and others, it is only because we have not asked, sought, knocked. 2nd. Nor was it because God is any respecter of persons (verse 10).

"Everyone"—yes, every asker receives. The Centurion felt himself most unworthy, yet he showed the sublimest faith.

3rd. Nor was it because definite prayers do not bring definite answers (verses 11, 12). Asking for bread does not bring a stone; for a fish, a serpent; for an egg, a scorpion; but definite petitions bring definite supplies, the Holy Ghost, a clean heart, all we want, just what we want.

4th. Nor was it because there is any limit to the divine fatherliness (verse 13).

"If we being evil know how * * * how much more our heavenly Father." O, that "how much more!"

5th. Nor was it because God ever delays to hear a needy cry, to supply an earnest seeker, to open to a loud and persistent knocker (verse 10).

"He that ask-eth, receiv-eth * * * seek-eth, find-eth * * * knock-eth, openeth." God will not let anybody starve at his door. Hardly shall the knock cease or the voice become silent till God shall appear and the search shall be rewarded.

Be sure then, always to have something rich to set before yourself and others, no matter when they come.

A LIFE COUNSEL.—"Holding fast the faithful word."—Titus 1: 9. So wrote Paul to Titus. And it is addressed to us. Note the designation given to THE WORD OF GOD—it is "the faithful word," and we must hold it fast—to do so is life everlasting. Hold it fast, persistently.

GROWTH IN HOLINESS.

II.

PURSUING our reflections on this subject, we remark: It is growth upon the more positive side of Holiness that our attention is now drawn to. Death to sin is an accomplished fact, and in the nature of the case a finality, excepting as we have above spoken of growth in that connection. But life unto righteousness, though likewise a fact, is never a finality. The holy soul comes in contact with other holy souls which are larger than it, and at once begins to yearn for more holiness. It delves into God's word, and discovers mines of spiritual ore, and is at once roused to a holy acquisitiveness. It looks upon Jesus, and beholds as in a glass the glory of the Lord, and again soars to be changed into the same image from glory to glory. It retrospects its own way, and though confident of purity is nevertheless conscious of deficiency, yea, of defect, and it prays to be bigger and to be stronger. It sees, too, in all this that it has nothing sufficient in itself (not even its purity) whereon to trust—for others have more, and it knows it has not enough. But it sees, too, that the same precious blood which has bought what it already has has also purchased the balance for it. It sees that the same Holy Spirit who has inwrought the present measure of holiness is able and ready to increase that measure. It feels, too, that the faith which has first claimed pardon, and then purity, has achieved strength thereby which enables it now to reach out and claim needed power, or needed patience. And thus the soul grows.

Providence helps along—with its means of grace, with its occasions of trial, too. But some make mistake here, and think that means of grace and tribulations, of themselves, can make us grow, and so they wait the developments of time. Ah, brother, this is a mistake! Sunshine and showers will contribute to the growth of the plant, provided its roots are in the ground and fulfilling their functions; but otherwise these very growth-inspiring factors of nature will wither and rot the vegetation. So it is only to those which are exercised thereby that chastening yieldeth the peaceable fruits of righteousness. "And our

light afflictions . . . work for us a far more exceeding and eternal weight of glory *while* we look," etc. It is only while in the love of God we prove that all things work together for good. Consequently, we are as responsible for our own growth as we are for our Justification and Sanctification. Growth is only a theory to many. It must be practice to us.

OPEN EYES AND WHAT THEY SEE.

PSALM. cxix : xviii.

NO wonder the man of God desired this pre-eminent favor—open eyes to see the wonders of God's law, providence, and grace. The wonder is that all who have known Him do not covet, most of all, this spiritual impressibility. For what is truth if not appreciated, or what is God if not loved, or what is the Gospel if not understood? One of the conditions of a responsible probation is that we have at some time had open eyes to see these things; but, alas, multitudes have lost their spiritual eyesight, and their condition is the more hopeless that they do not miss it—hence are not likely to join the Psalmist in the above cry; if not, are they likely to obtain open eyes? And without open eyes they will not see the truth; they will remain in darkness and grope in ignorance of saving truth and perish. It is an evidence, says Paul, that if the attractions and saving intent of the Gospel be hid from us, by the loss of spiritual sight, we are lost. Satan, the God of this world, hath blinded the mind—hence unbelief—and the light which reveals Christ as the image or revelation of God is shut out. Whence then shall hope arise, or Christ be known? II. Cor. 4: 3, 4. Henceforth the man is materialized, earth-bound, and dead Godward.

Child of God, be thankful for open eyes. Having these, the empire of revelation is available to you. I prefer open eyes to all the wealth that earth contains without them, for having these all things are mine. Such as, The wonders of His Book. The Fatherhood of God and my safety in His care. The riches of His grace in Christ. It is better that I have eyes open to these wonders than be placed with blinded eyes in the midst of uncalendered wealth and beauty.

MONTHLY REVIEW.

The "revival season," as it is called, among the Churches, is "over and gone." The winter months are considered the auspicious period for soul-saving. Now, the summer is upon us and the efforts for bringing souls to Christ, will be generally deferred until the fall. This however, is not the normal condition of the Church, according to the design of its Founder. Nor does it agree with the Pentecostal model as we see revealed in the New Testament. In those days there was a steady revival work, "there were added unto the Church daily such as should be saved." And such should be the state of things in the Church now, and such will be the case when holiness shall prevail, as we believe it will.

It is a hopeful sign that in many of our Conferences, the revival spirit is being awakened. In the Spring Conferences just held, the work assumed a very positive character, and saving results followed.

At the "Baltimore" and "New York East" Conferences, where Bishop Fowler presided, on Sabbath night, until a late hour, the altar exercises were vigorously pushed.

Dr. Spencer, who has become quite a *Conference revivalist*, was at the front in abundant labors, and the Bishop sustained him, kneeling at the altar and directing seekers to Christ.

If all our Bishops and Secretaries would put themselves into evangelistic effort at the Conferences, the ministers would rally, and the victories would be great.

THE CAMP MEETING season is soon to be opened. The battle will thus be transferred from the sanctuaries of our land to the "FOREST TEMPLE," and it is to be hoped that this summer will be unprecedented in Pentecostal power and glory.

THE GREAT AUDITORIUM at Ocean Grove, with a seating capacity of 10,000, will be thrown open for worship soon, and ought to be the scene of great displays of divine power. Why not expect *five thousand* to be converted and as many sanctified? "The God of glory *thundereth*."

REVIVALS.—We gather from our contemporaries some reports of Revivals as follows:

Florida, "Orlando," Dr. Carradine had a great meeting here in April—about 50 sanctified, including the pastor and wife. *Missouri*—Dr. Watson has recently conducted a successful campaign in the First M. E. Church, South, St. Louis, A. J. Jarrell, pastor; At the Missouri Conference of the M. E. Church, Bishop Walden, Chaplain McCabe, and Evangelists Wilson and Glasecock, had glorious Pentecostal meetings.

Canada.—Crossley and Hunter, evangelists, have had a series of glorious meetings in the Dundas St. Church, Toronto—more than 500 converted.

THE FOREIGN FIELD.

The latest and best estimates put down the population of the world as 1,479,700,000. Of this horde 826,000,000 live in Asia, 357,000,000 in Europe, 164,000,000 in Africa, and 122,000,000 in North and South America. In the face of these large figures, the population of the United States does not seem so immense after all.

Egypt.—The Egyptian washes before he prays—he washes his feet, even; and every holy place has a provision of water for the purpose. He washes his hands and his teeth before and after he eats. So particular is he in this matter, that when he cannot get water for his ablutions the sand of the desert is held to be sanctified for the purpose. The ordinary Egyptian child is not allowed to pray or eat without first dabbling its hands in water. Yet it is allowed to live for months without having its head and face, or its body generally, once well washed with soap and water.

Rev. A. J. Wookey, of the London Missionary Society, in making the journey to his field at Lake Ngami, Central Africa, tells how at one camping place "a poor little old fellow turned up at the wagon from the forest, from whence he had heard the whips. One of his ears had been cut off close to his head by the Batawana. I gave him a bit of meat of a koodoo which had been killed yesterday. He did not roast it as usual at the fire, and when asked why, he said that his wife was in the forest, and he would eat it with her in the evening. His little woman, he called her. It did one good to find such thoughtful love even in a poor waif of humanity such as he."

Madagascar.—The native account of the last martyrdom in Madagascar concludes with these touching words: "Then they prayed, 'O Lord, receive our spirits, for Thy love to us hath caused this to come to us; and lay not this sin to their charge.' Thus prayed they as long as they had any life, and then they died—softly, gently; and there was at the time a rainbow in the heavens, which seemed to touch the place of the burning."

Rev. C. S. Rivington tells how in a remote village of Bombay he found in a temple of Vishnu the tomb of a man who had died ten year previously, and on the tomb, as an *object of worship*, a large copy of the Bible in Canarese. A stranger theological medley could not well be conceived—a Christian tomb and a Bible enshrined in a Hindu temple, guarded by an image of Vishnu, and along with the idol receiving the worship of Hindus! The Hindu has generally so much religious sentiment that he is able to dispense with logic and consistency of faith as well.—*Indian Witness*.

In Fiji there is a circuit which has 16 ministers, 310 local preachers, and upward of 7000 members, with 27,000 adherents. Of the ministers, all but one are natives, and the single European is *quasi* bishop of the populous diocese.

OUR COUNCIL CHAMBER.

THE SCRIPTURE WORD.—“Yield yourselves unto God, as those that are alive from the dead.”—Rom. 6: 13.

“Thou art the anchor of my hope ;
The faithful promise I receive :
Surely Thy death shall raise me up,
For Thou hast died that I might live.”

SPIRITUAL EMPTINESS.

THERE are seasons when the soul seems to have been emptied ; emptied of at least everything that is *sensible* and *emotional* in connection with religious experience. There are times when the devotion or the exertion which yesterday was attended with so much delight is to-day a sort of perfunction—mechanical, hard, dry, and apparently fruitless.

Nor do these experiences appear to be confined to any one state of grace ; for we find not only the legalist and those in a justified state undergoing them, but also those who are wholly sanctified ; and indeed those who are quite well advanced in the way, and leaders of other souls, tell us they still experience such seasons of desertion.

What do they mean? That is the inquiry of many. “What have I done?” Or if the aridity is general and extends throughout the services, “What is the matter with the meeting?” etc., etc.

Now in endeavoring to solve this—for it is manifestly of much interest—let us note a few facts. *First*, as we have said, these things occur in the experiences of the most devout. *Second*, they sometimes occur when we are most active in the Lord's service. *Third*, they are often *unattended by any condemnation*, or any sensible defilement of our garments. *Fourth*, they frequently *vanish as suddenly as they came*, and that without any special penitence or agony concerning them. *Fifth*, they are generally succeeded by great spiritual blessings—sometimes in great raptures, always in deep humility and stronger faith. But, upon the other hand, these seasons are often made occasions of great temptation. Satan and the world solicit us to seek solace elsewhere. We are tempted that all prior delights were delusions. It is suggested that we have grieved the Spirit, and that perhaps irreparably. All sorts of discouragements and despair are suggested. We feel as though we were spoiled both for Christ and for the world. It seems cold as winter, dark as night, heavy as lead, and empty as a vacuum.

Perhaps we shall never be able to know to a certainty in every case what has occasioned these frames. No doubt different causes enter in at different times, and perhaps several causes at the

same time. But the facts we have noted above prove that such an experience does not necessarily argue that anything is wrong with our souls, nor is it ultimately a disadvantage, though it is not unattended with dangers. It is to be classed with the “all things” which “work together for good to them that love God.” It is certainly permitted, if not always caused, by the Spirit of God. It is, perhaps, meant to develop the element of dependence, by showing us our own helplessness if left to ourselves. Manifestly Christ has not left us at such times, though He may *seem* to have done so. He is like the mother teaching her child to walk alone. She has apparently withdrawn all her support, but she nevertheless stands near enough to catch him if he should fall. Quietness and patience is the soul's right behavior at such times.

Very probably there are some instances of this kind which grow out of a failure to discern the mind of the Spirit in a matter, or a carelessness about attending to it, and the consequent leaning upon one's own understanding; and thence follows, if not a punishment, at least a consequence of having *grieved the Spirit*, by not following Him fully, and that in the minutest detail of life, and especially of his work. This phase is usually an outgrowth of a lack of prayerfulness or of faith in the guidance of the Spirit. Its only preventive is, to abide in the Spirit, distrustful of ourselves and prompt in obedience.

Yet again there are times when we are thus affected by external influences. There is a spiritual sensitiveness which is keen to detect moral and spiritual conditions in our associations or surroundings, which conditions we are not at all times aware of, and their relations to our faith and joy we cannot fully determine. Just as Christ was sensible that virtue had gone out of Him in response to the touch of faith, and just as again He was unable to do many mighty works because of their unbelief, so may we be bound up or liberated, sensibly weakened or enabled, by the atmosphere of our environments. So that the best enjoyment and the highest activities of our spiritual being are not wholly independent of our surroundings.

Nor are we to ignore the fact that Satan himself directly tampers with our *feelings* at times ; and some of these occasions are seasons of heaviness, because of manifold temptation. They are to be mastered by the patience of faith. At the longest, they can only last for a season.

The whole circle of these experiences admonishes us to live by faith, and not by feeling, and to treasure the sensible experiences with which He does gratify us by the most careful and humble obedience to the mind of the Spirit.

CLOSET COMMUNION.

TEXT: "Walk worthy of God, who hath called you unto His kingdom and glory."
—1. Thess. 2: 12.

"Walk in the light! and thou shalt find
Thy heart made truly His,
Who dwells in cloudless light enshrined,
In whom no darkness is."

DAILY BIBLE CALENDAR.—JUNE.

1. Matt. 9: 22; John 13: 7; Neh. 9: 32; Psa. 117: 1.
2. II Tim. 2: 15; Deut. 33: 12; Psa. 13: 3; Luke 24: 53.
3. I Kings 18: 21; Nah. 1: 7; Psa. 139: 23; Rev. 19: 1.
4. Prov. 4: 26; Prov. 4: 18; Psa. 129: 5; Deut. 10: 21.
5. Heb. 1: 6; Psa. 31: 7; Psa. 34: 17; Psa. 66: 1.
6. Rom. 6: 13; Gal. 3: 29; Psa. 59: 1; Psa. 22: 25.
7. I John 3: 18; I John 3: 19; Psa. 109: 1; Psa. 147: 5.
8. Zeph. 3: 16; Dan. 12: 3; Psa. 67: 1; Isa. 6: 3.
9. Jude 3; II Chron. 20: 20; Psa. 60: 11; Psa. 97: 1.
10. I Cor. 2: 5; Isa. 57: 2; I Kings, 8: 57; Deut. 16: 11.
11. I Tim. 5: 22; II Sam. 22: 27; Jer. 12: 1; I Kings 8: 56.
12. Jas. 4: 15; Prov. 2: 8; Psa. 12: 7; Ephes. 5: 19.
13. Luke 8: 39; Mal. 3: 16; Psa. 40: 9; Rev. 11: 17.
14. Col. 3: 15; Job 23: 14; Luke 2: 29; Psa. 81: 1.
15. Isa. 7: 9; Heb. 11: 6; Mark 9: 24; Psa. 31: 7.
16. John 20: 27; Prov. 1: 33; Psa. 109: 26; Psa. 147: 5.
17. Deut. 28: 58; Psa. 91: 4; Psa. 119: 67; Micah 7: 7.
18. Hab. 2: 20; Psa. 111: 5; Phil. 1: 4; Psa. 104: 31.
19. Heb. 10: 24; Psa. 94: 14; Deut. 33: 11; Isa. 52: 9.
20. Deut. 32: 3; Psa. 37: 28; 123: 3; II Sam. 7: 26.
21. John 13: 19; Exod. 12: 13; Psa. 51: 2; Rev. 1: 5, 6.
22. I Thess. 5: 18; Phil. 4: 7; Psa. 55: 17; Psa. 57: 5.
23. Phil. 4: 5; Prov. 15: 16; Psa. 31: 3; Zech. 2: 10.
24. Col. 4: 2; Rom. 10: 13; Jer. 18: 20; Psa. 134: 1.
25. I Thess. 4: 18; I Thess. 4: 14; Psa. 71: 16; Psa. 144: 14.
26. Rom. 15: 16; Rom. 8: 16; Psa. 51: 11; Hab. 3: 18.
27. Psa. 105: 3; Psa. 87: 7; I Chron. 17: 19; Psa. 30: 1.
28. Titus 1: 9; John 8: 36; Psa. 119: 18; Psa. 145: 10.
29. Isa. 34: 16; Matt. 24: 35; Psa. 71: 19; Luke 2: 14.
30. I Thess. 2: 12; Luke 18: 27; Matt. 6: 13; Psa. 32: 11.

THE GUIDE PRAYER UNION.

The day to be consecrated to special closet prayer this month is,

TUESDAY, JUNE 12th.

Remember, that prayer is to be made for the work of Holiness throughout the world, and for those who are publishing the literature of holiness, also for the families of those who are represented by the "Guide Prayer Union."

SPECIAL REQUEST:

That the missionary work of the Churches, at home and abroad, may be conducted on the line of Bible Holiness.

REQUESTS BY LETTER:

New York. —For the conversion of two sons (Catholics), and for recent converts from Romanism.

* District of Columbia, W. —For the conversion of two daughters and one son.

* For a sister to know just what coming to Christ means.

New Jersey. —M. For the restoration to health of a minister's wife.

DON'T BE IN BONDAGE TO THE WORLD.—DON'T DRIFT.

"Be not conformed to the world—but be ye transformed," &c.—Romans 12: 2.

Shake yourself loose from all bondage to human standards of conduct and life. Don't allow your standard of conscience to be shaped for you by those about you. The drift has set in with great strength, toward conformity to other people, and "no man can serve two masters." As God requires, and not as others do, must be your standard; if you would make the Christian life a success. "Whatsoever ye do—do it heartily as to the Lord," put your heart in it, and do it for His sake, as under His eye. This motive controlling your life, and you will win for both worlds. Sainly character here. Heaven yonder. Conformity is outward; but transformation is inward. The former is your own act; the latter is by the Holy Spirit renewing your mind, or moral nature. Thus renewed, ye shall be able to approve the good, and attractive, and perfect will of God. Ye shall approve what God approves, think His thoughts, share His feelings, and act from motives that He delights in. This is your possible heritage of liberty, and largeness, and Divine conformity.

"THE MIND STAYED ON GOD."—Isa. 26: 3. Does not mean, a mind constantly thinking on God; but the mind, and heart, and will making all its decisions with reference to His pleasure. To such, the promise belongs: "Thou wilt keep him in perfect peace," &c. A similar thought is expressed by the same prophet—Isa. 40: 31.—"They that wait upon the Lord shall renew their strength," &c., that is, they wait His approval in everything. His pleasure becomes theirs, they now delight in obedience, and loving obedience out of a heart made clean is Bible Holiness. This is the normal condition of every thoroughly saved man. Until you reach this, my brother, as a believer, all else is preparation; as the foundation of a building is preparation for something better; that must follow, or no permanent advantage is gained. But reaching this, all your tendencies shall be upward. Easily, sublimely, triumphantly as the flight of an eagle. Ascent—not descent is now the established law of your life. Always upward, as the flower root hindered by winter, at last overcoming all hindrances, and yielding to the upward attractions of the sun. Let it inspire you, my brother, to remember that God always responds to upward tendencies.

HE who sits at Christ's feet here shall sit on His throne hereafter.—Matthew Henry.



"O come let us sing unto the Lord : let us make a joyful noise to the rock of our salvation."

"Let us come before His presence with thanksgiving, and make a joyful noise unto him with psalms."

"O Lord, I will praise thee : though thou wast angry with me, Thine anger is turned away, and Thou comfortedst me."

"The Lord Jehovah is my strength and my song ; He also is become my salvation."—Isaiah 12 : 1-2.

- WHERE shall my wond'ring soul begin,
How shall I all to heaven aspire ?
A slave redeem'd from death and sin ;
A brand plucked from eternal fire.
How shall I equal triumphs raise,
Or sing my great deliverer's praise ?
2. O how shall I the goodness tell,
Father, which thou to me hast showed ?
That I, a child of wrath and hell,
I should be called a child of God ?
Should know, should feel my sins forgiven,
Blest with this antepast of heaven.
3. And shall I slight my Father's love,
Or basely fear His gifts to own ?
Unmindful of His favors prove ?
Shall I, the hallow'd cross to shun,
Refuse His righteousness to impart,
By hiding it within my heart ?
4. No ; though the ancient dragon rage
And call forth all his hosts of war,
Though earth's self-righteous sons engage,
Them and their god alike I dare ;
Jesus the sinner's friend proclaim ;
Jesus, to sinners still the same.

The above was the first hymn written by Charles Wesley after his conversion, May 21st, 1738. He was living, at this time, apart from his brother John, with a poor brazier, Thomas Bray, in Little Britton, London—of whom it was said, "He knew nothing but Christ." But the simple instructions of this poor man concerning the way of salvation by faith, sufficed to lead this genius of sacred song—and co-laborer in the foundation of Methodism—to a personal, conscious acceptance of Christ. So

that two days afterward, he writes in his journal—May 23d, 1738 : I began this morning a hymn on my conversion, but was persuaded to break off for fear of pride. Mr. Bray, coming in, encouraged me to proceed in spite of Satan. I prayed Christ to stand by me and finished the hymn. Upon my afterward showing it to Mr. Bray, the devil threw at me a fiery dart, suggesting that it was wrong, and that I had displeased God. My heart sank within me ; when, casting my eyes upon a prayer-book, I met with an answer to him. "Why boastest thou thyself, thou tyrant, that thou must do mischief?" Upon this I clearly discerned that it was a device of the enemy to keep back glory from God. And it is not unusual with Satan to preach humility—when speaking will endanger his kingdom or do honor to Christ. Least of all would he have us tell what things God has done for our souls, so tenderly does he guard us from pride. But God has showed me "He can defend me from it while speaking for Him."

"A remarkable coincidence will be seen," says Rev. John Wesley, "between the language and spirit of the journal and that of the hymn. As soon as he begins to express his joy he is tempted to cease writing. He resolves he will perform his vows, and not hide, by silence, his righteousness within his heart ; hence the third and fourth verses, probably composed after the temptation to desist. Hence he writes, 'And shall I slight my Father's love,' etc." Two days afterward, his brother John also was able to believe to the salvation of his soul. Happy in the pardoning love of God, John, accompanied by a few Christian friends, on the night he had found mercy, called on his brother Charles at the house of Mr. Bray. The little company were overwhelmed with joy, and Charles writes, "We sang the hymn with great joy and parted with prayer."

So that this was not only the first hymn written by Charles Wesley after his conversion, but was evidently the first hymn sung by John after his own conversion, and probably within an hour of that great event. For these reasons I wonder at the cold, calculating criticism which could leave this historic hymn out of the present hymnal of the Methodist Episcopal Church. The great ministry of Christian song is not chiefly to please the head by literary style and exactness, but to inspire and inflame the heart with the fervors of grateful, living love and praise. Heart song is the necessity and joy of true, Divine worship, and this hymn is full of heart.

Mark x. : 13-16.—"O, mamma," said a little girl, on returning from church, to a sick mother, "I have heard *the child's Gospel* to-day."

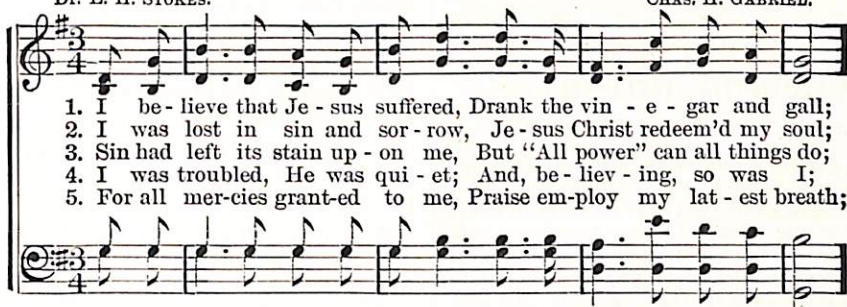
Praise in Holy Song.

"I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." Psa. III. 1.

No. 13. FAITH TRIUMPHANT.

Dr. E. H. STOKES.

CHAS. H. GABRIEL.



1. I be-lieve that Je-sus suffered, Drank the vin-e-gar and gall;
 2. I was lost in sin and sor-row, Je-sus Christ redeem'd my soul;
 3. Sin had left its stain up-on me, But "All power" can all things do;
 4. I was troubled, He was qui-et; And, be-liev-ing, so was I;
 5. For all mer-cies grant-ed to me, Praise em-ploy my lat-est breath;



And, up-on the cross ex-pir-ing, Ran-som'd me, and ran-som'd all.
 I be-lieved, and He de-liv-ered! Let the bless-ed ti-dings roll.
 Then my faith, the blood ap-ply-ing, Praise His name, He cleansed me, too.
 Tempted—but, be-liev-ing, triumphed; Down—faith gave me wings to fly.
 And, if to the end en-dur-ing, Faith will con-quer e-ven death.

CHORUS.



Lift a-loft the blood-stained banner, Still ex-alt it, lift it high,



High-er still, and high-er, high-est O-ver all be-neath the sky;



Always high, for-ev-er high-est O-ver all be-neath the sky.

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THE CLOSING SCRIPTURE WORD.—
 "The things which are impossible with men are possible with God."—Luke 18:27.

*"From Thee, through Jesus, we receive
 The power on Thee to call,
 In whom we are, and move, and live;
 Our God is all in all."*

CLOSING NOTES.

WORK FOR THE PERIOD.

The time for the summer renewal of subscriptions and for obtaining new subscribers has come. We desire that it shall be a time for special effort on the part of our friends that we may prosecute our work encouragingly. We make some liberal Premium offers on the cover pages to stimulate effort, to which we ask special attention. All new subscribers will now date from July 1st, and the numbers for May and June will be sent free—or, fourteen months for one year's subscription. This is certainly a liberal offer. Let the friends of the old pioneer magazine bestir themselves, and let us have a midsummer revival of circulating Holiness Literature. We trust none who feel an interest in the work of increasing our circulation will go to Camp Meeting without some sample copies of the GUIDE to show their friends.

SISTER ISABELLA S. LEONARD, who is now in India writes that prayer has been answered in her behalf, and she is decidedly improved physically. She is in India, and expects to work in Bombay for some time. Her address is 131 Frere Road, Moody Bay, Bombay, India.

REV. ISAAC NAYLOR, the Yorkshire Evangelist, is now at home in England, resting and preparing for the summer campaign. He expects to return to this country June 16, to engage in some of the camp meetings this season, and in the Fall start on his "all-the-world-round trip." Pray for him. He will make engagements to attend Camp Meetings, giving about two days to each. Those desiring his services may address, Rev. Geo. Hughes, at this office.

WOMAN'S UNION MISSIONARY SOCIETY, Mrs. Henry Johnson, President. We have some excellent next door neighbors in the Bible House, representing the above Society. They are doing earnest work for Christ. Address No. 67 Bible House, for a report, and become acquainted with their operations.

"He knoweth them that trust in Him."—Nahum 1:7. The Lord knoweth—hence the ground for trust is strong.

SONGS OF THE PENTECOST. *For Camp Meetings.* Leaders of Camp Meetings, desiring to give new interest to the song services at these summer gatherings will learn how, if they will obtain a copy of our new book. A number of Camp Meetings have engaged to use it. *Send for sample copy at once.* Price 30 cts. You will surely be pleased.

CAMP-MEETING BULLETIN—JUNE.

May 31 to June 10.—Vermillion, S. D. South Dakota Holiness Association. (G. D. Watson and others.)

June 1-11.—National—Beulah Park, Cal.

June 7-17.—Hutchison, Kan. Kansas State Association. (J. H. Smith, Updegraff and others.)

June 7-18.—Iowa Holiness Association.

June 26 to July 2.—Janesville, Wis. (S. A. Keen.)

June 26 to July 4.—Mahan's Grove, W. Va. (J. H. Smith, Walker, Updegraff, Baker. Larger outlooks.

LARGER OUTLOOKS ON MISSIONARY LANDS.

By Rev. A. B. Simpson. The Christian Alliance Publishing Co. has issued a very attractive volume bearing the above title. It embodies some of the observations of Rev. Mr. A. B. Simpson, during his late visit to foreign mission fields. It is printed on fine paper, in clear type and is embellished with two hundred superior illustrations. The facts here presented are stimulating to Christian faith, and calculated to lead to larger consecrations on Christ's altar for the foreign missionary work. Price \$2.50.

"Let me not be ashamed, O Lord."—Psa. 31:17. He will not suffer us to be ashamed if we trust Him fully.

WONDERS OF PRAYER.—This excellent book is having a large sale, as it deserves. It is a great encouragement to prayer and faith. Price \$1.00. It is offered as a premium with the GUIDE. (see cover).

NEW BOOKS.

THE METHODIST BOOK CONCERN has among its late issues:

ANTI-HIGHER CRITICISM: OR, TESTIMONY TO THE INFALLIBILITY OF THE BIBLE. By Eminent Writers. Dr. Howard Osgood, Dr. H. W. Green, Dr. T. W. Chambers, Dr. Geo. S. Bishop, and others. Edited and compiled by Rev. L. W. Munhall. An able work, presenting a series of valuable testimonies. Price \$1.50.

THOUGHTS FOR THE THOUGHTFUL. By Adelaide L. Seaverns. Dedicated to Young People. Choice selections of Prose and Poetry for each day, from eminent authors. An excellent book to promote Christian devotion. Price \$1.00.

PAUL'S LETTER TO THE COLOSSIANS. Transcribed from the original, 63. By J. M. Pascoe. Helpful to Bible Students. Paper cover, 20 cents.

FOR THE SAKE OF THE SILLER. A story by Maggie Swan. 85 cents.

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J. O. Peck

LATE SECRETARY OF THE MISSIONARY SOCIETY OF THE METHODIST
EPISCOPAL CHURCH.

GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY.

"HE WILL LEAD YOU UNTO ALL TRUTH."

EDITOR :
REV. GEORGE HUGHES.

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VOLUME XCIV.

FROM JULY, 1894, TO DECEMBER, 1894.

"BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT." Matt. v: 48.

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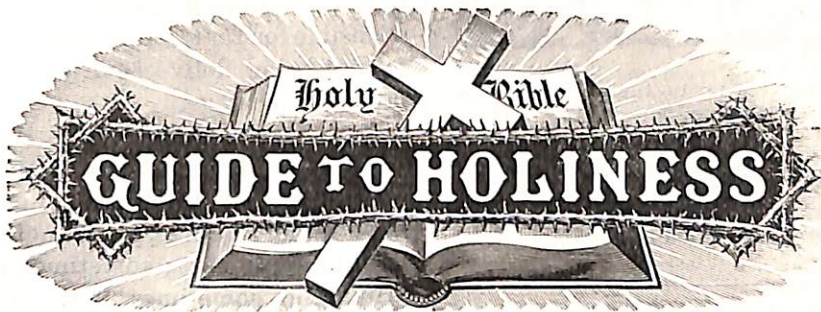
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JULY, 1894.

THE GUIDE TEXT FOR JULY.

"When thou liest down, thou shalt not be afraid ; yea, thou shalt lie down, and thy sleep shall be sweet."—Prov. 3 : 24.

THE FIRST WORD.

BY THE EDITOR.

THERE is a passage in the Psalms which clearly reveals the way of true happiness. It is this:

"Commit thy way unto the Lord ; trust also in Him ; and He shall bring it to pass."

The excellent Commentator, Matthew Henry, has some good thoughts on this passage. He says:

"We must make God our Guide, and submit in every thing to His guidance and disposal ; and then all our affairs, even those that seem most intricate and perplexed, shall be made to issue well and to our satisfaction, v. 5, 6. (1). The duty is very easy ; and if we do it aright, it will make us easy : *"Commit thy way unto the Lord ;"* *"roll thy way upon the Lord,"* (so the margin reads it), Prov. 16 : 3. Psal. 55 : 22. *"Cast thy burden upon the Lord,"* the burden of thy care, I. Pet. 5 : 7. We must roll it off ourselves, so

as not to afflict and perplex ourselves with thoughts about future events, (Matt. 6 : 25.) By prayer spread thy case, and all thy cares about it, before the Lord," (*"Jepthah uttered all his words before the Lord in Mispah, Judg. 11 : 12*), and then trust in Him to bring it to a good issue, with a satisfaction that God does all things well."

(2). The promise is very sweet.

(1). In general, *"He shall bring that to pass,"* whatever it is which thou hast committed to Him, if not to thy contrivance, yet to thy content. He will find means to extricate thee out of thy straits, to prevent thy fears, and bring about thy purposes to thy satisfaction.

(2). In particular. He will take care of thy reputation, and bring thee out of thy difficulties, not only with comfort, but with credit therein : He shall bring forth thy righteousness as the light, and thy judgment as the noonday. (v. 6), that is, He shall make it to appear that thou art an honest man, and that is honor enough."



"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." II.Tim. 4:2.

"How beauteous are their feet,
Who stand on Zion's hill,
Who bring salvation on their tongues,
And words of peace reveal!"

SERMON.

PERFECT IN CHRIST.

BY A. H. HUSSEY.

(*Minister of the Society of Friends.*)

TEXT: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."—Col. 1. 28.

PERFECT in Christ. We do not expect to make people perfect in theory, in doctrine, or in their notions; in understanding, in wisdom, or in judgment; but perfect in Christ, perfect in the Saviour, nothing less; that is something tangible, something to get hold of.

We are not made perfect in Christ Jesus the moment we receive forgiveness of sins; something more has to be done. It is a wonderful work of grace that God should condescend to pardon sins, blot out iniquities, and remember them no more; but this does not fit us for heaven. We do receive a new life and a new nature, which is imparted to our soul; something quite new. But then we have something besides, our old, carnal nature still remaining with us after the new birth—that old nature which we received from our parents. Our first parents were carnal after Satan sowed in them the seed of sin in the Garden of Eden. We are their descendants. God in His creation

made things so that every creature should bring forth "after his kind," therefore, our first parents could not bring forth holy children: hence we have an impure nature. We are not responsible for that, but we *are* responsible for not being delivered from it through faith in Christ.

Forgiveness of sins opens the way of access to God, but when we come to Him we find out our nature is impure; we have unholy desires, we do not love God with all our heart; sometimes we serve Him, and sometimes not. When we would do good, evil is present with us. We find it impossible to overcome temptation—we are tripped up by Satan and become sinners again. We want the carnal nature taken out.

This cleansing is wrought by the baptism of the Holy Ghost and fire, which burns up and destroys all the carnality within the heart, leaving only the new life and nature which was given at conversion. Thus God first gives "a new heart" (Ezek. xxxvi. 26), and next, takes away the old or stony heart. First He forgives our sins, and then cleanses us from all unrighteousness. Pardon saves from hell and gives a title to heaven, while purity fits for heaven by giving a heavenly nature. In the one case, a man seeks for *life*; in the other case, for death. Pardon removes guilt; purity, the corrupt nature. In conversion, we pass from death unto life; in sanctification, from life unto death. To receive a new life and nature is a blessing from God. To receive death to the old nature is also a blessing from God. The Lord giveth and taketh away, blessed be the name of the Lord. We are "elect according to the foreknowledge of God, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Now sanctification means separation, and the thought is, that we ourselves should be forever separated from sin—the carnal nature which we have in us; that the new nature should

be separated—completely divorced—from the other nature. It is fire that destroys. It is not washed away, and cannot be. Another and different process is needful. In the purifying of metals, we can wash away by water many impurities of a metal, but we can never make it pure until it is put into the fire; this is what eliminates the dross and impurities. That is a beautiful description in Malachi: "He shall sit as a refiner and purifier of silver." Silver is purified in the crucible by being heated so that the dross comes to the top and is taken off: and so with sin under the purifying of the Holy Ghost. Then the blood of Jesus Christ cleanses. And thus it is we are made pure and perfect in Christ. The refiner, sitting at the crucible, knows his metal is purified when it reflects his own image. So, when our hearts are purified by faith, through the baptism of the Holy Ghost and of fire, the image of Christ is reflected from us. This is a real experience, not an imaginary thing. It is not a mere theory, it is not just *supposing* you are cleansed or *thinking* you are free from sin; but it is being *made* free from sin by the destruction of the carnal nature. Now, some one here may be longing for this great and glorious blessing, and perhaps I may help you by stating my own experience.

After I had known the forgiveness of sin, I found in myself a reluctance to serve God: I found things hindered me in this direction and could not be always obedient unto God; I found an inclination to sin. In spite of my satisfaction in Christ, in the forgiveness of sin, I still found more pleasure in the world than in Jesus; I went to the world for pleasure and to God for salvation. But, in this new experience, my joy is in the Lord, and my happiness is in Him, and there is no joy to be found like there is in His salvation. It exceeds in height and depth, in length and breadth, all I ever obtained in the world before. And how did I obtain it? I heard we received it

by faith, in the baptism of the Holy Ghost. About fifteen years ago, as I was told about it, my heart burned within me with desire for such an experience. As it was explained to my dark mind, what are to me now the simplest truths, were then as dark as Egyptian night. I had simply to be willing to be led, and simply to take one step after another in an act of consecration, yielding to God and trusting in Him. I remember the step of faith in the dark which I then took. I said to myself, "I give my all to Christ, I yield my all to Him, everything I have." Then I received Him; I received the Lord Jesus as my Sanctifier; I received by the Holy Ghost an indwelling Christ. And as I mentally did this, no special feeling took possession of me, only more of rest and confidence in God, more of the consciousness that I was not my own. No very definite feeling came to my heart until I made a public confession, which occurred several days afterwards. I said, "I am Christ's: everything I possess is His." As soon as I did that, strangely and unexpectedly, the peace of Christ filled my heart; glory filled my soul. I scarcely knew where it came from, and yet I felt it from God. After this, I went immediately into the service of God, as a teacher of this gospel truth; but I had not the power I desired. (My experience may be different from that of others, yet it may help some to hear it.) After this, I sought distinctly and definitely the endowment of power from on high, and God condescended, in His infinite love, to give it me while, in an upper room alone, I was praying to God, saying, "O Lord, help me. Lord, I am weak; Lord, I am helpless." While I was praying, a strange feeling came over my body, a strange moving in my heart, and the glory of God filled my soul, and the peace of Christ was breathed into my inner man. And as I said "Come, Lord, come in Thy power; come, Holy Spirit, come!" my heart was filled with glory, and I shouted, "Glory be to God!" And as the Spirit

came more upon me, I shouted again and again, "Glory to God!" O, it was real! Then I felt this Spirit of God permeating my being from the crown of my head to the sole of my foot, and then it was I was really and truly cleansed from all sin; the fire of the Holy Ghost was burning through my soul and destroying everything of a carnal and corrupt nature; and in this condition the power was so great that I lay prostrate for three hours all alone; and I saw then and there how Jesus died for my sin, as I never before saw it. I saw how He was the Son of God as I never before comprehended it, and how truly God was His Father, and Mary was His mother. And I saw how the atonement made for our sins was a perfect sacrifice, and accepted by God. I saw that the procuring cause of the baptism of the Holy Ghost was the blood of Christ. And in this condition I received a wonderful illumination of the Scriptures, so that I could comprehend as never before what God designed for us, and in our complete redemption to make us perfect in Christ Jesus, and that we should live wholly and entirely and altogether for Him, and serve Him with a perfect heart and willing mind. That joy and peace and thrill continued for hours. During the whole night, when I could not sleep for joy, every insect seemed to say, "Glory to God," or "Blessed Jesus!" The very clock seemed to utter only these words, "Praise God, praise God!" And that continued for days with me. The thrill has gone, but the joy and peace have never left me, and the glory of God has filled my soul from that day to this. It grows ever better and brighter and more glorious farther on, so that to-day I enjoy more of God's salvation, more of His glory, than ever before. Will you not seek it? Will you not have it? Not an overpowering baptism as mine was (for no two are expected to be exactly alike in receiving the baptism of the Holy Ghost); but it is the promise of the Father to all!

"THE LIFE-LINES."

"And Jesus rebuked him, saying: Hold thy peace, and come out of him."—Mark 1: 25.

*"Jesus! the name high over all,
In hell, or earth, or sky;
Angels and men before it fall,
And devils fear and fly."*


Jesus has unlimited power over demons. He asserted this authority again and again during His earthly ministry. Here is a case in point. There was a man in the synagogue with an "unclean spirit"—he cried out to be "let alone." But Jesus rebuked, &c. Let us take encouragement from this. Saints are in Christ's keeping, and whether they be assaulted by men or devils Christ can rebuke them.

STUDIES IN JOHN'S GOSPEL.

REV. WALLACE MACMULLEN.

CHAP. IX.—'THE CURE OF THE BLIND MAN.'

PART V.

 He passed by, He saw a man blind from his birth." It was no casual glance, but an attentive gaze, and so attracted the disciple's notice.

Jesus had an open eye for human misery. He shrank from no sad scene. His love made His sight keen and generous. If we only care to have our lives comfortable, we may escape the sight of suffering—our own selfishness will blind us, but if our lives are to be redemptive we will have the earnest, searching, pitiful eyes of the Son of God and the sadness that comes from the sight of woe. In this beautiful story consider

I. THE HEALER:

1. *His enlightening words.* v. 2-5. The question of the disciples is based on the prevailing Jewish belief that all suffering is sin's penalty. This was the position of Job's friends who industriously tried to persuade Job that he was a sinner, and therefore a sufferer. Job denied the theory and God indorsed his denial. These disciples, too, can only find the

explanation of this birth-blindness in the agency of God, who has blinded this victim because of the sin of others, or as an anticipative penalty of sin he would commit later, or as punishment for pre-natal sin. Neither explanation is correct, says Jesus. Suffering is not necessarily the result of specific sin. It is part of the heritage of a sin-cursed race. It may be the vengeance, remote or swift, of violated natural law. But it is not the blow of God's wrath. Those Christians who find in every calamity evidence of God's anger against some sin inflict needless torture on their souls and traduce Him whose name is Love. In any event the important question is not the origin of disease but the cure of it—"That the works of God should be made manifest in him." Not "in order that" God's works might be made manifest; God does not inflict suffering that *He* may display power in its cure. That would charge Him with careless, cruel selfishness. But "with the result that" the works of God should be manifest. This blindness becomes an opportunity for the display of grace. The same truth holds good to-day. The woes of society provide occasion for the manifestation by the Church of God's healing power. It is less profitable to attempt to construct a theodicy than to apply to the knotty problems, which baffle the attempt, the remedies of love. God's life will be explained better by ministry than by argument. The reconciliation between His love and man's suffering will be most easily effected by proving His love to be not the cause of the suffering but its cure. We "must work the works of Him that sent us."

"When I am in the world I am the light of the world." It is a bold, exclusive claim. It connects itself with the miracle that follows. The deed is evidence of the truth of the word. The man's experience becomes an indorsement of the claim of his Healer. His open eyes and the appealing beauties that greeted them are conclusive proof of the

power of the sight-giving touch and word. When Jesus had spoken He healed. He makes no empty boast of power—lip-testimony made valid by healing virtue. Is it so with us? Is every claim of truth and purity and glory we make borne out by a helpful, healing life? So shall we be His disciples. So shall the word of our testimony be a conquering power.

2. *His enlightening deed.* v. 6-7. Two elements are in it. First—*contact*. It is love's caress. The touch indeed is not necessary to prove the love. He did not touch all who were healed by His love. But the touch made vivid, to one who could not see his Healer, the yearning love in which resided the healing power. The touch would connect the cure with the *person* of the Healer. The clay is preparatory to the pool by means of which the miracle, in the thought of man and people, would be associated with God's agency. Second—*authority*. "Go, wash." Nor would the cure be complete without the obedience to the authority. Still God's Son stands in these relations to us. He, personally, in all the fulness of His life touches us, and in close connection with His touch of mercy comes His word of command. And in order to our clear, perfect vision we must not only yield Him our needs, but yield Him our will. Saviour He is, but Master too. Nor can we know His salvation if we are ignorant of His mastery. If we receive Him gladly and then obey Him promptly, our "whole body shall be full of light."

II. THE HEALED MAN AND HIS CRITICS.
v. 13-34.

1. *The basis of his faith.* Experience was the rock on which his creed rested. In his own cure is evidence of the dignity and character of his Healer. Dogmatics from Pharisees concerning Sabbath desecration must have been dry and tedious to him who was exulting in vision and receiving shocks of surprise from a world which was all new to him. The sanctity of the Sabbath was a trifle compared with

the sanctity of the person of his Deliverer. He believed because he saw, and neither the prejudices of jealous ecclesiastics nor the prospect of their wrath could shake his belief. The *sure* basis for our beliefs is to be found not in general history but in personal history. Our faith in Jesus may be confirmed by the miracles of His earthly life and by the moral miracles of the Christian centuries, but the root and reason of that faith are to be in ourselves. Only so can it be vital conviction rather than intellectual assent. If our souls register His doings we will not doubt. And our experiences exalt *Him*. The best apologetic for Christianity now, as always, is a holy life made visible and audible.

2. *The progress of his faith.* It was strengthened and developed by opposition. Persecution is not an unmixed evil. The man became brave and positive and logical as his critics became unjust and wrathful. Moreover, we may believe his faith became steadier and clearer as his experience was repeated. Here is one of the benefits of frequent lip-testimony. Faith in Jesus will grow as the work of Jesus is proclaimed. To speak out, as occasion demands, the perfect deliverance, the cleansing of the soul, the glad health our Healer has given, will defend Him and bless us. The man's faith did grow. Vital things always do. First, he believed his Healer to be a prophet (v. 17). Then He believed in His goodness (v. 31-33). Then he believed in His divinity (v. 38). The great advance in his faith came from the new revelation Jesus made of Himself (v. 37). Let us be always open to new disclosures of God. Let our creed be the formulations of His own revelations to us. Thus will our faith be full of fibre, full of truth, full of promise.

III. THE HEALER AND THE HEALED ONE. v. 35-38.

1. *The question of the Healer.* "Dost thou believe?" The man's cure is incomplete so long as it is merely physical.

The cure of disease is to issue in the cure of his soul. To believe merely in Jesus as his Healer is to have an imperfect faith. That belief in His healing power is regarded by some to-day as the triumph and consummation of faith. The Lord did not so regard it then.

2. *The question of the healed.* "Who is He that I may believe on Him?" It is a sample of the attitude of soul which wins the Lord's attention. It is not the query of doubt or of criticism, but of reverence and earnestness. "Who is He?" has been asked metaphysically, theologically, historically, and the attempted answers of the human intellect have been acute, profound, valuable. But the purpose in the query has not always been the worthy purpose of this questioner. Not curiosity, not intellectual ardor, but heart hunger prompts the question. The man is receptive, ready to be convinced—"who is He that I may believe on Him?"

To such a spirit revelation comes. "Thou hast seen Him * * * He speaketh with thee." The Lord may withhold Himself from those who search for Him in pride of intellect. He infallibly declares Himself to all who seek Him sincerely. "And he said, Lord, I believe, and he worshipped." An ardent soul will easily recognize the reality of a revelation. The worship attests the genuineness of the belief. Belief that does not issue in homage, practical and constant, is nerveless and useless.

May the great Healer perfectly cure our soul's blindness and perfectly declare Himself to our soul's sight!

THERE are two precious words often found in the mouth of Christ: "Whosoever will, let him take the water of life freely." "Whatsoever ye ask in my name, that will I do." "Whosoever" is on the outside of the gate, and lets in all who choose. "Whatsoever" is on the inside, and gives to those who enter the free range of all the region and treasures of grace. "Whosoever" makes salvation free. "Whatsoever" makes it full.—*Presbyterian Observer.*

"THE LIFE-LINES."

"Behold, I show you a mystery." I. Cor.
15: 51

*"Grave, the guardian of our dust,
Grave, the treasury of the skies,
Every atom of thy trust
Rest in hope again to rise."*

This is a great mystery, the resurrection of the dead. And yet it is a great verity. Christ has promised that, at the final day, the dead shall rise. And those that sleep in Jesus shall rise first. Therefore, our flesh shall rest in hope until the triumph-morn.

**SANCTIFICATION IS A STATE
OR CONDITION WITNESSED
TO BY THE HOLY GHOST.**

BY REV. B. CARRADINE, D.D.



HAD you thought that the Holy Ghost witnesses to every state in the spiritual life? Every sinner that lives has the witness of condemnation. The Spirit bears witness with his spirit that he is a child of sin and Satan, and on the road to everlasting death.

Moreover, the Spirit bears witness to grades of sinful life and character. The Holy Ghost has long ago told the wicked man how corrupt and perverse and abandoned he was, and how he was surpassing others in iniquity.

Likewise the Holy Ghost bore witness to your conversion. He declared to you, indescribably, that you were a child of God, pardoned of your sins and washed from your personal guilt and transgression.

Again, he brought from the Trinity your call to preach, and bore witness to it. And on a certain occasion of the past, after you had been agonizing in prayer for days respecting the salvation of some dear one, He bore witness to your spirit that the prayer was heard, and that the answer would come in due time. Do you remember how you arose instantly from your knees without another

doubt, and how silly your confidence seemed to outsiders and how precious to yourself?

Moreover, the Spirit has borne witness to your spirit of inbred sin, convicting you afresh, as he did Isaiah, of inward uncleanness. You have felt it on sudden calls of responsible religious duty, unexpected calls to preach or to pray with the dying or to direct a penitent sinner to Christ, or you have been made powerfully to feel it under a sermon on holiness, or when you were a very sick man with little hope of recovery. These are the favorite times of the Spirit to tell the Christian he has something wrong in him.

Finally, when you fully and forever consecrated yourself to God and trusted Christ for sanctification the Holy Ghost bore witness to the blessed work done in the soul.

The fact that you cannot grasp now or understand this witness does not affect or alter the matter a particle. A man of the world cannot comprehend the Spirit's witness to conversion; a Christian layman cannot take in the Spirit's call to the ministry, and a regenerated man cannot realize how the Holy Ghost can witness to any state or experience different from the one he enjoys.

I certainly cannot be expected to know how a place looks until I see it. Do you remember your disappointment and surprises on this line? Nor can I know a book until I read it, nor have a satisfactory idea how certain fruit tastes until I eat it. A blind man has no conception of colors, and, though you may pile description upon description of this world, he has a most confused and incorrect notion of what nature is, and if his sight is restored is amazed at what he beholds.

It is exactly so in the spiritual life: the things of God have to be experienced in order to be understood. And this law prevails in all the ascending and successive steps of religious experience. The higher experience yet to come is like

an undiscovered land to me until I go through. Of necessity it is a mystery until my experience of the grace solves and clears it up. I may even believe there is such a grace and witness; but until that grace has become mine, and I have heard the Spirit saying to my heart, "Child, you are clean," how can I speak intelligently and explain the work and word satisfactorily to others? There may be a road leading to a distant city; but until I have traveled that road, and in a sense made it mine, it is bound to be an unknown thoroughfare to me. But, mark you, although strange to me it may be thoroughly known to others.

Hence it is that the scoff and denial of the experience and witness of sanctification comes with a poor grace from one who confesses that he has never sought or obtained the blessing. This is tantamount to saying that he does not believe in the existence of London because he has never been there, or he doubts that Jenny Lind had a voice because he never heard her sing; or, closer still, that he never heard her sing one song, but does believe that she ever sung another song in a different key.

The denial of the witness of sanctification when sifted down merely means that the brother who denies it has simply never had the witness himself. He thinks that the Spirit has but one song for the soul, and speaks in one key, and testifies to but one fact.

Such a man denies the existence of a sensation or emotion or experience because he has never had his intellect or sensibilities stirred in that direction. He demands to understand a thing before complying with conditions the observance of which alone can bring one into the knowledge and experience of the thing itself.

Such a principle adopted and applied in life would stop every wheel, revolutionize and reverse the working of the greatest laws in the kingdom of nature and grace.

Suppose an unconverted man should say to a Christian: "I do not believe that the Spirit of God witnesses to your pardon; I can not understand it, have never felt it myself, and do not believe a word of it." What, think you, would be the feeling of that regenerated man? Would there not be a half-sad, half-amused stirring of the heart? Do you think he would agree with the unconverted man, and give up his experience because of the ignorance of the other? And what would he reply? He would unquestionably say that he doubted not that his unbelieving friend was sincere, and that to him there was no witness of pardon; but that nevertheless there was such an experience, and it would come to all who complied with the conditions laid down in the Bible of repentance and faith.

So, the skeptical smile and word turned on the man enjoying the blessing of sanctification, does not in the least disconcert him or cause him to doubt the experience of purity and the voice of the Spirit declaring the fact to him continually. Nor is he puzzled to understand the secret of the unbelief of his brother in regard to the witness and the life of sanctification. He knows that the blessing simply has not come to him; that the voice of the Holy Ghost that has said so many blessed things to him has not yet uttered the thrilling words, "Child, you are clean; I have made your heart pure; I have sanctified you wholly;" and he knows that when the conditions of a perfect consecration and a perfect faith are complied with, then will the experience be set up, and the witness come, and not till then.

My beloved reader, let me ask: Shall the Holy Spirit be kept to one string on the golden harp of redemption, confined and kept down to one note, made to testify to just a single fact all through the changing life of a Christian, and that fact his pardon? Is there no such thing as purity and holiness in the dispensation

of the Holy Ghost? Can He not produce these conditions? And if He does, will He not witness to His work, and let a man know that he has a pure heart and is now sanctified?

Your reply is that you can see in the Bible where the witness to pardon and conversion is taught, but not where the witness to sanctification appears.

Suppose you turn to I. Corinthians ii. 12: "Now we have received, not the spirit of the world but the Spirit which is of God; *that we might know* the things that are freely given to us of God." Is not purity, or holiness, one of the works of God? If we obtain it, this verse says that the Spirit will let us know.

Now turn to Acts xv., 8, and read: "And God, which knoweth the hearts, *bore them witness, giving them the Holy Ghost.*" The voice that follows tells what had happened—that God had *purified* their hearts by faith, and now he sends the Holy Ghost to bear witness to the purity imparted.

Now let the reader turn to Hebrews x. 14, and see the fact stated clearly and unanswerably: "For by one offering he hath forever perfected them that are sanctified, *whereof the Holy Ghost also is a witness to us.*"

THE BREAD OF LIFE—John 5: 35.—I would compare the Bible with the rind, the shell, and the kernel of a nut. I take a walnut in my hand and tear off the rind; that has been valuable, but is without life and cannot maintain or reproduce life. Then there is the shell; it has protected the life within, but it has no inherent life, and is equally unable to maintain or reproduce life. But within these is the kernel which is all life. It maintains its life when dropped from the tree; it will grow into a new and multitudinous generation of life. The Bible needed its rind of history, but in that there is no life; it needed its harder shell of argument or doctrine, but this is not its life. The kernel of its life is in that which is food for the soul and stimulus for the conscience, it is in the bread of life and the water of life which Jesus gives. That is the vital and that is the nourishing.—*Sel.*

"THE LIFE-LINES."

"That in Me ye might have peace." John 16: 33.


"Thou dost conduct Thy people
Through torrents of temptation;
Nor will we fear, while Thou art near,
The fire of tribulation."

"These things," said Jesus, "I have spoken unto you, that in me ye might have peace." The blessed things that he had spoken are in the preceding chapters, 14th, and 15th, and 16th, of which this is in the closing verse. Read them and inwardly digest them, and especially lay hold upon Him by faith, and you shall have abundance of peace.

LEADINGS OF THE HOLY SPIRIT INTO THE TRUTH.

BY REV. CHARLES ROADS.

VII. *The Unchanged Jesus the Christ in the Present.*

MERICAN unrest to improve everything is a world-wide proverb. But we demand some things stable. We want a government that does not revolutionize, we want banks that stand though financial crisis come and go, and we want enduring friendships. Spiritually we may now have these in Jesus, for His reign of love is the eternal law, He is the unfailing source of all our supplies, and as a friend He is with us to the end of the world. Let us gladly follow the Spirit into a realization of that which will link us vitally with the power of the past and the joy of the future. "Jesus Christ the same yesterday, to-day, and forever." He Himself declares the immutability and eternity of His utterances amid most stupendous changes. "Heaven and earth shall pass away, but my words shall not pass away," a saying which is recorded in identical Greek words by the three Synoptic Gospels as if to show how definitely and deeply impressed the Apostles were by its astounding claim.

And to this the writer of Hebrews adds that Old Testament utterance put into the mouth of God and addressed directly to Jesus, "Thou, Lord, in the beginning has laid the foundation of the earth; and the heavens are the work of thine hands; they shall perish but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same and thy years shall not fail."

We have then a title for Jesus unique and unapproachable in sublime greatness. He is not Jesus the Great, Jesus the Wise, Jesus the Good only, but Jesus the eternal same!—the undimmed, unflickering, glorious Light on the ever-shifting and changing shore—that infinitely priceless Pearl unaffected by environment or time. Words of science are out of date in ten years; in philosophy

Our little systems have their day,
They have their day and cease to be;

in appliances of civilization everything is changed in every generation, but Jesus Christ is leading the Nineteenth Century more grandly than He did the first.

We want to know what He is to-day. The same as in the manifestation yesterday, the same as in the consummation forever. Between New York and Brooklyn is the magnificent bridge. On the New York side a great tower, on the Brooklyn side a great tower, between them lifted up the grand thoroughfare over the waves. So here, the great tower of what Jesus was in the days of His flesh on one side, the exalted throne on which He will sit on the other. Run your mighty cables of faith from that tower to that throne, draw up steadily the present until it stands secure for the weary, sin-sore, burdened humanity to cross over far above all waves of doubt or filth of earth.

We listen to what He said yesterday. The officers of the Pharisees say, "Never man spake like this man," the common people hear Him gladly, the multitude

throng Him for three days, oblivious of food, or home, or business. He fed them in soul even more bountifully than He now feeds them in body, and the twenty-seven baskets full which remain are feeding the whole world intellectually and spiritually now. We study what He did. We range around Him the afflicted humanity He delivered. First, the lepers in a row, then the howling demoniacs, then the blind in a row, the palsied, the fevered. Now carry the little maiden there, the young man of Nain, Lazarus. What a picture of misery, of the effects of sin! It is a miniature hell. But Jesus speaks and it is heaven. Lepers clean and strong, demoniacs gentle and good, blind flooded with light, lame leaping and shouting, heaven on earth for Jairus, the widow and the sisters. But Jesus in His character was more than He said, more than He did. These are the sections visible of a circle divine. Blessed experiences of salvation continue the circle a little farther, but O, the love and power and wisdom and holiness we know there must be beyond! Glorious word for faith is this, what He was yesterday He is to-day!

What will He be forever? First of all, He will be again what He was with the Father before the world was, in the ineffable glory of the Godhead. And He will then be the Lamb of God having taken away the sins of that world innumerable and redeemed who sing His praises forever. Stand on Patmos and look through the Johannine telescope. See Him in the first chapter in a still more wonderful transfiguration scene, see Him the Lamb glorified, then riding forth in divine majesty, then Judge on the great white throne, then the Light and Joy of heaven itself. Blessed word for faith is this, what He will be forever He is to-day.

To-day, therefore, He is our Saviour of tenderest compassion. He is the only full Brother any man can ever have, the great Brother of the poor, the Brother of

mercy who is tenderness itself. Beginning at the lowliest place in the world, He found in His earthly journey all the dark and thorny places and all suffering. The storms howled about His unprotected head as about ours, and the arrows flew into His heart also. Yesterday He was Mary's better brother, and it was upon His bosom and not upon James's that John rested. He is our Brother, and knowing better than Thomas we may say as we behold His life and His wounds together, "My Brother and my God!" For that tender hand has in it omnipotent power. He is the spiritual Krupp steam hammer which can crush a world to powder, but can also straighten out the bruised reed.

As Jesus to-day He will save His people the more fully from their sins as the better light of the present has developed the greater faith. All the New Testament is hereby revived. Every promise is re-dated this day, 1894, and the ink on the signature is fresh. Jesus is the Saviour of the Nineteenth Century.

He is Christ, the Anointed of God. The prophecies of the Old Testament are fulfilled again in His marvelous miracles of salvation in our midst. We see once more in Him what Abraham typified, and a prophet like unto Moses, a priest like Aaron, a king after David, the Pass-over Lamb for Gentiles also, the pillar of cloud and of fire for the spiritual Israel.

Thus do we look back profitably not to bemoan the present, but to enrich it with all the past; and thus gaze into the future not only with hope but with the faith which already claims its heaven. In Jesus heaven is about us all the way in a better sense than in Wordsworth's infancy. Let us accept this word and rise to secure the second coming of Pentecost and the earlier coming of Heaven.

Now is God's own selected and thoroughly prepared time. Lift it up to the heights of the day of Christ as after centuries of gospel training we would better appreciate the Son of God become among

us the Son of Man; and, fastening the united faith of a holy Church to the everlasting throne, let us live worthy of such light from all worlds, and worthy of our unchangeable and perfect Saviour.

THE SECRET OF USEFULNESS.

BY REV. WILMER COFFMAN.



TO be used of God, in advancing His kingdom, it is not necessary that one be possessed of great learning, or be eloquent in speech, or even fluent in prayer. The annals of the Church contain the names of many who, though lacking in these respects, yet attained high rank as Christians.

John Pounds was a lowly cobbler, who with a heart filled with love for Christ and suffering humanity found time to gather poor children into his shop and teach them the elements of education. He thus became the founder of what, in England, are known as *Ragged Schools*. Dying in 1839, he was deemed worthy a place among the distinguished philanthropists of his country.

Harlan Page, a humble mechanic of New England, early in life consecrated himself to God; and, while toiling for his daily bread, sometimes in poverty, made it his chief business to seek the salvation of sinners. He would single out individuals, and never cease his efforts for their good until he had the joy of witnessing their conversion. He was honored of God in being instrumental in the salvation of many, some of whom became ministers of the gospel. Sarah Price was an invalid, who, though unable through rheumatism to raise herself from her couch, felt her heart stirred within her to help others and found ways of distributing many thousands of religious tracts.

The saintly life and successful Chris-

tian labors of William Carvosso, who for sixty years was a Wesleyan class-leader, are known the world over, wherever Methodism has gone. This man, an illiterate farm laborer, without any brilliant talent whatever, became a very prince in Israel, because he resolved, by the grace of God, to lead a life fashioned after the model laid down in the New Testament.

In him we have a remarkable illustration of the power of faith. His visits, prayers, and exhortations were the means of the conversion of hundreds, and the spiritual enrichment of multitudes.

God can take the weakest of His people and make them mighty in the pulling down of strongholds. He has done so again and again. Dear reader, He desires to make you useful.

Would you know what is necessary to the attainment of that end?

Have you oftentimes wished you could do more than you have done for the Master? Have you longed to be like those whom God has specially blessed in His work? Well, you may be.

Holiness is the Christian's highest qualification for usefulness.

Holiness is power. It brings with it such a girding of the believer for his life's mission as nothing else can impart. This is within the reach of every one born of the Spirit. Worldly science, riches, or high social position may not be possible to you. These you might not be able to gain even if you should strive after them ever so diligently; but no one, with a sincere heart, can seek after holiness and fail to obtain. "God hath called us . . . unto holiness." Piety and religious activity are inseparably wedded. It was when the live coal from off the altar had touched the prophet's lips and taken away his iniquity that he responded to the Divine inquiry: "Whom shall I send, and who will go for us?" "Here am I; send me."

Character is more potential for good than words are, be they ever so eloquent; or works, no matter how much admired.

The supreme need of the hour is holier living on the part of Christ's professed followers. Nothing else will convince the men of this skeptical, materialistic age that our religion is divine, and the claims of their immortal souls of paramount importance.

The holier the Church the more quickly will the nations be brought to submit themselves to Jesus.

Holiness is the birthright of every child of God.

Deliverance from sin, from its dominion and defilement, is the believer's high calling.

Have you, dear reader, entered upon its possession? If you have not, do so at once.

"Claim your portion, plead His promise,
And He quickly will fulfil."

"All things are possible to him that believeth." Do not, by unbelief, dishonor Him who has redeemed you with His precious blood.

A lack of faith kept Israel out of Canaan forty years. Has it been barring you out of the godly land of perfect love?

If so, seeking help from God, boldly say,

"I will at once go up;
No more on this side Jordan stop,
But now the land possess."

Resolve to be what your Lord wishes you to be; what He commands you to be; and what you ought to be. Then will you be well equipped for service; and by a blessed experience realize what it is to do His will on earth as it is done in heaven. Cleansed from sin, and filled with His Spirit, no matter how lowly your rank among your fellow-men, or how meager your attainments, judged from a human standpoint, your life will be fruitful in good works, and will glorify Him who has called you to be His servant.

"Keep thy tongue from evil." One said it took him twenty years to learn this. There is a "shorter way."

PASSAGES FROM THE 119th PSALM.



HE "*Butler Bible Work*," which, in its series of volumes of evangelical Scriptural Expositions, presents the comments of the ablest writers, gives us some rich things on the Psalms. We cite a few passages from the 119th.

Verse 1. Blessed.—"The Psalmist beginneth with a description of the way of true blessedness, as Christ began His Sermon on the Mount, and as the whole Book of Psalms is elsewhere begun. Blessedness is that which we all aim at, only we are either ignorant or reckless of the way that leadeth to it, therefore, the holy Psalmist would first set us right as to the true notion of a blessed man. '*Blessed are the perfect in the way, who walk in the law of the Lord.*'"
—Manton.

In the Way.—"They are blessed who are in *the way*, not any chance or uncertain road, but "the King's Highway;" that path which the Lord Himself has declared to us, saying, "I am the way."—Hilary.

"In this way there must be no standing, sitting, or reclining, but *walking*, so that all our movements may be regular, going on unto perfection."—Geier.

"He who walks in God's law walks in God's company, and he must be blessed; he has God's smile, God's strength, God's secret with him, and how can he be otherwise than blessed?"—S.

2. Testimonies.—"The Word of God is called His testimony, not only because it testifies His will concerning His service, but also His favor and good-will concerning His own in Christ Jesus. If God's word were no more than a law, yet were we bound to obey it, because we are His creatures; but since it is also a testimony of His love, wherein as a Father He witnesseth His favor toward His children, we are doubly inexcusable if we do not most joyfully embrace it."—W. Cooper.

Keep His Testimonies.—Faith, which is the reliance on a person, and therefore trust in His word, passes into the forms of both confidence in the word as promise and obedience to the word as command. We cannot cut faith in halves, and exercise the one aspect without the other. Some people's faith says that it delights in God's promises, but does not delight in His commandments. That is no faith at all. Whoever takes God at His word will take all His words. There is no faith without obedience; there is no obedience without faith."—A. M.

Seek Him.—"There is much said about men seeking pardon, and seeking peace, and seeking acceptance with God, that we are apt to fall into a belief that these are in themselves the ultimate ends of our religion. But the Bible never represents them in that light, nor does it dwell upon them. It brings them forward as means to an end. Having found these inestimable blessings, we are not to rest there; there is something higher and better to which they are designed to lead us. In them we lay the foundation of the Divine life, but they are not that life itself. That life is in God, and it is only as we seek *Him* with our whole heart that we can enjoy that life."—W. L. A.

"Love makes long service short, and hard service easy. Nothing is pain which love does. And this is Gospel obedience. It is faith working by love which refines duty into grace—the commandments are exalted into privileges—the ordinances become happy means of fellowship with God. The believer meets God in them, and by free converse he exercises and improves his love. In these ways God manifests His gracious presence, and the believer rejoices in it. God communicates His grace and the believer receives it with thankfulness."—Romaine.

The above extracts show the valuable character of this work. To the devout Bible student it is very helpful, instructive and elevated.

"THE LIFE-LINES."

"It is a good thing to give thanks unto the Lord." Psa. 92: 1.

*"Hosanna to the living Lord!
Hosanna to the incarnate Word!
To Christ, Creator, Saviour, King,
Let earth, let heaven, hosanna sing."*

It is certainly a good thing to give thanks unto the Lord. He is daily loading us with benefits, and we should cherish a lively sense of our obligations to Him, and give proof that we do cherish it by having hearts full of thankfulness, and being ready to offer the sacrifice of praise continually.

THE DOCTRINE OF HOLINESS.

BY REV. A. C. MOREHOUSE.

PART II.

BUT is this sanctification instantaneous or gradual? It is both. In some respects it is one, and in other respects it is the other.

In a soul that does not backslide the work of sanctification goes on gradually until it is finished, and that event is instantaneous. Mr. Wesley teaches, "a man may be some time dying, but there is an instant in which he dies." So in a Christian sin may be some time dying, but there is an instant in which it dies, and that event is entire sanctification.

The great question between us and other Churches is, Is it never instantaneously reached by faith? To the latter, Methodism answers in the affirmative, while the creeds and confessions of other Churches reply in the negative. Mr. Wesley says, 1st. "That the generality of believers whom we have hitherto known were not so sanctified till near death. 2d. That few of those to whom St. Paul wrote were so at that time. 3d. Nor he himself at the time of writing his former Epistles." Yet all this does not prove that we may not be so sanctified

to-day. Mr. Wesley never lost sight of the great fact that there is a period when this work of sanctification becomes complete, and although in many instances the work is gradual it may in all cases be instantaneous. The Calvinists with us admit the necessity of holiness to be fully prepared for Heaven, but teach that just before the soul leaves the body, the work is cut short in righteousness, and the believer is taken to the abode of infinite holiness and joy. Two things are thus admitted: 1st. That this must be done before the soul has a meetness for heaven; and 2d. That in all cases this is done suddenly and instantaneously. And we would inquire, What instrumentalities are more efficient at death than now?

Is the blood of Christ more available? Is the Holy Spirit more powerful? Is the command any more urgent to be holy, or the promises any greater or more precious? What then is it in the dying hour which produces this wonderful transformation? Again, how long before death may this work be realized and enjoyed? A moment, an hour, a day? But if a moment, or day, why not a week, or years?

If this work of sanctification is by the blood of Christ, if the entire sanctification of the believer is by the in-working of the Holy Ghost, why, we would inquire, are they not just as available and efficacious now? It may be said, the instrument in this work is faith, and that most Christians do not fully comprehend their duty and privilege until at or near the dying hour.

This is doubtless true, but it by no means overthrows the doctrine taught by Methodism—that whenever this faith is exercised this work will be wrought. But the word of God nowhere teaches that this work cannot be performed until death. On the other hand, it presents it before us as a present, an actual, living state and experience. All the commands of God to be "Holy," "Perfect," to love

Him with all the heart, are present. All the promises bearing on this subject are present. The prayers offered by Christ and His Apostles for the early Church look to the present life for their answer. "Sanctify them through thy truth; Thy Word is truth." Paul bowed his knees, and prayed that the members of the Ephesian Church might be "filled with all the fulness of God." Also that the Thessalonian brethren might be sanctified wholly and preserved blameless unto the coming of Christ. Many other passages equally specific might be presented, but these are sufficient. It follows then, with all the force of an irresistible conclusion, that if the blood of Christ has power now to cleanse from all sin, if the Holy Spirit now and at every moment possesses the power to sanctify the believer,—if the promises of the inspired Word are all made and refer to the present moment, then, when the soul fully trusts in that blood, asks in faith that Spirit, appropriates by faith the exceeding great and precious promises, the work will be—it *is done*.

Wesley teaches: "That faith whereby we are sanctified, saved from sin, and perfected in love, is but a divine evidence and conviction that God has promised it in the Holy Scriptures; a divine evidence and conviction that what God has promised—He is able to perform; a divine conviction or evidence that He is able to do it now."

To this confidence, that God is both able and willing to sanctify us now, there needs to be added one thing—the divine evidence that *He doeth it*. In that hour it is done. God says to the inmost soul, "According to thy faith be it unto thee." Then the soul is pure from every spot of sin. It is clean from all unrighteousness. The question does not turn upon what we are—our weakness and sins under which we groan; but if truly penitent and determined to part with sin forever, and to do the will of God in all things, then, as Mr.

Wesley says, "we may expect it by faith, expect it as we are, and expect it now."

But some say: "If you are cleansed from all sin, what need have you to pray, 'Forgive us our trespasses'? What need have you any more of the atoning blood?" To this Mr. Wesley replies: "Even these souls dwell in shattered bodies, and are so pressed down thereby that they cannot always exert themselves as they would, by thinking, speaking, and acting precisely right." For want of better bodily organs they may at times think, speak, or act wrongly. Not indeed through a defect of love, but of knowledge. I believe there is no such perfection in this life as excludes these involuntary transgressions (of the perfect law) which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. Therefore sinless perfection is a phrase I never use, lest I should seem to contradict myself. No class of persons sing more earnestly, and with greater depth of feeling than those who have been made perfect in love.

Every moment, Lord, I need
The merit of Thy death.

Again, it is said, if we are wholly sanctified and all the graces of the Spirit are perfect, what room is there for further growth and development?

We reply, they are not perfect in degree but only in their nature and character. That forest tree is a perfect tree, and yet in its growth its roots strike deeper, its branches ascend higher, and its trunk grows larger. Thus the faithful and obedient Christian is continually growing up into Christ, his living head.

The plants in that garden are perfect in their nature, but noxious weeds hinder their growth. But remove the corrupting seed, root and branch, of those weeds, and how wonderfully you increase the vigor and growth of the plants! Thus may our souls be purified.



"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him,"—Gen. 18: 19.

"Lord, let us in our homes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

HOME CIRCLE CONVERSATIONS.

BY REV. G. F. OLIVER.

Home Music.

LUTHER'S saying ran thus: "The devil can stand anything but good music, and that makes him roar." Holy song is one of God's weapons for the defeat of our foes. "Ye shall not need to fight in this battle," said the Lord to Jehosaphat. "Stand ye still and see the salvation of the Lord with you; * * fear not nor be dismayed." "And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness as they went out before the army, and to say, Praise the Lord! And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten."—II. Chron. 20: 17-22.

Sin and Satan are out of harmony with the spirit of holy song. Wailings and groanings belong to the pit. Praise is heavenly. The Lord loves music. He is a singer. He appreciates devout singing. It is a sad blunder that He is left out of our thought in singing. "Sing with the Spirit" and "sing unto the Lord" are Bible counsels of much value.

Every member of a family should be able to "pitch a tune" without the aid of instrument or other voices. It will make them

happier when alone and the more useful in social meetings or the sick room. Singing does not create devotion. It is a bellows to fan the flame—and often kindles the fuel.

Hymns should be learned by all and may be best learned by singing them. Nero forbade singing, lest the people sing Christian hymns and become Christians. The sentiment of songs that are sacred should be wedded to devotional melodies. "Melody in your heart unto the Lord" is the rule. How care and black-winged thoughts take flight before a holy song framed in a fitting tune! Jesus loves heart music. He is nearer the home where much of it is heard. Praise unto the Lord is the gist of the "new song." Godless or thoughtless singing is a fruitless fig tree and an abomination to the Saviour. Birds, children, and angels sing much. Why shall not saints conquer trifles and trials in gracious songs? Sing! the Lord help a home with no song in it.

"Heaven's Fallen Sister."

This is the synonym some one has set for "home." It would teach us that if exalted and purified, home may be very like to heaven itself. Why not? "I'm but a stranger here, heaven is my home." In those mansions how do they behave? They serve Him day and night. In Revelation, chapter 7, we find them engaged in lip service and errand service. They speak and they obey. They cry "Salvation to our God," and "they follow the Lamb whithersoever He goeth." He shepherds them and they obey. Though there are many mansions up there, they get along finely in chorus. Their individualities are respected by the Master of all, yet their differences are not separative nor do these prevent the warmest fellowship in song, worship and journeys by the fountains and pasture fields of heaven. Mercies are thick in even the humblest home. Errands of word and deed await every one who would make home even resemble heaven.

"Thy will be done in earth as it is in heaven" so often prayed would be more fully wrought out if we could study how pure they are about the throne. See how unspotted their garments; how exultant they are over the blood of Jesus; how near they keep to His face—they are "before Him" and ready for every hint; how absorbed in the honor of the Lamb; and how forgetful of their tribulation! They never sing or speak

of that. Jesus is all and in all. They multiply their own joys by looking to Him and forgetting their past history and present peculiarities. There is no feature of heaven-life but may be in a large measure reproduced on earth in our homes. O, for love to cease our criticisms and complaints of one another! O, for seven fashion-plates of heaven to be hung in every seven-roomed house on earth.

LESSON FOOD.

DEVOTIONAL REVIEW THOUGHTS.

THE PASSOVER INSTITUTED. Exod. 12: 1-14.
—The acceptance of this celebration was typical of a new spiritual life. Hence "the beginning of months." The conversion of a soul is the most important event from which to reckon. Without the grace of Jesus we are as dead and doomed. All the family were to eat of the Paschal Lamb. Neighbors were to commune together. Christly love will unite neighborhoods as no code of laws can do. The whole lamb must be taken. Here is a "full salvation" for all preceded and accompanied by the sprinkling of blood. A hyssop branch and not a horseshoe is our symbol of safety and "good luck." Note what reverence for the blood in that it was not to be trodden under foot. None was allowed on the door-sill.

"Just as I am without one plea,
But that Thy blood was shed for me."

Salvation involves progress and escape—with loins girded, feet shod, and staff in hand. Have we moved out and on? Or are we tenting still where we found peace? In Christ is the pledge of safety up to the last. "There shall no plague come nigh thy dwelling." "With long life will I satisfy him and show him my salvation."

PASSAGE OF THE RED SEA. Exod. 14: 19-29.
—Here is an object-lesson for the study and cheer of all who are called out of sin's bondage. There is a way of escape. Grace is to-day as wonderful as any miracle. God is the same now as then. He pushes back the waters and destroys our pursuers, as in Egypt. God's methods are a constant surprise to a loyal Church or faithful soul. It is safe to be recklessly obedient. A sure and safe passage is promised. Such an event in a soul's history as a Red Sea victory should be a matter of consciousness. "We know we have passed from death unto life." How do we know? By the direct witness of the Holy Spirit to our consciousness, without which we should not rest. To have this clear witness is an unspeakable privilege and very joyous. Nothing is comparable to it.

WORDS TO THE CHILDREN.

No war story could be more charming than the one you have studied Children's Day, June 10, "The Passage of the Red Sea." That rushing scene of the fleeing Israelites and the pursuing Egyptians shows us two things we may well remember every day. First, God is with us when we obey; second, He is against those who will not listen to His voice. Christ is our Deliverer. Find Him as a burning lamp in Gen. 15: 17; as a pillar of fire, Ex. 13: 21; as a pillar of cloud, Ex. 33: 9; as a voice, Num. 7: 89; a still small voice, I. Kings 19: 12; a whirlwind, Job 38: 1; a rainbow, Ezek. 1: 28; in the bright light, Acts 9: 3. He will become a beautiful and wonderful friend and Saviour to boys and girls in trouble as to the Israelites of old.

Second, Study how God destroys the workers of iniquity, Ps. 92: 7; stubborn folks, Prov. 29: 1; haters of the Bible, Prov. 13: 13; the wicked, Isa. 1: 28; the deceitful, Ps. 55: 23; the broad road worldling, Matt. 7: 13; all Christ's enemies, II. Thess. 1: 8-9. All such persons are drilling in Pharaoh's army. Bad habits are the uniform, idle and wicked words the buttons and bands on the soldiers of Pharaoh. Do not get scared at any threats or flings of those who serve Satan. You will come out all right if you follow Jesus and heed the command of those whom He appoints to lead you.

"Ask the Saviour to help you,
Comfort, strengthen, and keep you,
He is willing to aid you,
He will carry you through."

COST OF A CHILD.—"How much that little girl costs!" said a mother, as she and I passed a little child leaning against an iron railing, eagerly watching some boys playing at marbles. "Costs!" I said. "What, her shoes and socks, her plaid dress and gay ribbons, her hat and feathers, her—?"—"That is her least cost," replied the mother; "nor was I thinking of that, but what pain and suffering she costs, what fatigue and watching, how much of a mother's anxiety, how much of a father's toil, how many prayers, how many fears, how many yearnings, how much patience, how much responsibility, how much instruction, how much correction, how much love, how much sorrow, how many teachers, how many sermons, how many Sabbaths. She costs, too, a dying Redeemer!" Happy the mother who can take this child who costs so much and train it for heaven. To do this requires a rich endowment of heavenly wisdom, great care, constant and diligent, much prayer, and reliance upon the divine promises.—*Selected.*



"Blessed are they that dwell in thy house, they will be still praising thee." Isa. 84: 4.

"While in Thy house we kneel,
With trust and holy fear,
Thy mercy and Thy truth reveal,
And lend a gracious ear."

A PASTOR'S WEEK-NIGHT TALKS.

REV. ENOCH STUBBS.

PEACE.

WHAT sweet words are those spoken to the tempest on Galilee! How impossible they seem of fulfilment as the waves dash and the winds roar! What is the use of their utterance in the midst of such resistless fury? Can anything steady this tossing craft, and give rest to the weary voyagers, while such winds and billows are at war? True, they may hope for peace when the solid shores of Gadara are reached; but of what avail to hope for peace while on the voyage, and the vessel is "covered with waves." Yet such words of hope are spoken, by lips that ever speak with confident authority. Those who hear them probably expect no fulfilment of the command they contain, but they are not uttered in vain. The wind hears and is hushed, and the sea becomes calm as a mirror.

This is not only an incident in the history of our Lord and His disciples, but a suggestion and a prophecy for all future time. Too often we regard the promises of God as available only when life's journey is over, and we have reached the other shore. Of course, there will be peace in that eternal harbor, and when we float upon the "sea of glass," wafted by the fragrant zephyrs of paradise, or ascend the "river of life." But why should we expect it here where storms seem the rule rather than the exception? Why look for peace here in the very midst of life's dark Galilee? With clouds storm-driven over us, and winds and waves roaring restlessly about us, must we not wait for peace until we touch the strand of gold beyond the deep Gennesaret of this tempestuous life?

But it is *here* that we need rest and peace. We can trust heaven to furnish peace and rest when we get there, but here on this stormy Galilee where on the wings of every gale are borne the words,

"O, where shall rest be found?"

Right here we need rest, and a divine religion should be able to provide it. And may we not receive it now as the disciples did then on their little sea? Jesus walks this Galilee of ours, and is near to every disciple toiling against contrary winds, and ready to lift up every Peter who, with the cry of "Save, Lord, I perish," is sinking into the waves. He is in every little gathering of timid disciples met within closed doors because of the enemy, to breathe upon them the peace of the blessed Holy Spirit; and how wonderful the declaration, "Peace I leave with you, my peace I give unto you." This is "Peace on earth," the earnest and the pledge of its eternal continuance in heaven. It is His presence and power that insure this peace. These have never been withdrawn, but must be apprehended by faith. Trusting Him as verily with us in all His great power, and leaving Him to manage the storms and dangers, peace will be ours, and our little boat will glide on and on over the waters of this tempestuous life, yielding to all such voyagers the "Peace of God that passeth understanding."

"ALTHOUGH,—YET."

Thus the prophet, beginning his prayer with trembling, ends it in a song of triumph. We are not surprised at either. He had "heard the speech of God and was afraid." Some special communication from God which induced reverential fear.—Chap. 3d: 2. Blessed is the man who, whatever he has lost, has retained a keen spiritual sensibility; for God makes few revelations of His will to men of obtuse spiritual nature or condition. Far better lose health or wealth than lose your spiritual hearing. "My sheep hear my voice." "Where there is no vision—the people perish." So does the man. In that one golden sentence of Job's speech, though spoken in most depressing circumstances, we easily anticipate the result." Though He slay me, yet will I trust in Him. Job 13: 15.

"Thou hast put gladness in my heart," said David. Ps. 4: 7. He also begins this Psalm in the minor tone of "distress," but ends with gladness.

The drooping willow is not the place to hang your harp my brother. Take it, tune it, fling from its chords the music of confidence and joy, for "although the fig-tree shall not blossom," neither shall these be prophecy or promise of fruit—or flocks, yet rejoice in the Lord, your joy should not depend on fulness of bread, or the visible evidences of a coming plenty. God lives, He reigns, He knows, He loves thee.

While we walk with God in light,
God our hearts doth still anite;
Dearest fellowship we prove,
Fellowship in Jesus love:
Sweetly each, with each combined,
In the bond of duty joined,
Feels the cleansing blood applied,
Daily feels that Christ hath died.

A SAVING PURPOSE.

PSALM 17 : 3.

Proved, visited, disciplined; the result is conscious innocence, and a saving purpose. Blessed art thou, saint of God, for such a purpose was wrought in thy heart by the Holy Spirit. And this purpose maintained with watchful diligence and thy mouth will not transgress. "And if any man offend not in word the same is a perfect man, and able to bridle the whole body."—James 3 : 2. Words of weakness, and haste, and fear, may be uttered in moments of forgetfulness, but they do not impeach the will or corrupt the heart. Not down here shall we be saved from fault, but we can be delivered from blame. "Blameless and harmless, the sons of God,"—here—and some coming day He will present us faultless before the presence of His glory with exceeding joy." My words may be faulty without being blameworthy. That first composition by your little boy was faulty, but, having purposed to do his best and doing it, you did not think it blameworthy. It is likely that the purpose governing your speech will reveal your real self. This controlled by a holy purpose and your inner and outer life will be acceptable in His sight, and helpful to your fellow-men; your heart made pure will become the temple of the Holy Spirit, and out of the heart go purpose and revelations of character. With such a heart and such a Divine guest within, and such a purpose, you will not be likely to transgress with the mouth. This is the fulness of New Testament privilege. Rest not without its personal realization. It is beyond description—joyous and glorious.—P.

A WEEK OF BIBLE READINGS.

1. John vi. 1—13. The Miracle of loaves. See what a "small boy" may do towards feeding five thousand, plus women, plus children, (Matt. xiv. 21). There is a lesson here in two directions. The small boy brings his handful of bread and fish, and it is not refused. But practically Christ does all the work, for, proportionately to the number of the multitude, a small boy's handful is as a few crumbs to a baker's shop well stocked with loaves. Am I that small boy? Then I will offer what little I have to-day to Christ, and ask Him to make it the basis on which to do something magnificent in His Kingdom.

2. vi. 48—59. This is not food for babies. It is meat for strong men. These Jews were swallowed up in the literal. They saw little beyond the farthest outward point of their own faces. Scores of Christians, we fear, are no better to-day. O, that we may feed upon Christ.

3. vi. 60—end. V. 68, 69: Under human guise, Peter apprehends the Son of God. How vainly the people of Christ's day guessed about Him. The disciples journeying to Emmaus thought Him a stranger. Mary mistook Him for the gardener. Christ had to say to Philip, "Have I been so long time with you and yet hast thou not known Me, Philip?" What is Christ to Me?

4. vii. 14—24. Make the 17th verse the verse for special meditation. Think it well out, and apply.

5. vii. 37—39. [The Holy Spirit.] God's work is from the inner to the outer. It is not so much what I *do* as what I *am*. Life first, service afterwards. The great need of the Church—yours and mine—is the Holy Spirit. The Holy Spirit within as a fountain of water—as a *river* of life.

6. viii. 1—11. A disputed passage. The Revised Version encloses it in brackets to indicate this. One expositor says, "The genuineness of this section . . . is by far the most perplexing question of textual criticism pertaining to the Gospels;" and concludes a masterly review of the whole of the evidence by saying, "Though we admit the difficulties with which this question is encompassed . . . (and find them not easy to solve), the narrative itself bears that stamp of originality, truth, purity, and grandeur which accord so well with its place in the Gospel history." The "compassionate pity which wins the fallen is one of the most beautiful characteristics of real religion."

7. Merely take the 12th verse of chapter viii. A promise—turn it into a prayer: "Lord help me so to follow Thee to-day, so that I walk not in darkness, but have the light of life—for Thy names' sake."—*King's Highway*.



"Likewise greet the church that is in their house."—Rom. 16: 5.

"Their works of piety and love,
Performed through Christ their Lord,
Forever registered above,
Shall meet a sure reward."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing, "Praise God" followed by the 539th hymn:

"What is our calling's glorious hope?"

In the absence of Sister Palmer, who, to the unfeigned regret of all, was again physically unable to be present, Bro. McLean was asked to lead the meeting. A number of requests for prayer were read, coming from different sections, and an invitation was extended to any present who wanted to know whether they were saved through Christ to make such desire known and ask the prayers of the meeting.

Bro. — led in prayer, covering many subjects, and touchingly referring to the critical condition of Sister Palmer, and earnestly pleading that her strength might be restored and she be permitted to continue the good work in which she had been so long engaged, and to which she was so entirely devoted.

Singing—

"What a friend we have in Jesus."

The leader read a part of the first chapter of the First Epistle of Peter, with running comments thereon. It is a joy, he said, to know in our day that the blessings here described and promised were not for the Israelites alone but for the Gentiles—for us and for all strangers in every part of the world. Wherever prayer can go up out of honest hearts God can gloriously answer. The chosen, he says, are elected through the sanctification of the Spirit. Then, if we are

thus sanctified, we are on the right side and will gain the crown at last. And this stream of sanctification is not to be a little rill that is to run dry, but it is to "flow on forever."

"Blessed be the God and Father of our Lord Jesus Christ," writes Peter, "which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." I hear people speaking with emphasis of being "kept by the power of God." Who shall say that we shall not be so kept? God can take you any moment, or He can keep you here on the earth, as He pleases. He can keep you and me here, as well as in heaven. Not heaven alone, but the earth is full of glory; and we may learn to say, "I am kept by the power of God," until it becomes as easy as breathing. No matter what our trials and difficulties; in the midst of temptations, and surrounded by dangers on every side, we may be "kept by the power of God." We shall be kept by faith, and we may greatly rejoice. "Whom not having seen," says Peter, "ye love." Did you ever love anybody you had not seen? Yet, not seeing Jesus, we dearly love Him. On the 15th verse Peter says, "As He who hath called you is holy, so be ye holy in all manner of conversation." We cannot be too careful in avoiding the words and ways of the world, and cannot live too near to God. There is nothing I desire so much to say as that I am alive to God but dead to sin and the wicked ways of the world. You may have all the world, but give me Jesus. I love Him whom I have not seen, and my heart goes out in thankfulness for the intense love I have for our Lord Jesus. O, how beautiful is the name of Jesus! Lord, help us to honor Thee with our faith to-day.

Singing—

"Jesus the name that charms our fears."

A SAVED HEBREW.

Rev. H. P. Faust (of the Presbyterian Hebrew Mission).—It is two years since I, a Hebrew, confessed Christ—myself and my wife and our nine children. I have been since constantly proclaiming the salvation of the Lord. Christ has given His life for me, and I am ready to do everything for Him. I have had many temptations and trials,

chiefly on account of my race, but I have stood fast, with joy and not with fear. Jesus is my rock and my refuge, and in faith I lift up my eyes to Him from whom my help comes. These earthly trials are only of this world, and will not go on forever. Brethren and sisters, I thank the Lord for the privilege of being with you here, and I entreat you to pray for me that I may have strength to go on with the fight in which I have enlisted.

Singing—

"Close to Thee."

KEPT BY JESUS.

A Sister.—I want to say that Jesus keeps me and guards me, and my faith is only in Him. If we trust in God He will not let us want anything. I tell all my wants to Him and He supplies them.

Singing—

"How firm a foundation."

CHRIST HAS COME TOO.

Sister Searles (a dear aged saint, almost helpless, known and loved many years in the meeting).—Through the kindness of friends I am here again to-day. And Christ has come too. He is here. I thought when I entered this house with joyous heart to-day, how truly good and blessed that I can say the dear Lord has accepted me and I am His. How good He is! If I were to offer myself to any of you, you would not accept me. But Jesus accepts me. O, why should I not be willing to give myself up? I am as much interested for the cause of God as I was twenty years ago; and, dear brother, (looking at Prof. Faust), I am praying for the Jews as well as for the Gentiles. I bless His holy name to-day. O, what it is to walk in the light! "Having nothing, yet possessing all in Christ." I am so glad to be here to-day, to give this little testimony. I shall rejoice through time and through eternity. O, how His grace saves me from speaking unkind words to any one; never an unkind word, no matter what the provocation. O, I long to tell others how much the loving Lord can do for them.

OVER SIXTY YEARS.

Sister Lowrey.—For over sixty years the Lord has kept me in perfect peace—without a doubt of his power to keep if I but do His will and put all my trust in Him. He has reigned ever in my heart, and has kept me in good health through all my life. I thank

Him for it. I have been made to know that Jesus is my Saviour.

JESUS FIRST AND LAST.

Rev. I. M. See.—I rejoice in the privilege of being here to-day. I have been made very often aware of my unworthiness before the Lord. I hear His own voice speaking the loving word when I read it in the good book. Jesus is my last thought at night and my first thought when I wake in the morning. Praise His dear name.

CHRISTIAN PROGRESS.

A Brother.—I rejoice in the progress which the Christian world is making in the comprehension of religious truth. We should keep moving on, discarding the errors of the past and profiting by the new light that comes to us. I find that some Christians stand just where they were thirty years ago. I rejoice in rapid and constant growing. For myself, I am not, as some say, waiting and wishing to be saved; I am saved *now*, bless His name.

Singing—

"Praising my Saviour."

FULL OF GRATEFUL PRAISE.

A Brother.—I am glad to be here to-day, and my heart is happy and full of grateful praise to God. Nothing has done me so much good as to hear the dear invalid sister (Sister Searles), whose brave words have thrilled my spiritual nature and roused my heart to do better work than ever before for the dear Master. May God bless the venerable sister, and, in time, take her to Himself. If she were a young girl I could not love her more.

BUILDING WELL.

Sister Dennler.—I want to say that we have to build well for the benefit of those who come after us. We have work to do, and it is of course not smooth sailing for us. I find that out all the way along in my Christian experience. But God will lead us, and it is for us to think of building for others. I praise God for the privilege we have in this. The one important thing is that we pray to God for His help and guidance in all that we do, and then we are sure to be successful. O, let us be ever hungering and thirsting and reaching out for the best things of God.

CHRIST'S EVERLASTING LOVE.

A German Sister.—I trust not to money,

nor to friends, but only in the love of Jesus Christ. All else may fail, but not His everlasting love. He is all to me. He helps me in my needs. He is with me every day and hour.

LOVING THE UNSEEN SAVIOUR.

Dr. Roche.—I take hold of the words of the lesson—"whom not having seen we love." Our hearts are not only made for their physical functions but they are made with the highest susceptibilities of love. God knows, when He calls on us for our love, that we will love something. I have not seen the Saviour's person, and have not literally heard His voice. But shall I, therefore, not have regard for Him? Have I not regard for the name of Washington? Have I not love for the name of John Wesley? I have not seen Christ's person, yet His mercy has reached me, and He has said, "Lo, I am with you alway." He has lifted us up and placed us on the rock, and yet in His wisdom and power He has so revealed Himself that we believe in Him and triumph in Him. Where is the heart that does not love some creature? But if we love the creature, how should we love Him who is the chiefest among ten thousand and altogether lovely? With the feelings we have, do we not see that all our affection should be with Him whom we have not seen, but who is our loving Lord and Saviour? The men I have named are dead, in person, but there is another standing before the throne who has my name engraven on His hands. O, saints, let us love the Saviour with a pure heart fervently; and if our love increase with our days it will lift us to God and give to us a realization of seeing Him as He is. It doth not yet appear what we shall be, but we shall be like Him. May God help us so to love Him that He will accept and love us now and in heaven.

GOD'S CONSOLATIONS.

Dr. Lowrey.—The consolations of God are not small to me; they are many, large, sweet, and constant. I adopt the entire catalogue that has been given by Dr. Roche, and say that all these I still enjoy. I can say that grace, mercy, and peace have been multiplied unto me, and I have enjoyed them and enjoy them now. I understand the multiplication of grace, mercy, and peace. I have enjoyed everything to-day as well as anybody, and yet there is a great deal of work in general to be done, and I have the impression that

religion is a great co-operative system; and when you press upon me that I must depend upon God's keeping me, I do—but in His own method and His own way. I remember that God has said, Cleanse yourselves and purify your hearts *yourselves*. Do it *yourselves*. He says keep yourselves in the love of God. When I neglect a duty I feel condemned for it. I cannot say God did not keep me from that delinquency—I was delinquent *myself*. I say, Providence will take care of me because He feeds birds and makes lilies; but He says, He that does not work shall not eat. Much of the ado about the destitute and suffering poor is uncalled for, because many of them are lazy and will not work. It is so when we claim that we are lean in heart. We seek a sweeter and more glorious experience. I cannot resist the conviction that the Lord requires me to *seek* salvation if I want it. It once came to me that it was time to seek the Lord, and I went into the woods and prayed until He rained righteousness upon me. He has prepared the scheme of salvation at great expense, but if you want it you must seek it. God came not to damn us but to save us. Let the Lord renovate us thoroughly, but we must *ask* Him for it. "Ask and ye shall receive."

Singing—

"Take my poor heart."

After the singing of the Doxology and the Benediction pronounced by Dr. Roche, the meeting closed.

TESTIMONIES BY LETTER.

Old Ladies' Home, Boston. Sarah A. Pratt—I write to tell you how thankful I am for the dear GUIDE. I cannot tell you how much I enjoy it. As my health is very poor, and I do not get out to church much, I prize it next to my blessed Bible. The Tuesday Meetings and the experience of others are inspiring to one shut in as I am.

I have buried all my dear family; they are safe with Jesus. I praise the Lord for a full and free salvation, and grace sustains us in all our trials. Since my dear ones passed away, I have lost my home and all of this world's goods by an unfaithful friend.

Methodist Home, New York.—Mother Searles writes: I belong to the "*Forward Movement*." If I cannot do anything else, I can pray. And, as I look back upon the past year, it has been trial and triumph in the Lord. How glad I am in the Lord! (Keep on praying, dear Sister.—ED.)

Elmer, N. J., Mary Cramer writes : I was converted in 1884, and sanctified wholly in 1888. Praise the Lord for abiding peace. I have not the least doubt about His keeping power, and the greatest comfort of my life is trusting God for guidance. For about three years I have had a longing to lead souls to Christ, and now my greatest desire is to have the mind of Jesus planted and rooted in me—that pure, holy, constant self-sacrificing, humble mind, willing to suffer the Heavenly Father's will in me.

Clarendon, N. Y.—Emily Carmen : “I am now seventy years old, and I feel I am living on borrowed time. As I near my journey's end, the way grows brighter, and I almost feel at times that I am in the promised land. Seventeen years ago I received the second blessing which I never lost. I rejoice daily in the Lord. The GUIDE has been, and is yet, a great help to me.”

Emerson, Manitoba, Canada.—Robert Leslie Vickers : “Whilst it is with pain, I confess that, through want of watchfulness, a great breach occurred between the time of my conversion to God when I was but eight years of age, and the occasion of my recovery to a conscious enjoyment of the witness of the Holy Ghost to my adoption and regeneration ; still for thirteen years I have continued to taste of the sublime sweets of perfect love. To-day I feel moved to tell my comrades of the “*Guide Prayer Union*” that I experience a most sweet sinking into all the fulness of God. I enjoy a plenitude of His presence in my soul, and with exuberance of joy I exclaim, “Hallelujah to my True Deity for victory through the blood of the Lamb ! Hallelujah, for the baptism with the Holy Ghost and with fire ! Hallelujah, for the privilege of testimony ! Comrades, I am on the march to glory ! O, meet me there.”

THE HOLY SPIRIT A PERSON.—Much mischief arises from failure to remember that the Holy Spirit is a Person. We select certain of His influences, and pray for them, forgetting that we cannot have them unless we are willing to receive HIMSELF. “I was a Christian a long time,” says Mr. Moody, “before I found out that the Holy Ghost was a Person.” We are not seeking the true power for service, if we are stipulating, even in thought, for any particular form of success, or if we pray for some definite gift of the Spirit to the exclusion of others. There must be a willingness to receive the Holy Ghost into His temple, that He may fill it with His presence, and dwell in it for ever. This is the Pentecostal fullness, received by the disciples. “They were all filled with the Holy Ghost.” This is our great New Testament privilege.—*King's Highway.*

LOVED ONES GONE BEFORE.

MRS. MARGARET M. OAKLEY, of South Gilboa, N. Y., closed her earthly life March 7th, 1893. She was born March 28th, 1807. On January 9th, 1828, she was married to Mr. Wm. H. Oakley, and shortly after united with the Methodist Episcopal Church. For over fifty-two years they lived together in the fear of the Lord, delighting in His service. At this period her faithful companion was removed, and she did not see him at the time of his departure, for she had become blind. But she had a sure trust in God, moment by moment, and was ready to tell of His goodness to all. She was wholly sanctified about forty years ago. She took great comfort in hearing the *Guide* read. At the last she suffered much, but her confidence was unshaken, her feet being firmly fixed on the Rock of Ages. Her last words were, to her friends, “*Trust in Jesus.*” Five sons and four daughters survive her, who are all on the way to meet her in Heaven. It will be a happy re-union by-and-by.

MRS. ELEANOR HYATT, of Oakland, California, ascended to her heavenly home Dec. 14th, 1893. She was born in Huntington Co., Tenn., May 20th, 1811. She was converted in childhood, and was sanctified about thirty-five years ago after beginning to read the *Guide*. Throughout her life she found grace sufficient for every day of trial. She was an exemplary Christian. She had a deep sympathy with the poor, and, though her means were small, was ever ready to share with the needy ones, expecting nothing again. Her course of life is described in Prov. 31, 20 : “She stretched out her hand to the poor ; yea, she reacheth forth her hands to the needy.” She was of few words, but they were in heavenly wisdom, testifying of the grace in Christ Jesus. She is reaping the reward of a well-spent life in wearing a crown of glory in the presence of her glorious Redeemer.

MISS VIRGINIA C. RAVENSCROFT, was born at Versailles, Ill., and closed her earthly probation at Griggsville, Ill., Feb. 2d, 1894. Katie had been a great sufferer, the last two years of her life ; a pure and lovely life was hers, always religiously inclined and a great Bible student, having studied and read the Bible through a number of times before she was grown.

Though life was dear to Katie, she realized that her time had come. The glimpse we had of Heaven through her eyes, when she saw “The Temple of Heaven,” the beautiful expressions and words uttered will be fresh in our memory while life lasts. Friends have in this last testimony a precious legacy that will enrich them all their life, and they anticipate a rapturous meeting in heaven.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

A DIVINE PRECEPT.—“Let this mind be in you, which was also in Christ Jesus.”—Phil. 2: 5.

The mind of Christ was a loving, gentle, humble mind. This same mind may be in us. How? By our consenting to have it so. If we WILL, the Holy Ghost will impart it.

THE FULNESS IN CHRIST.

II.

WE had some reflections on this subject in the May number. We continue:

We have already noticed that Paul, in Ephesians 4: 13, uses the terms, “a perfect man,” and “the fulness of Christ” interchangeably, so that the one is the explanation of the other. We are accustomed, too, to a variety of Biblical expression upon the FULNESS which associates it with each person of the Trinity. Perhaps the most frequent of these expressions are those which speak of being filled with “THE SPIRIT.” This is common both to Paul and other writers as well. In the prayer of the great apostle for these same Ephesians, he asks that they might be “filled with all the fulness of God.” And here again he speaks, evidently of the same experience as THE FULNESS OF CHRIST, and in such a way, as we have remarked, as to make it synonymous with his oft-employed mention of Perfection.

We confine our attention at this time to an inquiry of what may or may not be meant by these words.

And, first, what may not be implied or intended hereby? In this connection it must be certain that he would not intimate that we were capable of or eligible to the *fulness of the divine glory and attributes of the Godhead as possessed by Christ.*

This hardly needs mention, much less discussion, for all who have Bibles must see that Christ in his oneness with the Father possesses an omniscience, omnipresence and omnipotence, which are, in the very nature of the case, incommunicable to any creature. Men may partake of the divine nature; but are incapable of divine prerogatives, and of the infinitude, strength, and knowledge necessary for such prerogatives. Only an occasional fanatic makes any such claims.

Again, it is not to be understood that we can be possessed of the full extent of love and moral power possessed by the man Christ Jesus. Born without sin, under the guidance of the Spirit from the very first, imbued with the love and responsibility of his Father’s business through childhood, even aside now from consideration of his own Divine personality at all, He “grew in wisdom and in favor,” with a rapidity and a symmetry, and unto a strength, which none of us may attain, starting, as we do, in conditions of sin and darkness. So that ever, even to the fully saved, Christ will be a model and an example that we should learn of Him and walk in His footsteps. We must look elsewhere than here for the consummation of degrees.

Then, as we are neither filled with the Divine attributes of Christ, nor with the measure of His righteousness, it follows, too, that by the Fulness of Christ to which we are eligible, cannot be meant that we are called to or capable of a saving mission amongst men, in any procurative sense as was He. His own righteousness and mediation reached an *overflowing* measure so that all humanity may have salvation upon His account. But we, at best, are “servants,” *unprofitable* servants. Consequently the FULNESS as applied to ourselves is no ground of trust to ourselves, nor of repose for salvation unto others. Self-complacence is alien to “the fulness of the blessing of Christ.”

This Pauline expression, just quoted, gives us the key to what the Fulness of Christ is. We find it in Romans 15: 29. “I am sure that when I come unto you, I shall come in *the fulness of the blessing of [the gospel] of Christ.*” Ah, that is it! The “fulness of Christ” is to be explained by “the blessing of Christ.” If we understand what this means, then we will see that that means

this blessing to the fullest extent or measure. And the answer comes readily that the blessing of Christ is SALVATION. So it is ! And the Fulness of Christ must be Full Salvation.

A correct, concise, and comprehensive expression. But we must consider it a little more particularly, though briefly.

This fulness includes *full and satisfactory assurance* of one's acceptance of God through Christ Jesus our Lord. Regeneration, Pardon, and Adoption are fundamental and primary in the blessing of actual salvation. And the Fulness of Christ is deliverance from doubt and uncertainty at this point.

It is, moreover, the full triumph of love over selfishness and of faith over sense, so that one in the fulness of the blessing is entirely consecrated to God, completely devoted to divine and eternal things. At this point, the Fulness of Christ might be defined as Christ's complete conquest of the man.

But this is not all; it is man's full deliverance from sin. Christ has come not to effect a new material creation but rather on a mission of destruction. He is manifested to destroy the works of the devil. Temporal blessings would not reach the case. It is the destruction of inherent foes that every man needs. Christ destroys the body of sin, and the fulness of the blessing of Christ is an experience in which that old petition is answered where men prayed: "remove the least and last remains of the carnal mind." "The blood of Jesus Christ . . . cleanseth from all sin."

Lastly, it is the fulness of the Spirit of Christ—Pentecost perpetuated; and with all these a fulness of provision and power, for maintaining this state, and for advancing in all Holiness.

BEAUTIFUL WORDS.—The beloved John says: "My little children, let us not love in word, neither in tongue; (not in these only), but in deed and in truth. If we say we love our fellow Christians let us show it, show it in loving deeds, practical in character. Christ expects and enjoins these palpable proofs of love toward Himself, and of course there must be like manifestations toward the Christian brotherhood.

LOOKING UNTO JESUS.

"**T**HROUGH great familiarity the most important things may lose in a measure their interest and impressiveness."

How familiar is the precept just quoted. Who has not heard and read it again and again, over and over? It has been used as a text for sermons; as a title for books and articles for the press; as a motto for the parlor, the Sunday-school room, the counting-house desk, the restaurant wall; and it has always entered freely into the prayers, and testimonies, and song of the Church. May not this familiar use of it have tended to abate its freshness and weaken its force in some minds? If this natural tendency has been successfully guarded against, it has lost none of its deep, rich meaning to us, but the rather has unfolded "new beauties and still increasing light." Every word of it is full of suggestion and instruction, not excepting the preposition "unto." With this the passage means much more than if it read, "Looking at Jesus." Simply doing this would be a great privilege and a sacred duty, but it could have no power to save. No human pen has ever written concerning Jesus with more admiring eloquence, than that of Rousseau, a hundred and twenty years since; yet he was a Swiss infidel and a man of dissolute life. "Looking at Jesus," the Emperor Napoleon was thrilled with admiration of His greatness, and uttered a most glowing eulogy upon His ever extending kingdom, in contrast with his own broken power, once so great; yet Napoleon lived and died a selfish, ambitious man of the world.

Were the passage to read, "Looking for Jesus," it would mean far less than it now does; since looking for His promised personal coming again involves only a single branch of Christian duty, and therefore may not be made all engrossing as in some sad instances it has been. But looking *unto* Jesus takes in the whole compass of Christian duty, implying at once attention, study, admiration, love, dependence, confidence, obedience, imitation, hope. This phrase, "Looking unto Jesus," occurs but once in the New Testament and is defined in Bagster thus: "To look away from; to look steadfastly, behold; that is, to

look away from all things and fix the view on a particular object."

Looking upon the brazen serpent in the wilderness was chosen by our Lord as a fit illustration of looking unto Himself, the looking of the serpent-bitten Israelites being a true symbol of faith in Him the world over. (John 3: 14, 15.) Another striking illustration is furnished in Psalm 123: 1, 2: "Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: so our eyes wait upon the Lord our God until that He have mercy upon us." Faussett's note says: "Deference, submission, and trust are all expressed by the figure. In the East, servants in attending on their masters are almost wholly directed by *signs*, which require the closest observance of the hands of the latter. The servants of God should look to His directing hand to appoint them their work; to His supplying hand to give them their portion in due season; to His protecting hand to right them when wronged; to His correcting hand; and to His rewarding hand." Our golden motto may be expanded thus: 1. Looking unto Jesus *sovereignly*, without a rival. To other things we may give relative attention, but to Him our attention must be pre-eminent, supreme. 2. Looking unto Jesus *adoringly*. He alone in the unity of the Godhead may be worshipped. If at His incarnation the divine command went forth, "And let all the angels of God worship Him," and if in His humiliation working out the great redemptive scheme men might worship Him without rebuke, much more enthroned amid the glories of finished redemption should the ransomed race adore and bless Him. 3. Looking unto Jesus *inquiringly*. Paul's great question at his awakening was, "Lord, what wilt Thou have me to do?" and after his conversion and sanctification he still went on practically asking the same question till the day of his death. This ever-dependent spirit of inquiry belongs to all stages of the Christian life. 4. Looking unto Jesus *obediently*. A whole volume of meaning lies in the words of His mother at the marriage in Cana; "Whatsoever He saith unto you, do it."

The double lesson is that we are always to trust Him to say the right thing, and to hold ourselves always in readiness cheerfully to fulfil it. 5. Looking unto Jesus *expectantly*. Herein we have His own example; for at His ascension He "sat down on the right hand of God, from henceforth expecting till His enemies be made His footstool." And His triumph is to be ours; eternal triumph over sin and Satan, death and hell.

OUR PORTRAIT.

WE present to our readers in connection with this number, a very fine portrait of Rev. Dr. J. O. Peck, our late Missionary Secretary. This will, we are sure, be appreciated by our subscribers. He has run a very brilliant career in the relation which he sustained to the Church for some years past, and has finished his course in holy triumph. He was a warm friend of Christian Holiness, and had a personal experience of it.

Three years ago we attended the Troy Conference at Saratoga Springs. In the love-feast on Sabbath morning, we made reference to "*Round Lake*" the ground near-by where battles had been fought and victories won on the line of Holiness.

Dr. Peck sat in the pew with us. He had just been married, and his wife was by his side. As we sat down, he arose, and gave a thrilling testimony. He said the mention of *Round Lake* awakened saved memories. When the National Camp-meeting was held there, he had a great desire to go. But he had an important engagement which conflicted. He was engaged to marry a gentleman, a military man of some distinction, and he did not know how to overcome the difficulty. So great, however, was the impulse to go to *Round Lake* that he procured a substitute for the marriage occasion, and went to the Camp-meeting. There the Lord met him in great power, and sanctified his soul. That Pentecostal endowment had changed the whole current of his life and ministry, and it remained with him yet. A great man has fallen. The Church will sadly miss his eloquent pleadings for Christian missions. But she will cherish in loving remembrance his faithful service, and final and glorious triumph.

MONTHLY REVIEW.

CAMP MEETINGS.

This is the great Camp-meeting month. We place on our Bulletin some of the more prominent Encampments which are definitely on the line of Bible Holiness. And this is only a small part of those that are held under the banner of Holiness.

One of the earliest of the meetings this month is at *Mountain Lake Park, Md.*, Rev. John Thompson has the chief supervision, and will be aided by Bros. Keen, Smith, Pepper, and other excellent workers. Bro. Updegraff, who has of late years been prominent in service at this meeting, will be greatly missed. But the Lord can put a double portion of His Spirit upon those that remain.

Douglas, Mass., is a favorite ground. The meeting is in charge of the New England Holiness League. Bros. Morse, Keis, and other earnest laymen co-operate. God has greatly visited this ground, and doubtless will again.

The NATIONAL MEETING is at New Albany, Ind., and we trust will be Pentecostal.

Ridge View, Pa., from July 13-22 is likely to be an occasion of much interest. Bros. Keen, Smith, Pepper, and others will be there in the Lord's service.

Eaton Rapids, Mich., July 26th to August 5th, is a ground where God reveals His saving power.

Pitman Grove, N. J., July 31st to August 5th, is an old-time ground. Bros. Keen, Smith, and Naylor, are among the workers expected.

Look at the Bulletin. Go if you can, *somewhere*, and help on the Lord's work—go in the Spirit—if you remain at home, make the Encampments subjects for special prayer. Expect to see or to hear of rich outpourings of the Holy Ghost. The Lord our God is mighty.

Rev. J. Hudson Taylor rejoices in the missionary spirit that will send one out as a worker among the heathen, but he also says: "We need persons who will consecrate their lives to foreign mission service at home. I think we do not always fully realize the privilege of such service. The tree needs to have just as many roots under the soil as it has branches in the air. If it were not so, what would become of the tree when a great storm comes on? It is, therefore, the privilege of some to consecrate their lives, their thoughts, their prayers to this service at home. I believe that some of the best missionary work that is done to-day is done by invalids who never leave their bedrooms, or by old people, or by those who are very poor and have not much to give; but they give the Lord what is most precious—a true, yearning heart, a constant remembrance, a constant prayer."—*Gospel in all Lands.*

THE FOREIGN FIELD.

Italy.—Rev. Alexander Roberts, of Venice, writes: "In this land of Italy, where, as late as 1851, Italians, and English visitors too, were imprisoned for reading the Bible, the annual circulation of the Bible now exceeds that of any other book, and it is taking its rightful place in the literature of the country as the Book of books."

India.—A missionary in India writes: "There is one thing which education does not seem to bring to India, and that is *moral stamina*. The ability to accept and harbor the most debasing social customs of this land is found among Hindus almost as frequently, if not as fully, under the university cap and gown as under the unkempt hair and rags of the village plowman. This is a vast and ghastly factor in the great problem of India's social and religious renovation."

Mexico.—Rev. George B. Winton, a missionary in Mexico, writes: "Aside from the fact that the conversion of children is an easier task than that of people already grown up, many other considerations urge the Church to lay siege to the young of Mexico. Education and the inroad of foreign thought and enterprise are making an epoch here. The generation now coming forward will not be like their father and mothers. As Romish superstition and priestly autocracy are forced to loosen their grasp, there will come an era of unrest and uncertainty, of which the enemy of all good is sure to take advantage. Unless it is supplanted by a pure religion, the decay of Catholicism will be followed, as in France, by infidelity. The crisis is upon us; the molding of an empire is in our hands. We seek not to impose upon this nation any peculiar system, ecclesiastical or political. Conscious of our innocence of unholy ambitions, such as have wrought ruin here for three hundred years past, we are bending every energy to bring this people into subjection to Him who is the head over all things to the Church."

Japan.—According to the statistics of 1893 there are now 643 missionaries (including wives) connected with the work in Japan; 377 churches (of which 78 are self-supporting), and 37,400 members, of whom 3,636 were added during the year. There are also 7,393 pupils in Christian schools, and 27,000 Sunday school scholars. There are 286 native ministers, 367 theological students, and 665 unordained preachers and helpers. The sum contributed by the native Christians is given as 62,400 *yen*, or \$40,000 United States currency."

OUR missions in Liberia are to be reinforced by some teachers from the United States. Prof. E. H. Greeley and wife left last month for White Plains, and Rev. J. W. Hoffman is expected to leave the United States in July for Monrovia.

OUR COUNCIL CHAMBER.

THE SCRIPTURE WORD.—“Yield yourselves unto God, as those that are alive from the dead.”—Rom. 6: 13.

“Thou art the anchor of my hope;
The faithful promise I receive:
Surely Thy death shall raise me up,
For Thou hast died that I might live.”

A DOCTRINE . . AN EXPERIENCE, A TESTIMONY, AND A LIFE.

Such is Holiness. Neither strand of this four-fold cord can be separated from the others, and made an equivalent for the whole. Neither can we compose Holiness of what remains if one be taken away. One may run off with the first and be orthodox without being holy. One may be absorbed in the second and become a fanatic, opposed to sound doctrine upon the one hand and astray from pure conduct upon the other. One may habitually testify, and yet be deceived as to the experience, because inattentive to the doctrine and careless as to the life. And one may emphasize and exalt the life in such a way as to substitute Phariseism for purity, reflection upon others for testimony, and rationalism for faith.

We think *the order* of these is the normal one. Holy living, rightly understood, is no doubt the climax of Holiness. But it is an apex which requires a strong, deep, broad foundation of Truth in doctrine concerning Christian Holiness. As well expect sound conclusions and complete demonstrations from false premises as to look for a life of perfect love from an erratic doctrine of sanctification. Love lives by faith, and faith exhibits itself in love.

The outer life is sustained by the “inner man.” And the EXPERIENCES of the heart are as vital to the success of holy living as is the soul to the functions of the body. Hence, the drift of some to exalt the objective to the depreciation of the subjective to Christian life is as absurd as though we were advised to devote our attention to the hair, skin, and nails of our physiology, and never mind the digestion, circulation, respiration, etc. Internal injury or defect is sure to cripple or destroy external motion. True in the spiritual as well as in the physical life. An EXPERIENCE of Christian Holiness is of pre-eminent necessity in order to holy living.

TESTIMONY is the safeguard of Experience and the security of Life. Its lawful subject matter is faith and experience, rather than service or life. Hence when one professes never to have com-

mitted sin for a number of years everybody shudders. But when one confesses or testifies that Christ by the baptism with the Holy Ghost has wrought in him an experience of purity and perfect love somebody else takes courage. Experience is the result of accepted Doctrine, and Testimony is the acknowledgment of Christ’s fidelity, not the assertion of our own.

The experiences of many prove that the connection between “witnessing” and “power” in Acts I.: 8, is not accidental. Those who would undertake to live a holy life without testimony to full salvation ignore a principle of Holiness and violate a law of power upon which holy living is dependent.

So that the advancement of Holiness requires proclamation of Doctrine, realization of Experience, attestation to the facts of an inner life, and exhibition of the power of the Spirit in a pure and triumphant life.

Make us of one heart and mind,
Courteous, pitiful, and kind,
Lowly, meek in thought and word,
Altogether like our Lord.

THEREFORE.

“That the power of Christ may rest upon me,” and because this grace is sufficient for me, and His strength made perfect in my weakness—II. Cor. 12: 9. “Therefore, I take pleasure in infirmities, reproaches, necessities, persecutions for Christ’s sake.” This is said not in defiance of circumstances, not in depression of soul, not in despair of mind—but is the exultation of a conscious, available compensation in God. “His grace and strength are set against my weakness, having their most perfect manifestation in the hour of my utmost helplessness.” The Lord has greater need of our weakness than of our strength. Our strength may be His hindrance, our weakness never. “Our extremity is God’s opportunity, but our security is Satan’s opportunity.” Therefore is he contented to bear all these things for Christ’s sake. Divine discipline is often more fruitful of good than Divine deliverance, hence God’s way is not to take His children out of trial but to give them strength to bear it. “I pray not,” said our Divine Lord, “that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.” If all our springs are in Him, surely we cannot fear soul-drought, nor thorns in the flesh, nor the messengers of Satan which buffet us.

CLOSET COMMUNION.

TEXT: "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

"O Sun of righteousness, arise,
With healing in Thy wing;
To my diseased, my fainting soul,
Life and salvation bring."

DAILY BIBLE CALENDAR.—JULY.

1. Rom. 11: 20; Mal. 4: 2; John 17: 15; Isa. 12: 2.
2. Rom. 15: 1; Rom. 14: 22; Rom. 15: 6; Rom. 16: 27.
3. Psa. 115: 11; 1 Cor. 1: 8; Psa. 31: 1; Rev. 5: 12.
4. Luke 21: 19; John 14: 19; Jer. 20: 12; II. Cor. 2: 14.
5. Ephes. 4: 27; Isa. 59: 19; Zech. 3: 2; Psa. 135: 20.
6. II. Cor. 5: 20; Lam. 3: 35; Psa. 119: 88; Psa. 34: 1.
7. John 12: 36; John 12: 46; II. Sam. 22: 33; Psa. 96: 4.
8. Col. 3: 16; Isa. 32: 18; Isa. 26: 12; Isa. 42: 12.
9. Isa. 55: 2; Prov. 8: 34; Psa. 73: 25; Psa. 106: 2.
10. Job 22: 21; Job 22: 21; Psa. 123: 1; Psa. 68: 4.
11. Hos. 12: 6; Job 22: 26; Psa. 57: 7; Psa. 57: 7.
12. II. Cor. 10: 17; Psa. 106: 3; Psa. 119: 20; Psa. 35: 9.
13. Deut. 18: 13; Phil. 2: 13; Psa. 62: 5; Psa. 43: 4.
14. Hos. 14: 2; Isa. 40: 31; Psa. 6: 4; Psa. 84: 12.
15. Ephes. 5: 18; Psa. 32: 8; Psa. 6: 2; Psa. 63: 7.
16. Jas. 4: 11; Prov. 15: 4; Psa. 119: 94; Psa. 119: 62.
17. I. Pet. 1: 15; John 15: 3; John 13: 9; II. Kings 19: 15.
18. Rom. 14: 16; Psa. 107: 43; Job 34: 32; Neb. 9: 5.
19. Prov. 4: 27; Prov. 3: 24; Isa. 51: 9; Psa. 62: 7.
20. Jas. 4: 10; Isa. 35: 10; Psa. 119: 169; Psa. 9: 2.
21. II. Cor. 7: 1; Jer. 32: 40; Psa. 31: 19; Zech. 2: 13.
22. Zeph. 1: 7; Psa. 37: 5; Jer. 10: 7; Deut. 10: 17.
23. Rom. 12: 2; Psa. 84: 11; Psa. 144: 5; Psa. 150: 2.
24. Jude 21; I. Cor. 3: 14; Isa. 33: 2; Luke 1: 68.
25. Phil. 2: 5; John 10: 10; Psa. 86: 5; Isa. 65: 14.
26. Heb. 4: 11; Rom. 6: 22; I. Thess. 5: 23; II. Cor. 1: 3.
27. Josh. 23: 11; John 15: 5; II. Thess. 3: 5; Isa. 25: 1.
28. II. Tim. 2: 25; II. Tim. 1: 7; Psa. 36: 10; Psa. 71: 51.
29. Luke 12: 35; II. Cor. 9: 8; Lam. 3: 41; Rev. 5: 13.
30. Heb. 12: 12; II. Cor. 13: 11; Neh. 5: 9; Psa. 59: 17.
31. I. Cor. 14: 1; I. John 4: 7; John 17: 1; Psa. 100: 2.

THE GUIDE PRAYER UNION.

We ask our friends of The Prayer Union to observe,

TUESDAY, JULY 10th,

as our day for special prayer, and we hope it will be a day of rich blessing.

SPECIAL REQUEST:

That the Camp-meetings may be visited with divine power, richly, and that the saved of the Lord may be many.

REQUESTS BY LETTER:

New Hampshire.—L—For a daughter and family to be converted. For a sister to be sanctified, and for a sister to have bodily healing and entire sanctification.

New Jersey.—N—For a family in affliction.

England.—L—For an unconverted brother.

Ohio.—C—For an unsaved brother.

New York.—For one who has gone far astray from God. For a daughter in evil paths.

COUNT YOUR MERCIES.

"Thou crownest the year with Thy goodness."—Ps. 65: 11.

It will honor God, and be promotive of grateful love to count our mercies. Doing so, let us begin with the Fatherhood of God, and the infinite quantity it includes. Next—Our recovery from the death of sin to the life of righteousness, through the atoning love of our Divine Lord—and the patient guidance of His Holy Spirit. For the spirit of faith and the dominion of love in our hearts, for the fellowship of His people, and for welcome at the Mercy Seat, for open eyes to see the truth, and for hearts made sensitive to His will, for victory over the world's seductive charms, and for deliverance from fear and the flesh, for providences numberless, tender and thoughtful—for the witness of our adoption into God's family, and for the hunger after righteousness, that will not, cannot be satisfied with less; for the assurance of eternal life, in the presence and palace of the King-Eternal,—“Bless the Lord, O my soul, and all that is within me.”

PROMISES.

Behold, I am with you always, even unto the end. I go to prepare a place for you. If you love me keep my commandments. Call upon me in the day of trouble, and I will deliver you. Fear not, for I am greater than thy enemies. Blessed are the pure in heart, for they shall see God. Blessed are they that mourn, for they shall be comforted.

LAST WORDS.

LUTHER.—“Our God is the God from whom cometh salvation; God is the Lord, by whom we escape death.”

CALVIN.—“Thou, Lord, bruise me; but I am abundantly satisfied, since it is from thy hand.”

KNOX.—“Live in Christ, live in Christ, and the flesh need not fear death.”

RICHARD BAXTER.—“O, I thank Him, I thank Him; the Lord teach you how to die.” “I have pain—there is no arguing against sense; but I have peace, I have peace.”

LATIMER.—“Be of good courage, Master Ridley, and play the man; we shall this day light such a candle in England, as by God's grace shall never be put out.

BILNEY.—“Jesus! I believe.”



"O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."

"Let us come before His presence with thanksgiving, and make a joyful noise unto him with psalms."

"The joy of the Lord is your strength,"

"Rejoice in the Lord always—and again I say rejoice,"

"Rejoicing in tribulation also."

BY REV. JOHN PARKER.

THERE are few luxuries in my life so great as that which I find when yielding myself to that Divine guidance which results in the creation of a hymn or song—that may awaken or stimulate the devotion of a wearied and weeping child of God. It has been to me a very land of Beulah, the land that links earth and heaven. From whose sunlit towers and turrets I have often seen the new Jerusalem—the city of eternal fellowships—Sabbath and Song. Such luxury I found a few days ago, while writing the following, and especially since, in the joy it has occasioned in many hearts, to whom I was requested to read it. And now, in the hope that the readers of the GUIDE will find in it a new inspiration to larger love, and faith, and hope, I present it for publication:

FROM HIM, TO HIM.

From God alone comes living joy,
All else is but a poor alloy:
The glitter, not the gold.
All joy that comes to me from God
Returns again in praise to God,
A rapture never told.

The frothy laugh of transient glee
Affords no sweet content to me;
My nature's need and cry
Calls loud for deeper wells of bliss;
For purer, larger, draughts than this;
An infinite supply.

This joy unspeakable be mine,
And hopes that here the life refine,
And brims my cup with peace.
A conscious sense of nobler things;
A heart at rest in God; that sings
Of faith, and love's increase.

Sings of a joy I cannot show,
Of raptures which His children know,
Enthralled by bonds of love;
A glad sweet bondage to His will,
Nor can I ask release, but still
Adore, like saints above.

Not mine to-day—to see His face;
But mine, this hour; to share His grace
And know He thinks of me.
I wait His time, with glad consent,
I haste to go wherever sent,
His faithful servant be.

In loyal service for my King,
I would the truth to others bring,
By hands and heart made clean;
Would represent His life in me,
So shine for Him, that all may see
The love that He hath seen.

WHEN I was a boy I heard my pastor repeat, and have never forgotten, the following remarkable lines. They were found written on the cell walls of a lunatic after his death. Perhaps they will do some other boy the good they have done me:

Could we with ink the ocean fill,
And were the skies of parchment made,
Were every stick on earth a quill,
And every man a scribe by trade,
To write the love of God to man
Would drain the ocean dry;
Nor would the scroll contain the whole,
Though stretched from sky to sky.

GOD; HIS NAME.

Thy great name,
In all its awful brevity doth bless
The tongue devoutly using it.
For me, I ask no higher office
Than to fling my spirit at thy feet,
And speak thy name—God!
Throughout eternity.

Coleridge says, that—

In some hours of solemn jubilee,
The mossy gates of Paradise are thrown
Wide open, and forth come in fragments wild
Sweet echoes of unearthly melodies,
And odors snatched from beds of amaranth.

To catch these odors and these "unearthly melodies," is the purpose of this page from month to month. The devout readers can be trusted—not to charge improper motives against the writer—for the publication frequently of his own Christian melodies. Be assured he has not, and will not, publish anything that has not first made his own heart hot with the fervor of a larger love.


Praise in Holy Song.

"I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." Psa. III. 1.


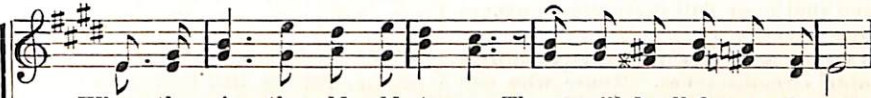
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BY AND BY.


Words and Melody by ISAAC NAYLOR.




1. In yon land of light and glo - ry, On yon bright im-mor-tal shore,
 2. In yon land so pure and changeless, Where no pain or anguish come,
 3. In yon land so rich with treasure, In yon pal - ace home a - bove,
 4. In yon land that knows no sadness, In yon clime so fair and bright,
 5. In yon land we'll meet to nev - er Sin or grieve our Sav-ior more;


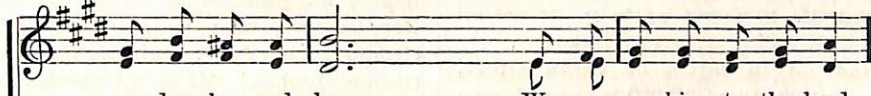
Where they sing the old, old sto - ry, There we'll dwell for-ev - er-more.
 In yon land so bright and stainless, There we'll rest at home, sweet home.
 There we'll live in end-less pleasure, Bath - ing in our Sav-ior's love.
 There the saints with joy and gladness, Bask in heav'n's resplendent light.
 There we'll meet and ne'er shall sever, Where the toils of life are o'er.



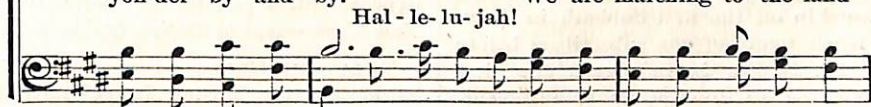
CHORUS. *Faster.*



By and by, by and by, by and by, We shall rest o - ver

yon-der by and by. Hal - le - lu - jah! We are marching to the land




Rit.
Of the hap-py white-robed band, We shall rest o-ver yon-der by and by.



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This is a Selection from "SONGS OF THE PENTECOST," the new International Song Book.
 Single copies, 30 cts.—if mailed, prepaid. Per dozen, \$3.00. Per hundred, \$25.00.

THE CLOSING SCRIPTURE WORD.—
 "Keep yourselves in the love of God."—
 Jude 21.

*"With a child-like heart of love,
 At Thy bidding may I move;
 Prompt to serve and follow Thee,
 Loving Him who first loved me."*

CLOSING NOTES.

NEW SUBSCRIBERS. We want as many new subscribers as possible, dating from July 1st, May and June numbers free. Note the **SPECIAL PREMIUMS** on the cover pages. This is a good time to get excellent books at a *cheap rate*.

A WORD TO SUBSCRIBERS. Those whose subscriptions expire July 1st, have doubtless received bills in the June number, for a renewal of their subscriptions. We hope this will be done promptly, and that none will discontinue, except it be absolutely necessary.

ARREARAGES. Some are in arrears, doubtless by unfavorable circumstances. Those who can send us what is due, at this time, will confer a special favor, as we greatly need it.

SURPLUS NUMBERS. We have a lot of back numbers on hand. Those of our friends who can use them to advantage in canvassing at the Camp Meetings, and otherwise, will do well to send for them. Do not go to Camp Meetings without some copies of the *Guide*.

COMING BACK.—As we write we are expecting the return of Rev. Isaac Naylor, "*Our All the World-Around Evangelist*." He is a mighty man of valor. He expects to do earnest work for The Master this summer at Camp meetings. He will spend the entire ten days of the meeting at Ocean Grove. He is open to more engagements. Address him at this office.

"And be not conformed to this world."—Rom. 12: 2. This is God's command. It is essential. Our spiritual life is bound up in it. Hear and obey.

THE GREAT AUDITORIUM at Ocean Grove, with a seating capacity of 10,000 is to be thrown open for worship on the first Sabbath in July. This will reach many of our subscribers before that day. Dr. Stokes is to preach the first sermon, which is an appropriate arrangement. The dedication proper will not occur till August, when a number of the bishops are expected to be present and participate.

A BLESSED BOOK.—We desire to ask special attention to a new book which is having a wide and rapid sale: "*Touching Incidents; or, Remarkable Answers to Prayer*." By Rev. S. B. Shaw. This is an entirely new work, with fresh matter. The selling price is \$1.00. For \$1.50, the *Guide* for a year and a copy of this book. Get it by all means. A good opportunity.

CAMP-MEETING BULLETIN—JULY.

July 3-8.—Burksville, Ky. Columbia District Holiness Association.

July 7-16.—Mountain Lake Park, Md. Thompson, Keen, Smith, etc.

July 10-17.—Bay View, Mich. Knapp, Parsons, etc.

July 13-23.—Mineral Springs, Ky. Carradine, Rhineheart.

July 13-22.—Ridge View, Pa. Keen, Smith, Pepper, etc.

July 20-30.—Douglas, Mass. New England Holiness League.

July 20-30.—Peiro, Ia. L. B. Kent.

July 20-Aug. 1.—Waco, Tex.—Carradine, Morrison, etc.

July 26-Aug. 5.—New Albany, Ind. (National.)

July 26-Aug. 5.—Eaton Rapids, Mich. Smith, Watson.

July 16-Aug. 5.—Carlisle, Ind. Tabernacle Meeting. E. F. Walker, L. N. Baker.

July 71-Aug. 15.—Pitman Grove, N. J. Smith, Naylor, Collins, etc.

July 26-Aug. 7.—Perkasie Park. (Evangelical.)

"For the Lord your God is God of gods."
 —Deut. 10: 17. This is a great truth and has been fully demonstrated. Worship *Him* and *Him only*.

THE TUESDAY MEETING, held at the residence of Mrs. Palmer, 316 East 15th Street, New York, is continued all Summer, without intermission. Mrs. Palmer has been strengthened to conduct the service for some time past, and many prayers are being offered that she may continue to do so for some time to come.

IS YOUR PLAN LAID? Have you laid out a plan for the Master for the Summer? If you go to some Summer resort or Camp-meeting you should be a personal worker—a *soul-saver*—if you are among the "*Stay-at-Homes*" you should not fold your hands, but endeavor to scatter some good seed that will spring up unto life eternal.

"In God is my salvation and my glory."—Psa. 62: 7. Is that true of you? Is it?

A BUSINESS NOTE.—All communications intended for publication should be addressed to Rev. George Hughes; all matters of business to George Hughes & Co., omitting the *reverend* before George Hughes. Make all checks, money, and express orders payable to George Hughes & Co., New York—*none to Station D*.

THEY ARE GOING.—Bro. Updegraff, a valiant worker for the Master, has claimed his crown. We shall have more to say of him hereafter. So also of our good friend Chauncey Shaffer, who is gone home. And of a precious sister at Ocean Grove, *Maggie Field*, who walked closely with God, and is now walking with Him in glory.

THE SALVATION CONGRESS, recently held in New York, was a grand affair. The mass meeting in *Carnegie Hall* was one of tremendous interest. The testimonies of those who had been rescued from sin's black depths was specially interesting. We were there and enjoyed it exceedingly.



AUGUST, 1894.

THE GUIDE TEXT FOR AUGUST.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia."—Rev. 19: 6.

THE FIRST WORD.

BY THE EDITOR.

PAUL, in writing to the Romans, chap. 8: 6, makes this important declaration:

"To be spiritually minded is life and peace."

There are two minds specified by the apostle: the *spiritual* mind, and the *carnal* mind. What is the difference—how may they be distinguished? The context gives the criterion: "They that are after the flesh (the carnal mind) do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit."

"Carnal pleasure, worldly profit, and honor, the things of sense and time, are the things of the flesh, which unregenerate people mind. The favor of God, the welfare of the soul, the concerns of eternity, are the things of the Spirit, which those that are after the Spirit do mind." The man is as the mind is. The mind is the forge of thoughts. "*As he thinketh in his heart so is he.*"—Prov. 22: 7. Which

way do your thoughts move with most pleasure? By the application of this test we may easily determine whether our mind is carnal or spiritual.

If spiritually minded, then there is life and peace, eternal life, a life hid with Christ in God, and peace that passeth all understanding pervading the entire being. This is heaven upon earth, a transcript of the divine mind to the human mind, filling it with all those blessed characteristics which shone so brightly in the earthly life of our Saviour.

How may we possess this spiritual mind? It is by the operation of the Holy Spirit. He delights to accomplish it in every one who consents to His transforming potency.

Being thus possessed of the spiritual mind, we have life and peace. We are in vital relations with Christ, and we show in all our walks that we have been dispossessed of the earthly and sensual, and have been melted down into the mold of love—in a word have indeed, "put on the blessed Lord Jesus Christ."



"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 11.Tim. 4:2.

"How beauteous are their feet,
Who stand on Zion's hill,
Who bring salvation on their tongues,
And words of peace reveal!"

SERMON.

UNTO PERFECTION.

BY D. B. UPDEGRAFF.

(LATE MINISTER OF THE SOCIETY OF FRIENDS.)

TEXT:—"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit."—Heb. 6: 1-3.

THERE are stages in the development of the natural life. The first one is that known as infancy, or babe-life. Then there is youth, and the "young man," full of strength and vigor, as well as the hoary head and the tottering steps of old age. In like manner the spiritual life has its stages of experience, and these are clearly recognized, not only in the Scripture above given, but all through the word of God.

St. John writes to "little children because their sins are forgiven for his name's sake." He writes "unto young men because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." He writes "unto the fathers because ye have known him

that is from the beginning," or have a more complete knowledge of the eternity, divinity, personality, and work of the Lord Jesus Christ.

I. *There are "first principles,"* or foundation truths, of the gospel. These are set forth and summarized in the six particulars named in the text; "Repentance," "Faith," "Baptism," Dedication by the "imposition of hands," "Resurrection of the dead," and "Eternal Judgment." They are the elementary doctrines of Christ; and, though complete in their proper sphere, are distinguished from those more profound in character which follow them. Such distinction is not, however, one of essentials and non-essentials, but it is one of order and comprehensiveness. First the foundation, then the building. First the rudiments, then the science. First the blade, then the ear. The primary question with every man is one of repentance towards God and faith in Jesus Christ, in order that there may be a personal entrance on the way of salvation. Such new relation to God is realized in living power, and is consequent upon those rudiments of Christian doctrine already known. In view of the eternal judgment, how great are the glad tidings that the Son of God has satisfied the just claims of a violated law, and borne its penalty as the substitute of him who confesses his guilt and believes upon Jesus Christ! O, that the voice of the Son of God might reach some dead souls to-day, and really convince of sin!

Alas! there are so many that think they could get along with some help from Christ; they need Him, to be sure, but it is just to supplement what they lack. A man in New York was smothered by gas, and when found, the doctors said nothing could restore life, unless it was an infusion of fresh blood. A strong man promptly offered his arm for the surgeon's lance. Eight ounces of blood were taken and injected into the veins of the man who was practically dead.

He lived again, and his estimate of the favor done him was expressed by the gift of a five dollar bill! You see, he did not realize that he had received life from the dead; to him it only meant resuscitation, assistance. But "Christ died for the ungodly." It was not a question of so many ounces of blood, but He "poured out his soul unto death" to redeem us, and nothing short of that could accomplish the work. And "if he died for all, then were all dead."

How blessed if all of us knew in our own experience that "His blood cleanseth us from all sin" because of our having obeyed the gospel, and gone "on unto perfection," as commanded by our text! But how generally are these elementary or "first principles" regarded as ultimate or final! And those who thus restrict the doctrines of the gospel to the rudiments, not only rob their own souls, but antagonize God's demand for progression in Christian life. The result is inevitable and universal, viz., "laying again a foundation for repentance." To disobey God is to lose "the blessedness we knew when first we saw the Lord." The attempt is then made to regain lost liberty by "works," or zeal in right things, instead of by faith. We can never succeed. Both justification and sanctification are received by faith, and, if lost, must be regained by faith and not by works. On the Zoölogical grounds in Philadelphia you will find a gate without a keeper. You can let yourself out without difficulty, but if you desire to re-enter the gardens, you will have to come again to the regular entrance gate, and be admitted by the keeper. The other gate never opens *inward*. Just so do *works* that are "wicked," or displeasing to God take us *out* of communion, but even good works can never get us in again.

For these "works" are "dead," not because they are *wrong* in themselves; they may indeed be excellent and right; but since they are the efforts of one who

is not in right relations with the living God, they cannot express life, or bring true peace. Sooner or later this will be seen and repentance must follow. Hence it is clear that to perform them from such a standpoint, is but to prepare the way, or "lay again the foundation for repentance," and the sooner we repent and forever cease this weary round of a wilderness life, the better. God makes this a practicable thing, and I trust we now understand the meaning of the *negative* command, not to do this way, and not always be laying foundations anew. We now come to the *positive* command.

II. *First principles are to be left.* This is no optional matter, but an imperative demand of God upon His children. In patient grace He reasons with us about it, then beseeches, rebukes and warns. If our confidence in His goodness and mercy and patience, degenerates into negligent presumption, we are warned in the context of the danger of apostasy and divine judgment. It is not that, as God's child, one is in danger of being lost, but that ignoring and neglecting His most palpable commands may result in dis severing relations with Him. It is a glorious thing to be a "new born babe" in Christ. He takes a fatherly delight in such, and provides the "sincere milk of the word that they may grow thereby." Their characteristics are love, trust, and obedience. In harmony with God's provision for them they long to be "men in understanding," and to "stand perfect and complete in all the will of God." By faith they see the "mighty men of Moab trembling," and the "inhabitants of Canaan melting away." Just as in natural life young children are impatient to get big. My little boy was five years old on a 17th day of July. On the 18th some one said, "How old are you, Ben?" He promptly answered, "I'll be six years old the 17th day of next July!" He was looking right ahead. Alas, how many children of our Heavenly Father have not the characteristics of "new

born babes," but those of old "babes," and exhibit the same dwarfish type of Christianity which is so faithfully delineated by the Apostle! To continue a babe is to become a dwarf. That which is merely ignorance, and only amusing in the young child, becomes imbecility in the older one, and painful to witness. Such a state is always dishonoring to God, unsatisfactory to men, and unfruitful in endeavor. It is utterly inadequate for the work of the Lord. He can never honor those as "teachers" of others, who are themselves in constant need of being "taught again the first principles of the oracles of God," though in point of time (or "for the time") they are old enough, and "ought to be teachers." "The word of righteousness" is the "sword of the Spirit," and in the hands of the "unskilful" babe is more likely to do harm than good. He cannot use "strong meat" for this "belongeth to them that are full-grown men." He has "need of milk for he is a babe, and every one that useth milk is unskilful in the word."

But again all such "are dull of hearing." Their apprehension of spiritual things is dull, and their perceptions are obtuse. This is not a natural deficiency. They are as sharp and smart as possible every day but Sabbath, and in worldly affairs can see as far into a millstone as anybody else. Neither does the difficulty lie in the "things to be uttered," but a failure in the experience is the source of this slowness of the understanding. Still another characteristic of such immaturity is instability, or "children tossed to and fro." Susceptible to external influences and associations which are of the spirit of the world, in such a degree as to be "carried about with every wind of doctrine," how many are unconsciously serving this spirit against God and His truth!

Once more, and lastly, Paul distinguishes this class of Christians where he writes to the "babes in Christ" at Corinth. He fully recognizes them as

"brethren, sanctified in Christ Jesus," and partakers of rudimentary instruction and nourishment, or "milk." But there is the usual incapacity for "meat," and in their conduct they "walked" much after the fashion of "men" rather than after the Spirit. Though not committing known and wilful sin, self-life developed party "strife and divisions," and a zeal to defend a sect and its opinions, because it was expected of them. Here we are brought to the root of the matter, and find that a measure of carnality or moral impurity, coexisting with the new nature, is the prolific source of all our difficulties. And they were "yet carnal," because they had neglected or refused to "cleanse themselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." They are now rebuked by the Apostle for this culpable procrastination. A failure to obey God at this point begets a loss in communion and spiritual experience, and this in turn produces dullness of hearing, and unskilfulness in the work of righteousness. Instability, with sectarian strife, and an ascendancy of the carnal aptitudes, complete the sad picture of a dwarfed religious life. Is it any wonder that we are summoned by the word of the Lord to-day to "leave the first principles of the doctrine of Christ?" Leave them without abandoning them. Leave them, as the child leaves the alphabet, only to use the letters in wonderful combinations. Leave them as the builder leaves the foundation, piling stone upon stone, and story upon story, so that the more he has left it, the more complete is his dependence upon it.

JESUS THE WORD. John i. 1.—An eminent statesman once said of an illustrious rival, "While I never pause for a word, he often hesitates for the word." And great thinkers are ever careful to use words that accurately express their meaning. So the great God sent "Jesus, the Word," as the truest expression to mankind of His thoughts of love towards them.

"THE LIFE-LINES."

"But the mercy of the Lord is from everlasting to everlasting upon them that fear Him."—Psa. 103: 17.

*"There is a wideness of God's mercy,
Like the wideness of the sea:
There's a kindness in His justice,
Which is more than liberty."*

A mighty stretch of divine mercy is here revealed, "from everlasting to everlasting." Who can measure that? But, mind you, it is toward His peculiar people: "Upon them that fear Him"—with a filial, holy, loving fear.

STUDIES IN JOHN'S GOSPEL.

REV. WALLACE MACMULLEN.

Chapter 10: 1-18.

PART VI.



WE must recognize here two distinct parables, or, more properly, allegories. That of the true, "good shepherd" occupies most of the section, and that of the "door," verses 7-10. To regard this parenthesis of the "door" as part of the main allegory is to make exceedingly difficult an explanation of the sudden change of figure. It is more satisfactory to look upon the verses about the "door" as a distinct but related allegory, given place here because of its likeness to the main subject of discourse. The principal topic, then, is the allegory of the Shepherd and His Sheep.

I. THE SHEPHERD'S CARE.

1. *It is watchful.* "He calleth His sheep." He not only has a strong arm to answer every faintest, feeblest cry of any one of the flock needing food or protection, but has a watchful eye to discover the rich pasture and detect the threatening danger. The vision of our Shepherd is comprehensive. He looks upon His sheep and their needs, upon the supplies for the need, upon the foes that threaten. It is very blessed to know

that He will answer our call: it is more blessed that He himself calls us in anticipation of our need. God's kindness is active, not passive. His is aggressive love, urging itself upon us; alert, going in advance of our prayer; patient and tireless, searching for us whenever we stray (Ezek. 34: 11). Moreover, His is wise love. The Shepherd here enters the fold—the place of shelter, safety, slumber—to lead His sheep out. He does not bring them food, He leads them to it. They are to find it, not in the place of rest, but out from the fold where dangers are greater. In activity, earnest, obedient, loyal, where the Shepherd leads, will be the guarantee of our own plentiful supply. If we listen and walk in His ways we shall be fed with "the finest of the wheat." Psa. 81: 13, 16.

2. *It is discriminating.* "He calleth His own by name." "I know my sheep." This is very sweet. The foundation of truth which remains steady, upon which we safely build our hopes, has for one of its inscriptions, "The Lord knoweth them that are His" (2 Tim. 2: 19) "by name." Our faith often staggers at this. It is easy to believe in God's care for the whole flock. There is something worthy of His notice in the dignity of the whole. He will take care of totals—have in view our general and ultimate welfare; but will He really notice the smallest, most worthless sheep of the flock? Will He regard not only the final welfare, but also the smallest atom of the experience of that sheep? Yes—so the Good Shepherd declares in His speech, so He proves in His ministry. "The Lord thinketh upon me." "Who loved me and gave Himself for me." "Bless the Lord, O my soul!"

"By name." The Shepherd Himself gives the name. Not for His own convenience merely, but for the sheep's guidance the name is given. The sheep must know not only the Shepherd's voice, but know when there is in the voice a call to itself. The name helps the sheep

to obey as well as to trust. One cannot but think of the promise in the Apocalypse (Rev. 2: 17) of the "new name" to the overcomer, nor fail to note that the name then is to be "the name of God"—the name of Him who addressed the Churches (Rev. 3: 12). O, that the name the Shepherd gives us may be His own name—the name "that is above every name!" May the name of God to denote the ownership of God be visible always on our character, and the name of Saviour be stamped on all our service!

3. *It is chivalrous.* "He goeth before." In the presence and leadership of the Shepherd is better guarantee of safety than in the sheltering walls of the fold. He does not drive—He leads. Our captain does not merely issue words of command. He goes before. His comprehensive command in every hour of need and danger is, "Follow Me." In this method of our brave, chivalrous Shepherd there is the promise of fellowship in every path and the guarantee of triumph over every foe and of complete triumph at the end. We must interpret this leadership aright. It is not the promise of escape from all tumult and suffering. On the contrary, there is in it the assurance of suffering. He does, indeed, lead His flock to pasture, but the pasture-lands of immortals may be in the fields of strife. If we find His leadership in His example, then, like Him, we who follow will find food in "every word that proceedeth out of the mouth of God," even though that word involve sacrifice, rejection by men, and death. "He goeth before." He has trodden all the pathway, braved all its dangers, reached its goal. If we keep Him in view we too will overcome and sit with Him on His throne, as He overcame and is with the Father on His throne.

4. *It is sacrificing.* "The good Shepherd giveth His life for the sheep." This assurance of the lengths of sacrifice to which His love would go has become history. He *has* given His life. It was

given for the sheep's defense and rescue. He saw the foe and did not flee and did not shrink from the battle which would drain His veins and break His heart. That life-giving love abides unchanged. When sin, that cruel wolf which seeks our soul's destruction, attacks us, there is absolute triumph over it, complete deliverance from its fangs, in the love of Him who died.

II. THE SHEEP'S ATTITUDE.

1. *Recognition.* "They know His voice." It argues intimate acquaintance on the part of the sheep. It is not easy for them in the general din, with other shepherds calling their own, instantly to recognize the call of their own leader. They acquire the power through long listening and a settled habit of obedience. Sometimes the call sounds when the sun is shining brightly and the pasture is tempting and lies close to the still waters. There is danger of dulled hearing in prosperity. Sometimes "in the cloudy and dark day" (Ezek. 34: 12) or in the stormy night (Mark 6: 50) He speaks, and the thunder of the storm and the uneasy fears which the gloom brings make it difficult to distinguish the call, or in the pleading cries of pain and sin in other souls He is calling, and our selfishness prevents recognition of His voice. O, that our attitude may be always that of listening love, that we may learn to "know His voice!"

2. *Obedience.* "They follow Him." It is the proof that the voice is known. Recognition without obedience would bring deeper condemnation. The following is love's action. There is no harsh compulsion. In the West the shepherds drive their sheep; in the East they lead them. Our leader wins our loyalty—does not force it. We obey our Christ because we love Him and do not dream of seeking in our love release from obedience.

"A stranger they will not follow, but will flee from him." This belongs to loyalty to the Shepherd. The stranger's

voice not only lacks persuasive power but repels. Such should be the effect of sin's call upon us. To refuse to yield to temptation indicates power, but to recoil from sin's suggestion in alarm and loathing indicates established purity and the accepted reign in the soul of the love of Christ.

"THE BLESSED LIFE."

REV. C. F. WARD.

Eph. 1-7; Rom. 8-2; Jude 24; Ezek. 36-25; Eph. 5-17;
Matt. 28-18; Rom. 6-22; Ps. 60-12; Gen. 12-2.

Pardon I see—pardon for me—
In the blood of the Crucified;
I come to Thee, Lord; I rest on Thy Word,
And resting am justified.

Freedom I see—freedom for me—
By Jesus' almighty power;
Keeping from sin, without and within,
Experienced hour by hour.

Cleansing I see—cleansing for me—
Cleansing in whole, not in part;
The Word, and the Blood, and the Spirit of God
Are constantly purging my heart.

Filling I see—filling for me—
Fulness my heart to o'erflow;
Fulness of God! His Spirit, His love,
His power, His peace to know!

Power I see—power for me—
In Jesus in whom I abide;
Power to walk, to war, and to work,
To suffer whate'er betide.

Service I see—service for me—
Service of ceaseless joy;
Serving 'mong men, just how, where, and when
The Master shall choose to employ.

Victory I see—victory for me—
In the life of the Glorified;
Thy conquest I claim, and go forth in Thy Name,
To triumph in Thee, my Lord.

Blessing I see—blessing for me—
Blessing wherever I be;
How grand the inflow, how rich the outgo,
Proceeding, dear Lord, from Thee!

O, that men would praise the Lord!

"THE LIFE-LINES."

"I will sing unto the Lord as long as I live."—Psa. 104: 33.

*"Awake! awake! my tuneful powers,
With this delightful song;
And entertain the darkest hours,
Nor think the season long."*

The above lines of the Psalm must contain a good resolution in three parts: 1st. I will sing. 2d. Unto the Lord. 3rd. As long as I live. There is a will in the case, intelligently and piously directed in an exercise that brings glory to God, and spiritual profit to all who engage therein.

LEADINGS OF THE HOLY SPIRIT INTO THE TRUTH.

BY REV. CHARLES ROADS.

VIII. *The Double Value of Salvation.*

IT is gratifying to the Christian teacher that he can insist upon the comprehensiveness of Christ's word upon any subject, as well as upon its profound depth. Material streams of water grow narrow as they deepen, or more shallow as they extend, and streams of thought among men follow the same law, "intensity conversely to breadth." But the height and depth and breadth of the thought of Christ are like His love—immeasurable. The parables of Matthew, 13th chapter for example, are exhaustive of their several aspects of the heavenly kingdom. We will take a pair of these wonderful showings of gospel truth to set forth the value of salvation in Christ.

It is two-fold, and requires both the pearl of great price and the hidden treasure to symbolize it. These parables, doubtless, teach many other gospel truths, for Jesus always gives gospel measure in His utterances. They cover their several subjects exhaustively, but it is impossible to exhaust them. Ever new aspects of truth are found whenever we return to re-examine.

But the great fact they emphasize is that the life in Christ is most glorious in value. A precious stone prized by the ancients above every other is the pearl. The thought of value is enhanced by the narrative telling us that it is an expert's estimate we are given. A jeweler who had made it his avocation to seek pearls and who had, doubtless, handled thousands of them, studied them thoroughly, was familiar with all the characteristics of defect, beauty, and value of pearls, came across this pearl. How it excites his admiration! He at once bargains for it with determination to possess it. So has Christ and His salvation been examined by spiritual experts—men of noble aspirations, whose life was wholly given to seeking goodly pearls of character and thought, men like Nathaniel, Cornelius, Paul, Apollos, Augustine, Luther, Wesley, who had acquired a large store before they really saw Jesus, but who sold all they had at once for Him. This pearl will endure the severest examination of the expert. At the Parliament of Religions men brought pearls of religion from every clime and every creed, but even the most boastful of other religions bowed in admiration to our pearl.

This seeker of pearls becomes a voluntary purchaser. He is not driven by fear nor desperate need, but by a glad and hearty longing for Him, just as some seekers for regeneration tell us, "I do not feel great sorrow, but I do want to be good," or seekers for full salvation joyously come and give up all to have Jesus wholly. In New Testament lands and times the pearl was esteemed the richest of precious stones. The Revelator saw many brilliant gems in the heavenly walls, and names them familiarly as if he well knew their charms, but the gates of the holy city, the places supreme in importance for architectural ornamentation, are of pearl—one great pearl for each gate, and these are the sublimest achievement of the divine Architect. But

everywhere it is the pearl which is best, and this pearl, the merchantman found, is worth more than all others together. The twelve pearls of the celestial gates are only faint types of that pearl which is within and may be ours now!

How spiritually suggestive is the history of the pearl! Hear the precious stone itself cry out with it: "I come of lowliest origin; the lowest form of animal produced me, and how incapable it was of knowing my glory." So came our pearl, born in a stable, of humblest earthly origin, poverty, obscurity, hardships. Mary pondered all these things about Jesus in her heart, but how little she understood of His ineffable glory she shows by her mistakes again and again.

Again, "I came through long-continued suffering." The pearl is produced by the irritating and sharp grain of sand introduced into the oyster, and that sharp trial cannot be removed, so the oyster pours over it this wondrous wealth of beauty. The cup could not pass from Jesus, so pouring out His precious blood He becomes our Saviour. Again, "I am of double nature." The pearl is partly a formation of lime and partly animal tissue. A lower nature of the earth and the union with higher life, just as is Jesus, a body of earth joined to God in perfect Divine nature.

The pearl stands for the permanent character, the unchangeable value of salvation. The full salvation is always the same glorious jewel. Time does not affect it, nor changes depreciate its immeasurable worth to the soul. The more it is understood the more will it be loved. The grander the nature which comes to Christ the more rapturous will be its joy in knowing Him.

The pearl is most prized in society. Men and women buy and wear them for society, and their great pleasure comes when their friends see and admire them. Much more with Jesus are we most happy when in the society of His friends, each one shows more and more of the

wondrous beauty of the pearl each one possesses. In holiness meetings what joy in testifying of Jesus, but everywhere, if we sincerely exhibit Him in our lives, how men will admire! He is the same to-day, yesterday, forever, a pearl unchangeable.

The treasure hid in the field teaches the more practical value of salvation in Christ. It is that which can be used to supply our needs. The treasure, doubtless, in part, was money with which food and raiment could be procured and all our wants fully met. It contained, also, household goods of great value, cups and bowls and plates with which to supply tables; probably rings for the fingers signifying the covenants of love and promise; and the crown of glory. Who can enumerate without repeating all the promises of the whole Bible all that the treasure chest in the field contained?

But now see both of these glorious aspects of value. The one permanently unapproachable and unchangeable, the other practical and all comprehensive. So is holiness a matter of daily living, meeting the humblest needs and every hour's requirements of workday life. But more, it is so transcendently glorious that only the spiritual expert can really estimate it, and he far from fully. The pearl of priceless value, yet the poorest men can secure it. Paltry diamonds for a few we call kings and nobles, but this pearl is for all men. Go and sell all you have and possess Him to-day.

"A soul sincerely obedient, will not pick and choose what commands to obey, and what to reject, as hypocrites do. An obedient soul is like a crystal glass with a light in the midst, which shines forth through every part thereof. A man sincerely obedient lays such a charge upon his whole man, as Mary, the mother of Christ, did upon all the servants at the feast. (John ii. 5.) 'Whatsoever he saith unto you, do it.' Eyes, ears, hands, hearts, lips, legs, body, and soul, do you all seriously and affectionately observe whatever Jesus Christ says unto you, and do it."—*Brooks*.

"THE LIFE-LINES."

"He that is greedy of gain troubleth his own house."—Prov. 13: 27.

*"The brightest things below the sky
Give but a flattering light;
We should suspect some danger nigh,
Where we possess delight."*

There are such greedy ones, greedy of gain—like the grave, ever crying, "Give, give, give!" They are never satisfied. There is trouble along that line, trouble to "HIS HOUSE." There may be stateliness and splendor about his house, but there is "trouble." It looks out of the windows. Better have little and contentment therewith. Peace abides then.

"THE PATH OF LIFE."

REV. JOHN PARKER.



JESUS calls it "the narrow way, which leadeth unto life," narrow because the pleasures of the flesh are limited to the higher pleasures of obedience to the will of God. Enter this path, and the very first step involves a change in the whole purpose and plan of life, in which the natural inclinations are crossed, a life of ease and the favor of the multitude is given up for a life of separation, consecration, and conformity to the will of God. The first step seems to put life at a disadvantage, for the path is narrow and seems to be solitary, but the last step taken, and at once your feet tread the streets the meanest thing of which is gold. And between the first and the last step you have been most of all conscious of spiritual life. But because the seeming disadvantages confront us at the beginning of the path, "there be few that find it." No wonder that the preachers are few who dare faithfully to avow this unpopular doctrine. Hence the warning that immediately follows, as if He had said, "Beware of the prophet or teacher of smooth things, who for reasons well understood dares not declare unwelcome truths, yet claims

to be a divinely authorized expounder of the mind and word of God, and a safe guide of His little flock ;" for thus misled, "many will seek to enter, but will not be able." Jesus says to you, as your loving friend, "it will take all you have to reach heaven. Strive to enter. Be at your best." In this world only God and His angels may be spectators, all others who hope to spend eternity in heaven have a fitting task, a responsibility and opportunity that admits of no delay, and no feebleness of purpose. Be at your best.

At the request of an aged friend I read a book the past week, which, after complimenting Jesus as a great teacher, ridicules the idea of a heaven limited to the company of the redeemed ones by His blood. As if God's special pleasure was to permit countless generations upon this planet to live as they please, with or without God, obedience or holiness. Then He is expected to bury their sins in a common cesspool to rot the universe, and take these unregenerate, defiled creatures to a heaven of eternal purity and love. It would be easier to doubt the existence of God than to think of Him as so indifferent to the leprosy of sin, or of the absolute necessity of a life of loving obedience to His will.

Nay, nay ; His book is full of the idea of the unmeasured distinction in character, and of an eternal separation in destiny. There is a broad way that leads to destruction, "it seemeth right unto men" who are unregenerate—the end is death.

And there is also a path that leadeth unto life. It was called of olden time "the way of holiness,"—the King's highway. The unholy do not pass over it, nor prowling lion, nor ravenous beast, nor foot unclean. The ransomed of the Lord walk in it with joy and gladness. Their steps unwearied tend to Zion.—Isa. 35 : 8, 10. For hope keeps the heart singing, till hope is changed into the visions and the vastness of the city of many mansions.

If you are earnestly inquiring for the way, it will be safe, with lowliness of heart to receive the counsel of one who has found it. Listen : "Thou wilt show me the path of life"—the path which leads me to Thy presence, where is fullness of joy at thy right hand, "where there are pleasures forevermore." Psa. 16 : 11.

What then is needed? A teachable disposition—instant, constant, loving obedience—for "He will show you" the path, the glad fellowship therein, the city of our hope, and the waiting welcome.

BE TENDER WITH THE LITTLE ONES.

BY MRS. MARY D. JAMES.

Be *tender* with the little ones—
The fragile, precious flowers
That now in budding loveliness,
Adorn our homestead bowers.

Be *tender*, for the frail young vines
Entwining round the tree,
Are not more frail than children's hearts,
Nor bruised more easily.

In those young hearts are many a wound—
How sore thou knowest not ;
From bitter words, or cruel blows,
Which thou hast long forgot.

And oft they go to think alone,
And heave deep, mournful sighs,
While wondering thoughts of sadness come,
And tears flow from their eyes.

Be *loving* to the little ones,
Wound not the tender child ;
Be kind, while strict ; gentle, while kind ;
And good, and sweet, and mild.

For, ever on the plastic mind,
Will be the deep impress
Of all thy looks, and words, and deeds,
Of love or bitterness.

Be *patient* with the little ones ;
Their errors learn to bear :
Remember thou wast once a child,
And needest tenderest care.

Deal not the blow in hasty wrath,
But stop and lift to heaven,
A prayer, Father, may I forgive
That I may be forgiven !

"THE LIFE-LINES."

"Ye are the light of the world."—Matt. 5: 14.

*"Walk in the light! and thou shalt own
Thy darkness passed away,
Because that light hath on thee shone,
In which is perfect day."*

Christians are children of the day and not of the night. They have been translated into marvelous light, the light of God's dear Son. They are set for the illumination of this dark world. No one must hide his light under a bushel, but must be a burning and a shining light. "Is it so with you?"

TO A PERPLEXED SOUL.

BY REV. M. L. HANEY.



Y dear Sister :

Your very earnest letter came yesterday, or the day before. I was moved by its contents and the thought suggested itself—"If one so earnest cannot find out the barrier in her own way, how can I discover to her the key of deliverance?" What a subtle foe is Satan to your soul and peace! I think he has no idea of getting your soul, but he hopes to hinder your usefulness by a confederation of harassing influences. In ordinary cases the Lord has usually enabled me to help His distressed children out of their discouragements, but your case seems a chronic one and difficult to reach. If I were with you for a time and more closely acquainted with you, I would ply you with searching questions, hoping thereby to reach the source of all this trouble.

There are some who are constitutional doubters, and much of their life is spoiled by self-accusations. Where there are physical weaknesses combined with an intensified conscience, Satan, if allowed, can with great ease bring troubles. If there is no sin, nor any sinful indulgence, it is impossible that God should leave you as His blood-washed child.

I suggest there is a very close relation between the inward operations of the

Holy Spirit, and various natural or incidental experiences of the emotional man. You probably have had, from education and otherwise, strong conceptions of Spirit-leading. Spirit-leading is frequently through impressions made on the sensibilities. In depending much on these you have imperceptibly drifted from the true New Testament idea of standing, walking, living, and being saved by faith, to standing, walking, living, and being saved by your feelings, or inward experiences. The base of your faith being transferred from the Divine promises and Christ's sacrifice to the in-working Holy Spirit, that Holy Spirit is compelled to retire, or withhold His graces to compel you to return to the foundation. The peace of God is a fruit of the Spirit, so of joy, love, etc.; but these can only be given as the result of the right attitude of faith. Not faith in our experiences, impressions, feelings, peace, joy, or love, nor faith in the Holy Spirit. All these are absolutely dependent on our faith in *what God says about His Son*.

You are a woman of great light, and you are intended for a place of power and usefulness. God expects you to be a teacher and helper of many, and to this end He is compelled to resort to severities with you, because you will insist that His promises need bolstering up by your inward experiences, in order to be a sufficient base for your faith! There you are standing like an old Jew looking Him in the face and saying: "Master, give us a sign, and then we will believe you!!" Abiding peace results from the Abiding Comforter, but the Holy Comforter cannot abide only as the *result* of unmixed faith in Christ. His abiding is not the thing to be *believed*; but it is the *result* of *faith in another*. He comes to fulfill the promises we have already believed, and by His coming our faith is turned into knowledge. He comes not to *make us believe*, but *because we have believed, and are believing*—now to reveal to

us the Father and the Son and make known our existing relations to the Deity. This you believe and teach to others, as applied to seekers of pardon and purity, and you will stand there and compel them to step right out on the promise of God without one ray of inward sensible light, or peace, or joy, or conscious love.

You think a poor blind sinner who is without the knowledge of God ought to do all that. If so, *how much more* you! You who know God as a sin-pardoning God; you who have been led by the pierced hand again and again into the fountain of cleansing.

Now, my child, I feel in my very heart that when God has compelled you to have these rests, and allow Him to have His way, He will make you a woman of mighty faith, and doubtless, after this, a woman of very gracious experiences. I suggest: 1st. Include in your consecration specifically this agreement, that you really do not know what is best for you at all, and hence that you will cease the contentions about your happy experiences and give that all over to God. Like a well-whipped child, you will now allow Him to choose your experiences for you. 2d. That whether your heart should ever again be thrilled with the power of God or not, from this time on you are to be *all His*—for better or worse, specially for worse! Great peace or little peace, or no peace at all, the question now is settled that you are *irrevocably His*. 3d. That your faith faculty henceforth is to be used to glorify Him—now given to Him to be used in believing what He says and what He has promised. This includes an utter end of its use in believing the devil. Eve fell by believing the devil and doubting what God said. She was holy and beautiful, but she went out from God's face with a flaming sword behind her and the gate of eternal death open to her view. 4th. To carry this out, settle it to do with all suggestions to doubt as you would

with suggestions to steal, or lie, or murder! If Satan were to suggest to you to swear profanely what would you do? Would you take the matter into consideration and spend a day or two deciding whether you had better swear or not? NO! you would instantly hurl it back into his face and go on obeying God. Do *just that* with all suggestions to doubt! God puts doubt and unbelief along with murder and the vilest crimes. You agree with Him in that respect and act accordingly. 5th. I repeat, let God have this whole business, and you listen and obey and gladly take what He chooses for you. He does insist with all holy men and women, after a time, if they live long enough and have had much light, on making a transfer of their hearts and thoughts from His gifts to Himself, the Giver. Most of them weep like a weaned child just taken from the breast, but they have to go through this ordeal in order to obtain the highest fellowships with Him, and a higher transfer of self-interest to Him, who came *all the way* to Calvary for them. After such transfer is made, if the soul remains true to Him He sooner or later lets on more glory than ever before and there comes a depth to the undercurrents of the soul of which but few have knowledge. He wants you to be one of the few! 6th. I would move heaven and earth to get you to substitute submission for struggles, faith for agonies, and a fixed gaze on Christ for this unending review of your own failures. There is no help in you, but O, there is in Him! Your life must be shortened and its energies all impaired by the wear and tear of your spirit. Hasten to lean on your loving Saviour's breast. If I could rescue, ransom, and save, and make you all glorious, how gladly would I do it, and how easily you would trust me so to do if you knew I had the power! Jesus has, and His love for you is deeper than the deepest sea!

I have, apparently, used strong words,

as addressed to one whose heart is torn and bleeding, but "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." It may be there is an intermixture of divine rigor in what I have written. Certainly it is not as I expected to write. My time is usually taken up day and night, and I cannot always thus write at length; but your case profoundly impressed me. I have passed more or less of the ordeals you are passing, and drunk of your cup. God will bring you out of this all glorious as the King's daughter. But your time is short, and the field, O, how great! If the Divine Sculptor would hasten His work of giving you a better polish, hold still, fear not, the chisel is held by the *pierced hand*.

As I said to you, I think your relations to Christ do not flit about with your feelings any more than a married woman becomes unmarried because she has a headache. Your Divine Bridegroom will be pleased to see His bride so truthful and happy as she leans quietly on His loving breast, and leaves all her cares and fears with Him.

WAITING AND WATCHING.

REV. J. B. ATKINS.

Waiting at a throne of grace,
There we find a resting-place—
Watching after all is done,
With the Christian armor on.

Waiting for the gift of power,
Blessed Spirit come this hour—
Watching, stepping to the right,
Ever walking in the light.

Waiting on the risen LORD,
Resting on His faithful word—
Watching for the coming day,
When the mists shall roll away.

Thus amid earth's toil and strife,
We may find the bliss of life—
When we reach the golden shore,
Waiting, watching, shall be o'er.

"THE LIFE-LINES."

"And I will establish my covenant with thee; and thou shalt know that I am the Lord." Ezek. 16: 62.

*"O God, most merciful and true,
Thy nature to my soul impart;
Stablish with me the covenant new,
And stamp Thine image on my heart."*

God entered into covenant with ancient Israel, which was full of blessings. And He gave them clear demonstrations that He was "THE LORD." And so He has entered into covenant with us through the Son of His love, a covenant ordered and settled, a covenant of Holiness and Peace.

GOD IS LIGHT.

BY ROBERT SCHOLEFIELD.



HIS then is the message which we have heard of him and declare unto you, that God is light, and in Him is no darkness at all. I. John 1. 5.

God's character is here portrayed in few words—"God is light." We could not exist without light, as we could not exist without God. Light perfectly expresses His character, which is perfect purity, perfect knowledge. As light is the medium by which man obtains knowledge, it is often used in the Scriptures to express knowledge itself, and darkness for ignorance; for instance, "The people that sat in darkness (ignorance) saw a great light (knowledge)." Matt. iv. 16. "Unto whom I now send thee, to open their eyes, and to turn them from darkness (ignorance) to light (knowledge). Ye were sometime darkness (ignorance), but now are ye light (have knowledge) in the Lord." Eph. v. 8. God's knowledge is as unbounded as His omnipresence. As He is light or knowledge Himself, He is the Giver of light or knowledge to all His creatures. He Himself is the highest object of all knowledge man can obtain; for "this is life eternal, to know Thee the only true God, and Jesus Christ, whom Thou hast sent." John xvii. 3. Purity, the opposite of

wickedness, is also symbolized in the Scriptures by light. The apostle Paul, writing to the Romans, says, "Let us therefore cast off the works of darkness (wickedness) and put on the armor of light (purity)." Chap. xiii. 12. Again, Christ says, "He that followeth Me shall not walk in darkness, *i. e.*, wickedness, but shall have the light of life." John viii. 12. The purity or holiness of God should not be regarded as a distinct attribute, but as pervading all His attributes. The Psalmist gives His holiness as a reason why mankind should worship Him. "Exalt ye the Lord our God, and worship at His footstool; for He is holy." "Exalt the Lord our God, and worship at His holy hill; for the Lord our God is holy." *Psa. xcix. 5, 9.*

As He is the source of light, He is also the source of holiness, and if we walk in the light, as He is in the light, His holiness will be imparted to us and "we shall have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." Verse 7.

Infinite happiness is also included in the term "light," and is often used in Scripture to express it; for instance: "Who is among you," says the prophet, "that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light?" These words speak of a believer as walking in darkness, therefore it cannot mean ignorance, but unhappiness, and the light opposed to that darkness means happiness. "Light is sown for the righteous and gladness for the upright in heart." *Psa. xcvi. 11.*

He whom God has made partaker of His holiness must be happy. For as His holiness is absolutely perfect, mankind, being partakers of it, are more or less perfect, and infinite happiness is inseparably connected with the perfection of our moral nature. Participating in the Divine nature the believer is happy, and in proportion as his soul rests on God his happiness is unaffected by the vicissitudes of life. Nothing can deprive him

of happiness, because "God is the strength of his heart and portion forever." David's language was, "Whom have I in heaven but Thee? and there is none on earth I desire beside Thee."

The happiness of a saint on earth differs from that of a saint in heaven only in degree, not in nature, as both have communion and fellowship with God—the happiness of the earthly saint being mixed, and liable to interruptions, but the heavenly saint enjoys unmixed perpetual happiness. He dwells with God, in whose "presence there is fulness of joy." An unholy person may have happiness so-called, for a time, but as he has no hope of happiness after death his happiness is marred by the thought of death.

True happiness is only found by becoming holy—striving to imitate our Creator—living so as to "glorify God and be happy with Him forever."

BISHOP THOMSON'S CLOSING EXPERIENCES.—

In the list of Spring Conferences of 1870, Bishop Thomson was assigned twelve. After attending three of them, and when *en route* from the West Virginia (last of the three), and *en route* to the next (New Jersey), he stopped to rest at Wheeling early on Thursday, March 17. He had had a chill the night before, and, though ill, was apparently better, and wrote a racy article for the press, sending it to *Zion's Herald*, in which it appeared under the caption, "A Walk on the Borders of Zion," and was later described by the editor, Dr. Gilbert Haven, as "a very racy talk," giving amusing incidents of his visits at his last three Conferences. It closed with this remark, which was made at the West Virginia lovefeast: "Brethren, I am not of this world; we belong to a better country, and I intend, when the bell rings, to have my trunk packed; so I pack a little every day."

Little did he then think that his departure was so near. His article bore date on Friday, the 18th. By noon pneumonia was developed, and made rapid progress, and on Tuesday following (March 22, 1870,) he had passed to his crown. Toward the last he said: "If this be dying, it is very easy;" and to the question of his physician, "Have you full peace?" he responded, "O yes, O yes!"

"THE LIFE-LINES."

"Charity (Love) suffereth long."—1 Cor. 13: 4.

*"My passions hold a pleasing reign
When love inspires my breast,—
Love the divinest of the train,
The sovereign of the rest."*

"Love, suffereth long," says the apostle. We know how long natural love will suffer. The mother shows this as she watches by the bedside of her sick child. But how long will CHRISTIAN love suffer? Dr. Clarke says, "She has a long mind to the end of which neither trials, nor adversities, nor persecutions can reach."

APPROPRIATING FAITH.

BY REV. B. CARRADINE, D.D.



READ once the story of the first Napoleon: His horse had become affrighted and was dashing down the lines beyond the control of the rider, when suddenly a common soldier darted from the ranks, and, flinging himself on the horse's neck, caught the reins, checked the animal, and placed the bridle in the emperor's hand. With a smile of appreciation, Napoleon said: "Thank you, captain?" As instantly did the soldier reply: "Of what regiment, sire?" And the emperor's reply, as he swept on, was: "The Old Guard." What a wonderful appropriating faith the man had!

Do you know what many people who read these lines would have replied when the emperor said: "Thank you, captain?" They would have said: "You make a great mistake, sire! I am no captain; I am nothing but a poor soldier—a wretched obscure private marching in the rear ranks, and will doubtless die in the rear ranks."

This is the way many do in the spiritual life, and is the explanation of their never coming into the higher life.

God says to them: "The blood cleanses you; Christ makes you holy." "O no!" they reply, "not me; I cannot be holy; the blood cannot purify me; I can never

be but what I am—a poor, halting, repining, imperfect follower of the Lord." And they never do; because they will not believe the word of the Lord. In the rear ranks they stay, when they could be a power in the cohorts of heaven if they would take God at His word.

Would that the faith of this soldier in the word of a man might shame or inspire us into at least an equal faith in the word of God!

"Thank you, captain!" "Of what regiment, sire?" is the lightning-like response of the soldier. And immediately, the story runs, he walked to the Old Guard and took his position as an officer; and in reply to the indignant protest of the colonel, as to what he did there, said: "I am a captain." "Who said so?" was the colonel's inquiry. And the triumphant rejoinder of the promoted soldier, as he pointed to the emperor, was: "*He* said so!"

My brother, if you are on the altar; God says you are a holy man.

And He says so, believe it, and immediately take your position in the "inheritance of them that are sanctified."

In reply to all gainsayers and faultfinders who rise against your profession and life, saying there is no such thing as a holy heart and life, and that they doubt your experience and deny your claim, simply point to the Saviour and reply calmly, but triumphantly: "He said so!"

A real faith pants with the desire for holiness. While it rests on the word of God, it does not rest from its striving to enter in through the strait gate. It continues to knock. Like Esther, it stands before the throne; and, though mute of lip at times, yet is it full of wistful pleadings of heart, and never so beautiful in the eyes of the King of heaven.

It rests on the word of God; but its eyes are fixed upon the skies, awaiting the second coming of the Lord Jesus to the soul; this time the coming without sin unto salvation. Praise the Lord.



"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him."—Gen. 18: 19.

"Lord, let us in our homes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

HOME CIRCLE CONVERSATIONS.

BY REV. G. F. OLIVER.

IT is quite natural in the home circle to chat about people. A happy substitute for gossip about neighbors is conversation on standard biographical characters illustrating a high type of piety. In Methodist homes parents and children should become familiar with such saints as are good examples of heroism and holiness. While conversing on Carvosso we found a good answer to this question.

How may parents secure the salvation of their children?

Carvosso had always prayed for his children. But while hearing a friend tell how his daughter had been converted in his arms, he grasped the promise, "I will pour my Spirit upon thy seed and my blessing upon thy offspring." He retired daily thereafter in agonizing prayer. In about two weeks he was suddenly called home to find Grace, his only daughter, weeping over her sins. Of course she soon found Christ. Soon his elder son asked to accompany his father to class and was saved. For his younger son he continued to plead the promise before urged on behalf of his other children until he got the victory in the applied promise, "There shall not be a hoof left behind." He could pray no more, but shouted glory! After waiting for the Lord to do all the work, he

then ventured tenderly to speak to the boy and found him ripe and ready for parental instruction which he gave with tears of entreaty. Both sons became useful and honored Wesleyan ministers.

How does Carvosso's life illustrate the doctrine of holiness or perfect love?

Its scripturalness is seen in the fact that soon after his conversion he felt his need and discovered his privilege of this grace solely by his study of his Bible. His heart, while clear in the knowledge of sins forgiven, seemed to him like "a small garden with a large stump of a tree in it" which he soon recognized as "the deadly remains of the carnal mind." He earnestly prayed for a clean heart. While doing so his "inward nature appeared black and sinful;" yet he kept looking up and saying, "I shall have the blessing now." Soon a heavenly influence filled the room and the full witness of the Spirit was given that his heart was cleansed. His life and labors illustrate several facts: 1. Perfect love admits of a direct witness of the Spirit as to the time when God does this work in the believing soul. 2. Faith alone is the condition. 3. The confession of the blessing is not responsible for past or future failures. He may have grieved the Spirit since he first knew this experience, or may again cast away confidence and feel a return of the carnal mind: he stands only moment by moment through watching and prayer. 4. If temptation strips the soul of the joyous witness of the blessing, the soul may by bold faith regain the sensible glory. And this restoration should follow immediately the sense of loss. 5. Though perfect love does not admit of outward or inward sin, "properly so-called," yet it admits of numberless shortcomings and infirmities which ever demand the merit of atoning blood.

How may an uneducated person become great and useful?

Here, again, Carvosso's life furnishes an answer. Born poor, with neither gifts of genius nor opportunity, he was only a farmer's boy. Converted from popular vices at twenty-five, and soon thereafter sanctified wholly, he became a soul winner and a faithful Methodist Class Leader. He learned to write when sixty-five years old, and for the next twenty years wrote volumes of epistolary correspondence that he might save and help souls.

God filled this ordinary man with the Holy Ghost, and kept him going about for sixty years as an obscure but conspicuous fisher of men by the hook and line process. He died in honor and has lived to bless his thousands through his diary and memoirs. In God's own way he always exalts the humble and honors those who honor Him. This is real greatness. Our Master will look after our fame if we see that our faith and labor please Him.

LESSON FOOD IN REVIEW.

THE BIRTH OF JESUS. Luke 2: 1-16.—As Christ came in the flesh, so will be His second coming. No rulers can prevent it. They will rather hasten it. As the angels proclaimed the Babe's birth, so they will attend His second coming. The humble shepherds were the first to get the news. So at the last those who feed the Lord's sheep and lambs will have the first and favored glimpses of His glory. The sight of Christ's glory will precede the personal, face to face, meeting with the Lord on His throne. Experience crowns theology. "Let us now go and see this thing which is come to pass."

PRESENTATION IN THE TEMPLE. Luke 2: 25-38.—Simeon was waiting and worshipping in the Holy Ghost. The Spirit interpreted Providence and revealed Jesus. What an illuminator of sermons and services! What a Commentator! O, take the Holy Ghost as your guide when you enter the temple! The crowning joy of earth is the embrace of a personal Jesus in all His fulness. Prophecy, salvation, hope were all fulfilled on this occasion. Earth could furnish no higher honor or greater pleasure. The Holy Spirit initiated Simeon. He was ready for heaven after seeing the best of earth, "the glory of Israel."

VISIT OF THE WISE MEN. Matt. 2: 1-12.—Culture and riches are secondary, but must be made tributary to Jesus. They belong to the King of kings. Why should not the intelligent and wealthy part of the Church get as near Christ in revival work, prayer-meetings, and benevolence as the poor and despised shepherds? They will if they follow the "star." Jesus' babe life is prophetic and illustrative of the relation of the spiritual Saviour to the world to-day. Shall not we shower at his feet our richest treasures of love and self-denial?

FLIGHT INTO EGYPT. Matt. 2: 13-23.—Herod's hatred is the devil's spite. Herod is gone. Satan loves to pursue the young convert. Every fresh blessing is in peril. But "the Lord shall preserve

thy going out and thy coming in." The Lord must protect us. He has a path of safety and escape. What seems a misfortune is often God's method of saving us from spiritual loss. Commit thy ways unto the Lord and He shall direct thy steps.

A CHILD'S STUDY.

Jesus was of all boys a model child. His youth is as wonderful and beautiful as the rest of his life. Four facts charm and instruct us. Children may all recall them often.

1. *Jesus as a model was obedient to parents.*—This always makes a noble child. The hidden history of our Lord's boyhood lies back of this splendid habit of doing what He was told. He must have been both prompt and pleasing in His subjection.

2. *He grew in wisdom.*—This makes a sensible child. Wisdom is knowing how to do things and making the best of everything. Such a child is careful, ingenious, patient, and apt. A wise child fits anywhere. He conquers difficulties. He behaves well and shuns folly.

3. *Jesus was a very kind boy.*—He "grew in favor with man." He must have been unselfish to his playmates and to strangers, as well as gentle to all the family. No other sort of child could get such a good name among his neighbors. Everybody loves a kind child.

4. *Christ was a pious lad.*—He loved to be about His Heavenly Father's business. He loved the temple, its worship, and its laws. He loved to study truth and to ask questions. He was pure. He prayed much. He hated sin. Do you? Ask Jesus, dear young friend, to make you like Him,—obedient, wise, kind, and holy.

QUEEN VICTORIA LOOKING PLEASANT.—An English paper relates that the first time the Queen was taken by Mr. Downey, the photographer at Newcastle, his friends were very curious to hear how the operation had gone off. But the imperturbable Scotchman was very little excited about it, outwardly, at all events. "What did you say?" said a curious friend afterward. "What did she say?" asked another. "Well," said Mr. Downey, "I took her majesty just as I had taken any other pairson, and when I'd settled her I said, 'Wad it please your majesty to put on a more favorable countenance?' and she said, 'Sair-tauly, Mr. Dooney.'"



"Blessed are they that dwell in thy house: they will be still praising thee." *Psa. 84: 4.*

"While in Thy house we kneel,
With trust and holy fear,
Thy mercy and Thy truth reveal,
And lend a gracious ear."

A PASTOR'S WEEK-NIGHT TALKS.

REV. ENOCH STUBBS.

SELF AND DISCIPLESHIP.

OUR Saviour admitted men to his immediate companionship under the title of disciples, and does so still. How blessed to be a disciple of Jesus, to know Him, to be taught of Him, and to have that special sympathy and assurance accorded to His earthly followers! What joy to hear Him say, "Fear not, little flock;" "Let not your heart be troubled." "Lo, I am with you always," &c.

The conditions upon which we may be so related to the Son of God are well defined and easily understood, but their imperative character is not always apprehended. Into that charmed circle in the midst of which Jesus stands there is no admission, except upon the acceptance of those conditions. We may hang upon the outer circle, and receive some illumination and inspiration without fully complying therewith, but the glorious serenity and complete satisfaction we look for are attainable only when those conditions are unhesitatingly met.

There must be not only an acceptance of Christ, in some degree, but He must become the center of the soul's life, thought, and action—the very axis around which our being is to revolve. In every life there is some recognized center, and in the natural man it is *self*. Self occupies the very throne, usurping the place of God, insisting that each thought and act shall administer to selfish convenience or gratification. But in the disciple who would realize heart sweetness, comfort and harmony, in their fullness, Christ must be *enthroned*. Every movement of the soul must be as He wills, and such as will glorify Him. He is their life's very center;

and the question is not, "What can I get out of life for myself?" but "How much can I do with it for Christ?"

But self is not likely to yield its seat without a struggle; and as both cannot occupy the throne—for the soul can have but one center—the exaltation of Christ to the seat of absolute authority in the soul means the subjugation of self; Christ is to be the sole axis of the disciple's being, all being made to balance and revolve about His supreme behest, and that notwithstanding the clamor of self for its former place, or for some consideration or compromise. It is this concession to self that spoils the spiritual life of many, and not, as they may suppose, some difficulty in comprehending the principles of Christian discipleship. They are plain and simple; but the application of them must be heroic and unflinching, viz., the absolute enthronement of Jesus, though that implies the equally complete subjection of self.

This is the remedy for a defective experience, and a remedy of universal application. "If any man will be my disciple," said the Master, "let him deny himself." Self is to be refused whenever its claims are opposed to the will of Christ. We must seek Christ's kingdom "first," every time, however galling to selfish nature this may be.

This is a necessary principle, on both the divine and human sides. Christ could not redeem us except by such a sacrifice as refused all consideration of self. He came "not to be ministered unto, but to minister, and to give His life as a ransom." This had to be done in the most absolute and complete manner. He must become a sacrifice in the most absolute sense,—a victim. No matter how much bitterness the cup of human salvation might contain for Christ, He must take it. There was no yielding to considerations of self. And if we would receive the full benefit of His atoning work, we must sacrifice self for Him as He did for us. And this is but a general principle, not peculiar to religious life. He who would obtain honor, or succeed in business, or acquire learning, must continually deny self, and give up ease, pleasure, etc., for the sake of a higher good. So a perfect Christian discipleship calls for the same price. Pay it; deny self; and enthrone Jesus. This is the life of true happiness corresponding with His design as revealed in Jesus Christ. We should be emulous to rise to this exalted position.

TO RETAIN THE FULLNESS OF THE SPIRIT.

One must pray without ceasing. He must abide moment by moment in deadness to the world—both in its pleasures and its cares. He must closely guard his lips: for conversation which is not edifying is deteriorating. He must be diligent and fervent: for the Holy Spirit is ever active and intense. The fuel of this flame is the word of God, so that he must feed continually upon the Truth.

He should covet, and, so far as possible, secure associations, occupations, and influences which contribute to these things, even if he must purchase them at a cost of business or social advantage. But when circumstances are beyond his control and are adverse to the Spirit's mind, he must be all the firmer in his own purpose; for the faithful must all, in some sense, earn the characters of "overcomers."

One should heed the first admonitions of the Spirit's displeasure and withdraw himself—if possible, to solitude, but certainly to prayer and to self-examination and to instant faith.

It is true that one may part for a time with the ecstasies and emotional excitements of this great blessing without losing the fullness itself. Nevertheless, there is a light, and a love, a tenderness and an unselfishness together with a zeal for Holiness and for souls, which are essential to a triumphant march through this world, and over its cares and its snares.

When kindness is difficult, and patience seems exhausted; when prayer is slighted, and worldly conversation becomes more agreeable; when our interest in the spiritual affairs of men wanes, and our curiosity about their temporal concerns rises, we may know that something is wrong, and that there is, at least, danger ahead!

"TRUST."

Hab. 3. 17-19.

What tho' no flowers the fig-tree clothe,
Though vines their fruit deny,
The labor of the olive fail,
And the fields no food supply;—

Though from the fold with sad surprise,
My flock cut off I see;
Though famine pine in empty stalls,
Where heads were wont to be;—

Yet in the Lord will I be glad,
And glory in his love;
In him rejoice, who will the God
Of my salvation prove.

—Sel.

THE COMING OF TITUS.

Early in my Christian life, while I still apprehended little of the glorious gospel of our Lord, beyond the elementary truth that "Jesus has power on earth to forgive sins," I passed through a season of protracted trial. Feeling greatly the need of comfort, I one day opened my Bible, when my eye fell upon the words of Paul: "Nevertheless, God, who comforteth them that are cast down, comforted us by the coming of Titus." Receiving only the first part of the verse, and finding nothing in the remainder for my use, I repeated over and over: "God, who comforteth them that are cast down." I realized there was indeed comfort for those who are cast down, and, condescending to my weak faith, God gave me by these words the comfort I so greatly needed. But I had not yet learned to desire God above, or aside from, His gifts.

In after years, as I met other and different trials, I received new comfort from these same words by realizing that it is "God who comforteth them that are cast down." I need not say how enriched I was to have my thoughts taken from myself, and from the contemplation of one of God's gifts, up to Himself, the great and glorious Giver; nor how my faith and comfort were increased as I repeated again and again, "God who comforteth them that are cast down."

When still later I had been led by the Holy Spirit into a rich and glorious experience of God's love, and the seals of the Book had been unloosed for me, that I might freely take of the things prepared for those who love Him, I received a still further lesson from these same words. I had been living in the too common error of separating God from my every-day cares and pleasures, and only being conscious of His presence when engaged in religious duties; now I was able to find Him *all* and *in all*.

Whatever my need, and however help and cheer came to me—by a pleasant book, a bouquet of flowers, a walk, a ride, the visit of a friend—my heart rejoiced in God my Saviour, and I could say, "Nevertheless, God, who comforteth them that are cast down, comforteth me by the coming of Titus." I learned the sweet secret of finding God in everything, and His gifts came to me with an added sweetness as I realized that God came with them, so that my first thought when a pleasure comes to me now is of these words of Paul, and in my heart I say, "the coming of Titus!"

This little experience has also been to me an excellent illustration of the Spirit's patient, faithful teaching, giving word upon word, and line upon line, as we are able to receive the truth.—*Christian Standard*.



"Likewise greet the church that is in their house."—Rom. 16: 5.

"Their works of piety and love,
Performed through Christ their Lord,
Forever registered above,
Shall meet a sure reward."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by singing, "Praise God," followed by hymn 514th of the Hymnal, beginning:

"O Jesus at Thy feet we wait."

Bro. Hughes read to the meeting a number of requests for prayer, coming from different sections, and extended a feeling invitation to any present who desired a clean heart to make the fact known, and they would be remembered in the prayer; several responded.

Bro. Browning asked for a moment to say how much he had been impressed with the momentous possibilities which might grow out of the great National Temperance Convention on Staten Island, and that Christian men should specially, at this time, turn their thoughts and prayers and influence toward this subject, which has come to be of such tremendous importance, and of such threatening character to the welfare of the people and the nation. Let us pray for wise and effective action in regard to this giant evil.

Sister Palmer (much improved). I rejoice to be with you to-day, dear ones; and I feel it in my heart to pray God to give us the desire to know absolutely whether or not we are in a condition spiritually which ought to satisfy us. It is extremely wise to make this inquiry. It is a sin not to obey God; let us see if we are rendering full obedience, and if not let us all determine that we will obey Him fully, and make ourselves sure of the full salvation which we ought, above all things, to desire and determine to possess.

Bro. Browning led in prayer, in which he fervently thanked God for the presence once

more of His beloved handmaiden, Sister Palmer.

Singing—

"Take time to be holy."

This was sung with most touching effect by Sister Guindon, who was at the organ.

Sister Palmer.—O, let us all ask that God will speak to us this afternoon, and may we listen to His voice. I will, for our lesson, read a few verses from the 1st chapter of 2nd Peter, where we will find that the directions are full and plain as to how we shall become partakers of the divine nature. 3d verse: "According as His power hath given unto us all things that pertain unto life and godliness through the knowledge of Him that hath called us to glory and virtue (or courage), whereby are given unto us exceeding great and precious promises; that by these ye may be partakers of the divine nature, having escaped the corruption that is in the world through lust; and besides this, giving all diligence, add to your faith virtue (courage), and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall." This is the way pointed out for us to become partakers of the divine nature; and how ungrateful for us to refuse these means for attaining to such blessedness! In another place the good Book says, "By these promises believe and obey, that we might be partakers of the divine nature." To be perfect in love is to be like God, and we are to be like Him in this world. How desirable to have this precious grace. Again we read that "without holiness no man shall see the Lord." But if we be obedient we shall see Him as He is. It is so blessed. "Give diligence, for if ye do these things ye shall never fall." This is a grand recipe for final perseverance. If ye lack these things, what then? These things were never so clear and bright to me as now, in my eighty-ninth year. Just simply let us surrender ourselves up to His complete control. Settle this one point first of all: "In the strength of grace I will be a Bible Christian." We commenced here in this place, so long ago, trying to help each other to be Bible Christians." They are pure in heart. My heart is full of the desire that

we shall rejoice in the Lord always. Just look direct to God, and He will do all for you, and, O, the light will shine!

Singing—

"The half was never told."

TAKE TIME TO BE HOLY:

Bro. Hughes.—The two stanzas sung at the opening of the meeting by Sister Guindon, "Take time to be holy," went straight to my heart. Ah, yes, it is the business of human life to be holy! If we believe God's Book, it is the chief end, nay, the whole end of life, to be holy; for it is declared that "without holiness no man shall see the Lord." And it is important to take time to be holy, it is to be entered upon with great deliberation, and pursued with great steadiness. The second stanza had also another line that greatly impressed me—that this work is largely connected with secret prayer—secret communication with the Lord. I also felt the force of the verse in your lesson, Sister Palmer, where we are told that God has provided for us a way to gain all things through the knowledge of Him that hath called us to glory and virtue (or, as Sister Palmer gives it, *courage*). *Bro. Coleman* used to say, often, "God has arranged to have it so; He provided for it." *Bro. Hughes* said the last two days had been very remarkable in his history; that he had heard three gospel messages, from three different pulpits, that had shaken him almost to pieces, and he named the three preachers and the subjects of their sermons to which he had recently listened, and said they made him feel himself as nearly nothing as possible. No matter how much we think we have learned, there are immense and immeasurable things in the kingdom of the Lord that we have never known anything about. He wanted to know still more of the things that pertain to holiness. O how frail we are, and how short the time is! *Bro. Browning* prayed that this should be a great meeting because of the coming of the divine power. May it be so!

Singing—

"O, this uttermost salvation."

AMONG THE JEWS.

Rev. Dr. Faust (of Hebrew Christian Mission) spoke of the work being done among the Jews in bringing them to a knowledge of and belief in the Christian faith, and after giving some details closed with the words—

Dearly beloved, let us rejoice always in the blessings of the Lord. They that sow in tears shall reap in joy. Let us know nothing of denominations, but look only to God.

Singing—

"Fear not, I am with thee."

THE POWER OF THE GOSPEL.

Bro. McLean.—Referring to the remarks of *Bro. Hughes* in regard to the sermons he had lately heard, there is nothing does me more good than to hear a fearless and earnest sermon—speaking out God's truth with force and plainness; and at such times I feel, as *Bro. Hughes* describes it, that I am as near nothing as a man can be. The thing to do is to get close to God. Another thought: This sister, singing "Take time to be holy," impressed me remarkably. It pays to get nearer and nearer to God, and we should take the time to do it. How well it pays to serve the Lord. We come into this place and we find dear sister Palmer, at eighty-eight, looking younger than many women of the world at sixty. It pays to serve God, but I want to know more and more of Him.

JOY IN GOD'S SERVICE.

Sister Guindon.—I do not think I have had so much joy at any time as when I came here to do service for God. Three years ago last Sunday I stood facing a sorrow. I used to come here holding God in one hand and Mammon in the other. But three years ago I was so impressed that all was not right with me, and that I was somehow still away from God, that I prayed for help to get nearer to Him, and to make a better home, and to be more patient with everything, and to do better work in His service; and, in answer to my prayers, it all came to me. O, the many Christian hearts that are still hungering for something more, as I did! I do rejoice in Christ Jesus to-day. In this I have found rest.

A Sister.—My heart is full of love to God, and I never shall forget the hour I came to Him. That love is deep down in my heart to-day. I am bearing crosses, but know that I shall wear the crown.

Singing—

"Jesus my Saviour is all things to me."

ANOTHER HEBREW TESTIMONY.

A Hebrew Brother.—It is some time since I was here, and God has been training me and

passing me through the ordeal that Bro. Hughes has been talking about. I have been realizing a very blessed season. The longing desire of my heart is—

"To be little and unknown,
Loved and prized by God alone."

I want, at last, to meet you all in that Universal Holiness Meeting that gathers in heaven.

Singing—

"He leads me thro' the valley."

UNDER THE BLOOD.

A Sister.—I feel that I am under the blood to-day, and want to do all my duty, and show to the Master that I am His alone.

Bro. McLean.—This chapter, read to-day, has had a special interest to me for years, as to how we may be partakers of the divine nature. Do you wonder that God looks upon us with so much love when we have the divine nature? In heaven we shall be getting more and more like God because we have His nature. What does it mean to have His nature? One day a friend said to another friend that he liked Bro. McLean, but there was too much "holiness" about him. Well, I am no longer ashamed of this. Let us get down to extreme humbleness, and God will take care of us, and of all the rest. There are people in the Church fifty years old who have to be carried in the arms. Good old Chauncey Schaffer, (I am sure he has gone to heaven,) once said in regard to such cases, "If you kick a dead man he doesn't feel it." Let us individually be sanctified, and made partakers of the divine nature.

Singing—

"O, wondrous bliss; O, joy divine."

Sister Dennler.—This has been a wonderful place to me. I shall never cease to praise God for bringing me in here. I gave my heart to God in later life. He forgave my sins, and then I was led to see that God was to extend His blessing through His children; and I said, what am I doing? And then I was led into this room. How hungry I was! I knew I was not in condition to make offers to others. I could not say to others, you want just what I have. But when I came here and saw dear Mrs. Palmer, I was led to make an effort to get the thing I needed if possible, and I obtained it—twenty-three years ago. Jesus took up His abode with

me. I am not satisfied with what I am, but I know that my whole being longs for God. I before had tastes and habits directly contrary to this new life, and it seemed presumption for me to aspire to more. But I had the wonderful pleasure of partaking of the divine nature. O, it reaches to the utmost, and it is yours to accept. I am resting on His blessed word, and I have the assurance that He will safely keep.

Singing—

"Standing on the promise of God."

PRAISE FOR FULL SALVATION.

A Brother.—I rejoice that I am here, and am happy in my precious relations with my Saviour.

A Sister.—These meetings have been a wonderful help to me, and I praise God for the opportunity He has granted me of attending them, and reaping the precious benefits.

A Sister.—Blessed be God for this higher life. I praise Him that I have been kept over fifty years in His care and keeping. I know I was wholly sanctified, and no words can explain it. I know I am on the higher platform with Christ—bless His holy name!

A Sister.—The Lord keeps me, and I trust Him fully, and will to the end.

A Brother.—I praise God for the testimony of these ministers present, and pray that they may all be filled with the Spirit, without regard to denomination, or whether Jew or Gentile. The day of Christ is coming.

NEEDING THE SAVIOUR.

A Brother.—We value a thing in proportion as we need. I needed the Saviour very much, and I feel that I need more of Him. When Bro. McLean was speaking, I thought what a great compliment it was to say that he was "too holy." I have had "time to be holy," but I did not *take* that time to be holy, as I should have done; and if I am not right I intend to be right.

SPIRITUAL LIFE AND COMFORT.

A Brother.—I have not been here for some years, and I do not know of a greater pleasure than in being here to-day, with the consciousness that I am cleansed from all sin.

Singing—

"Dare to be a Daniel."

A Brother.—I have come to a point in my experience where I am *nobody*. I have stopped "trying" to be good. It has come

to me with great force, that the life I live is not by myself, but by favor of the Son of God.

Singing—

"Lord, in the strength of grace."

After the singing of the Doxology and the Benediction, pronounced by Bro. McLean, the meeting closed.

HOW TO OBTAIN ETERNAL LIFE.

Jacob Seitter, Plymouth, Mo., writes:—I was born in Germany in 1839, and resided there until I was fourteen years of age. I received a common school education. The Bible was used in those days as a text-book and the knowledge obtained from the Scriptures led to my salvation. I was brought up in the Lutheran Church. In my fourteenth year I was confirmed with eighteen others. The minister placed his hands on my head and prayed that I might receive the Holy Ghost. But the prayer was not answered in my case. I remained in an unconverted state until I was thirty-two years old. All this time God's Spirit strove with me. When I reached my thirtieth year I united with the M. E. Church on probation. I thought this would help me, but I soon found I was a member without religion. The pastor announced that he would hold a protracted meeting. I did not like the project, knowing that I would be expected to attend, and pray, and I felt that I could not, and I wished that something would occur to stop the meeting. But God meant it for my good, blessed be His name. His Spirit was at this time mightily striving with me. At last I resolved to attend the meeting, and if I obtained no relief, would withdraw from the Church. The first night when the minister invited those who desired prayer to arise, I did so, for I needed the prayers of the Church. The Word preached was applied to my heart powerfully. In one of his sermons, he said religion gave peace and joy, and that was what I was longing for. One night, in going home, I was enabled to accept Christ as my personal Saviour, and I was filled with joy and peace in believing. The next day was the Sabbath, and I found that the Word instead of condemning brought me comfort, and the Spirit of God witnessed with my spirit that I was a child of God. I continued in this state for days, but all at once my peace and joy left me, but on going to the meeting was restored. I was,

however, perplexed by this. It seemed that there was a lacking of something.

While thus exercised, and seeking light, the Spirit of God directed me to the Second Chapter of Acts, where the account is given of the Spirit's descent upon the disciples. No one had told me that this blessing was for all who believe. But the Word said, "The promise is unto you and your children, and to all that are afar off, even to as many as the Lord our God shall call." And again, "God is no respecter of persons." And then the Word brought the needed light in the direction, "Tarry ye in Jerusalem till ye be endued with power from on high." I concluded that Jerusalem to me was right there, and I was led by faith, to expect to receive the blessing at any moment. The few days that passed between expecting and receiving were the happiest of my life. I was continually in the Spirit, sometimes I call it my consecration week. One day while feeding my horses in the barn, I was singing,

"I am trusting Lord in Thee," &c,

and the Spirit of God came upon me, affecting my whole being, and as the moments passed it increased in power, until I exclaimed, "*I have it, I have it!*" In the moment when I believed, what I expected came to pass. It was indeed like the rushing of a mighty wind, and it seemed as if I should be prostrated, and I cried to the Lord to stay His hand. This blessing opened my mouth, and I was enabled to speak as never before, as the Spirit gave me utterance.

How LONG Jesus seeks! How long a night rain wets His locks and hair! How long a night it is He stands at the church-door knocking! There be many hours in this night since He was preached in paradise; and yet He stands to this day. How fain would He come, and how glad would he be of lodging! The arm that hath knocked five thousand years aches not yet. Behold, He stands and knocks; and will not give over till all be His, and till the tribes, in ones and twos, be over Jordan, and up with Him in the good land."—*Rutherford*.

GOSHEN AND EGYPT.—"They saw not one another, neither rose any man from his place for three days, but all the children of Israel had *light in their dwellings*."—Ex. x. 23; viii. 22; xi. 6 7; xii. 13.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

A GOOD PRAYER.—“Turn us, again, O Lord God of hosts, cause Thy face to shine; and we shall be saved.” *Psa. 80: 19.*

How shall God turn us? From every sinful course and false way, into the way of holiness. Then will His face shine upon us with exceeding brightness—and “we shall be saved”—saved with the fulness of His great salvation. It becomes us to be earnest concerning these great verities, and to be importunate in prayer for their personal realization. God is well pleased with souls that are thus found at His footstool.

REALITY—SINCERITY—SELF-REVELATION.

See *Rev. 23: 6-7.*

THAT is, do not come into confidential or dependent relations with the insincere. Be genuine yourself, and you will the more quickly detect its absence in another. Insincerity is a fruitful seed of sin in the heart; the harvest is sure when the opportunity occurs; even as Jacob planned by policy and wicked craft before he lied for the birthright. Between Bethel and Peniel his conversion and his perfect cleansing from inbred corruption, what deceit and guile were in his life. Why the almost universal effort among men at concealment? The glitter and veneer of seeming virtuous and benevolent purpose without the gold of reality? It is true in government diplomacy; is very common in the social life of families, in efforts to conceal honest poverty with the dishonest seeming of plenty and luxury. It is sadly true in the personal life of uncounted multitudes, resulting in deceit, distrust and almost universal suspicion. Then also, how useless it is. All men stand revealed to God, to themselves, and ultimately to others. And next to the knowl-

edge and contempt which God has of and for an unreal heart, is the knowledge of one's self. To know that you are unreal, that you are living a life of seeming in the eyes of men, but thoroughly uncovered to yourself, how tired you get at last of your own company. Hope dies concerning your self-recovery, and successful prayer becomes impossible. *1 John 4: 19-22.*

1. You are revealed to others and should be to yourself by the friendships you most delight in. Tell us the person you most delight and know, and we can tell you what you are. For that in another which must attract you, you wish to be yourself.

2. Your view of God which most effectually determines the shaping of your life, reveals you. If you are endeavoring to live a holy life, there is no thought which comes so often and so welcome as the thought—God is; He is holy. I am; I can be holy. In His favor is life; I want life—spiritual and eternal life. He wills it. Who can hinder it? I may, I must, I will be holy. “But if not consumed with desire to be holy, you stand revealed as hostile to God's will; afraid of God, afraid of the final uncovering of your life, and without conscious integrity of heart or certainty of life success. If conscience protests against your insincerity, your answer is apology. If fears alarm, your answer is presumption. If death demands admission, your despairing answer will be—“Alas! what might have been!”

3. Your chosen principles reveal you. You know what these principles are which God approves, such as “Truth in the inward parts,” “Singleness of eye,” “Holiness without which no man shall see Him,” your heart purified and possessed by the Holy Spirit. The result of these principles in the life, are love supreme to God, and love, brotherly and helpful, to your fellow men. Until this standard of saintly character, approved by Him, is also approved by you, the recollection of it will confront you with confusion and fear in the hours of your mixed motives, and your efforts of concealment of an unreal life.

Is it not then most wise, and safe, and elevating that a man having to spend so much time in his own company, should want to make it good company? Good in purity, truth, reality, heart

integrity, and transparency of motive. This is the man who sees God. Men learn to love him and God delights to trust him. For he illustrates the Divine origin and vindicates the claims of God's Christianity. Men turn aside from average preaching without conviction, but they never fail to reverence the reality of such a life.

THE FULLNESS OF THE SPIRIT THE PREACHER'S ONLY SAFEGUARD.

MINISTERS are never found amongst that deluded class of persons who think that preachers have no temptations. It is true that his position and his occupation give him a partial immunity from certain forms of difficulty, if not of danger. But, upon the other hand, they expose him to certain other subtle, serious, severe, and strong temptations and perils, which those in other callings are measurably exempt from. Paul himself expresses this idea when he says: "God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men." The higher a man's spiritual vocation the more acute his temptations, and the greater his need of all possible spiritual safeguards.

Generally speaking, the preacher's temptations may be classed as those arising from his peculiar *social relations* to the people, those growing out of his *ecclesiastical relations*, to a conference, presbytery, etc., those connected with his *financial support*, those affecting his *pulpit endeavors*, and those which are variously contrived and aimed at him by the *malice of the devil*, often with the furtherance of men, evidently because he is a messenger of righteousness. From some one of these approaches the enemy of truth means to reach the man of God, to shear his locks, and rob him of his power if he can. He will ruin his influence. He will divert him from the main line of truth. He will spoil his courage. He will inflate his ambition. He will lead him into sin, under the guise of liberty. Any or all of these is the destruction Satan seeks to accomplish in the case of the gospel minister. His motive is two-fold, to pre-

vent the spread of truth and to make him, who has preached to others, a castaway.

Now, the fullness of the Spirit is a preacher's imperative necessity; not only, as some think, to endue him with power for God's service, but also to fortify him against the temptations peculiar to his position. This it does by first of all excluding from his heart those things which temptation roots upon. In the second place, the fullness of the Holy Ghost envelopes the soul with love which is an atmosphere that cannot be penetrated by the fiery darts of the wicked one. Moreover, this fullness sinks one so down in humility that worldly, intellectual, and ecclesiastical ambition is unable to subsist for lack of stimulus. It also maintains a reign of perfect contentment and of perfect confidence, with respect to matters temporal. This fullness so sustains the life of faith that one can persevere in his ministry even in the absence of visible signs of encouragement. It so nourishes loyalty and purity as to keep him tender, true, and prudent in all the relations of life.

But not only is the minister himself thus protected and preserved by the fullness of the blessing of Christ; but so also is his ministry. The fullness of the Spirit so illuminates the mind as to keep steadily before the view the relative importance of the salvation of souls. It so inflames the heart with zeal for salvation as to keep the preacher from a trifling, or irrelevant, or misdirected ministry. The revival of this experience revives the pentecostal type of preacher and preaching. And in so far as preachers and preaching have degenerated from this type, they prove the necessity of the Fullness of the Spirit for the preservation of the ministry.

A TIMELY PRAYER.—The Psalmist puts this prayer in our mouth, which may well be termed timely: "Help, Lord, for the godly man ceaseth." Godliness is not as prevalent as could be desired. Many who were once godly have gone back to the world.

Those who love God, and are zealous for the extension of His kingdom in the earth, should earnestly pray for the multiplication of godly men, that righteousness may abound and the world be filled with the divine glory.

THINNING THE RANKS.

THE ranks of Holiness workers are being thinned. Within a few months two noted evangelists have gone to their reward, D. B. Updegraff, minister of the Society of Friends, and Rev. Dr. Wm. Reddy, widely known, and the productions of whose pen have often enriched our pages. Both of these earnest workers had extensive programmes to fill during the summer at Camp-meetings, but others have to step in and fulfill their unexecuted commissions.

These were valiant soldiers of the Cross, and mighty in the field in sustaining the cause of Christian Holiness. Their statements of the doctrine were clear, their arguments cogent, and the sacred unction which accompanied their Gospel ministrations carried conviction to the minds of thousands. They had more than magnetic power in drawing the people to the cleansing fountain of the Redeemer's blood. They will have crowns decked with many stars. In this number we present one of the sermons of Bro. Updegraff, in part. The Lord bless it to many souls. We have enjoyed some delightful seasons of Christian fellowship with our dear brother Reddy in past years, and we have listened to his sermons at various Camp-meetings with profound interest and great spiritual profit.

Another warm friend of the cause of Holiness, who, a short time ago was "promoted," as the Salvationists say, was Chauncey Shaffer of New York. He was a lawyer of eminence at the bar, and a popular local preacher in the Methodist Episcopal Church. In the early years of our ministry, we were pastor of St. Paul's Church, Jersey City, and brother Shaffer used to come over from New York and preach for us. The people were glad to hear him, and so were we, and his genial presence in our home was always welcome. For some years past, especially, he has manifested the liveliest interest in the cause of Holiness. His testimonies at Ocean Grove have been thrilling. In the days of Mrs. Phœbe Palmer's trials, arising from her positive advocacy of the truth, Bro. Shaffer defended her. Well, these heroes have gone. The Lord has called them home. Their record is bright, their victory complete, their reward eternal.

A MEMORABLE OCCASION.

ON Sabbath, July 1st, the great auditorium at Ocean Grove was opened for worship.

It will seat nearly 10,000 people. It is plain, spacious, and in all respects admirably adapted to its purpose. At the opening there was a congregation of about 6,000, and it was a great sight to look into their faces, and to listen to their voices in holy song—but what will it be when *ten thousand* are thus engaged, which is a scene that we hope to behold ere the summer is over.

Dr. Stokes, President of the Association, preached the first sermon on the passage in Haggai: "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace saith the Lord of hosts." The application of these words to the new auditorium was made in very precise and positive terms. The unfolding of what was expected in connection with the erection of this noble structure was very inspiring. We trust that the words of the President, so earnestly spoken, will prove prophetic, and that the glory of the latter auditorium will be greater than the former. One thing that gives us peculiar pleasure and hope is, that the motto adopted at the beginning of the organization, "HOLINESS UNTO THE LORD" still appears at the rear of the platform, in bold characters, and at night the electric current streams through it, giving a fine effect. The President, we are sure will not fail to have Holiness prominent at all times, and to foster the work as heretofore, by all the means at his command. Thus we have ground to expect that the glory of the latter house will be greater than the former.

The opening Sabbath throughout was full of encouraging signs. Dr. Hanlon preached one of his evangelical sermons in the afternoon, and Rev. C. H. Yatman in the evening led the congregation out in evangelistic effort. Several persons were at the altar and some were converted. Thus the first day was signalized as one of salvation. It is a promising sign that the old-time altar work is to be continued. Much of the success of coming years will depend upon this. No other method is so uniformly successful.

MONTHLY REVIEW.

THE Summer campaign is progressing with interest, and victories are being won in the encampments. It is to be expected that the slain of the Lord will be many, and that the healing power of the Great Physician will be graciously manifested.

Silver Lake, Vt.—A profitable meeting was held in June on the grounds of Bro. Chandler; Bros. H. N. Brown, Morse, Kies, Norberry, and Collins were there as workers. The Lord revealed His presence graciously.

Hutchinson, Kan.—The meeting here of the Kansas Holiness Association was not so largely attended as last year, doubtless on account of the "hard times," but the Lord was there among His people to give power and victory. Bro. J. H. Smith was in charge, Dr. Watson associated with him.

Ohio Wesleyan University, Delaware, O.—Another blessed revival has been enjoyed in this Institution. Bro. E. S. Dunham, Evangelist, was in the work, and Dr. Keen spent several days there. This revival swept through the commencement week.

Pleasant Ridge, Mo.—G. W. Wilson, Evangelist, writes of a tide of salvation and victory in this place.

Bardwell, Ky.—A Tabernacle Meeting held. Bros. J. J. Smith, R. Johnson, Masting, and other workers participated. Estimated that 150 were saved, converted, reclaimed, or sanctified.

West End, Meridian, Miss.—A three weeks' meeting of great power—thought to be the greatest revival ever known in that city—400 conversions, 30 sanctified. W. M. McIntosh, Evangelist, and others were in the work. The last week the meeting was conducted by Mrs. Mary McGee Snell, who had been gloriously sanctified.

Gosport, Ia.—A Tabernacle Meeting, conducted by Evangelists J. W. Elder and Eva F. Elder, was a decided success. Quite a number converted and sanctified.

Illinois.—Mrs. E. E. Williams, Evangelist, Roodhouse, No. 27: I closed my work at Lostant Sunday night, June 24, in the midst of tremendous religious enthusiasm and holy joy. The people there say, "The town is revolutionized." Many of the leading business men have given their hearts to God and united with the Church. There were about seventy conversions and fifty-five conversions to the M. E. Church, quite a number joining the Baptist Church, with more to follow in both directions. Praise the Lord! Some, we believe, have received the blessing of holiness, and many are earnestly seeking for it. I believe the way is now open for strong, definite, and telling work all along that special line.

THE FOREIGN FIELD.

India.—Rev. P. M. Buck, of Meerut, India, writes: "The new year has started off with better prospects than the district has ever had. We will soon finish our new English church building, which, when done, will accommodate about three hundred people, and will, when paid for, have cost some 8,000 rupees. The money for this we will raise here; we have about half provided for. It will be a neat place of worship, and will put this work on a new and better basis; we have had some one hundred and fifty conversions here in the English work, and are having some encouragement all along. By transfers of regiments and batteries we have lost a good many of our leading people, and it will take time to gather up again. The transfers in India prevent the permanence in the work. Still those we send out do good work elsewhere, and our labors are not in vain. In the Hindustani work we are for the present, since Conference, baptizing some two hundred per month on an average. This Conference is likely to gather in quite as many this year as last, if not more. We, on this district, are having more calls from people in new places asking to be received and baptized. Our workers are improving and show a great deal of zeal, and God is blessing them. We are very short of workers."

Ceylon.—The mission of the English Church Society in Ceylon has 2,797 Singhalese and Tamil communicants, and 8,005 adherents. The number of baptisms was 158 last year.

England.—A man applied to Mr. Spurgeon for work, saying: "I have not much learning or brains, but the finest pair of legs ever put on any man, and if the Lord can use them for any purpose I consecrate them to His service." He was sent to the outskirts of London, and accomplished wonderful things.

Japan.—The Japanese number among their numerous divinities the great bright god of self-restraint, and him they worship with appropriate ceremonies upon their New Year. A strong iron box every New Year is given a conspicuous place in the home. In this each member of the family deposits during the year the amount saved by an act of self-restraint or economy in a financial transaction. If a gown, usually requiring nine yards, is cut from eight yards, the price of the one yard saved is dropped into the self-restraint box. Or if a common article is chosen when a superior one is desired, the price saved belongs to the same god. And, truly, would not a Christianized "self-restraint box" well patronized be an exceedingly valuable addition to the furnishings of every Christian home?

Africa.—The Wesleyan mission on the West Coast is divided into four sections—Sierra Leone, the Gambia, Lagos, and the Gold Coast. Forty-eight missionaries, of whom only seven are European, have charge of Christian congregations, numbering nearly 60,000 souls.

OUR COUNCIL CHAMBER.

THE SCRIPTURE WORD.—“Yield yourselves unto God, as those that are alive from the dead.”—Rom. 6 : 13.

“Thou art the anchor of my hope ;
The faithful promise I receive :
Surely Thy death shall raise me up,
For Thou hast died that I might live.”

THE REAL AND THE UNREAL CHRISTIAN LIFE.

In making this distinction, I desire to refer only to one point, illustrated by the saying of the Philosopher of Rugby, Rev. Thos. Arnold. It is not true, says he, that the real Christian life consists in a supreme desire to do good, but rather in the desire and effort to be and do the will of God. To be conformed to the nature and image of Christ. This is God's will concerning us. This conformity obtained and we shall do all possible good, not as a condition of salvation but as the necessary result of it. There is a vast importance in the truth at the present time. For pulpit and press are now glorifying the *doing*, in almost all their utterances. The *being* is either taken for granted or mentioned in such a way as to excite distrust in all efforts to be holy. The negative pulpit, that strives to entertain and please the people without insisting on the necessity of a clean heart and a holy life, is most likely now to be the so-called prosperous pulpit and Church. Success in Churches is not estimated now by the multitudes who are saved, but by the funds subscribed and the kindly social life encouraged and promoted. Thus, also, have I seen recently, good men depressed, because “no longer able to do much.” Be of good cheer, my brother, the highest possibilities of the Christian life are even now within your reach. You can be and do the will of God, in the limitations of poverty or sickness, or the infirmities of age, for this is the will of God, even your sanctification. This is *the* work of God for you—that is, it lies at the very threshold of acceptable piety—that ye believe on Him whom He hath sent. Trust Him for all He came to be for you. Believe all He has said concerning you, accept all He has bought for you.—John 6 : 27-29. The sentimental prating about a so-called “applied Christianity” is one of the evil signs of our times, for little is said by such persons about an enjoyed Christianity. God's established law concerning His kingdom in this world is that the fruit of righteousness shall be peace and assurance forever. The grace of God first applied to heal you will then lead you to apply it in saving others, for both worlds. To call anything less

than this “applied Christianity” is to be a false teacher and a blind leader of the blind. Nay, nay, my brother, you can make the Christian life a supreme success, although unable longer to preach the Word, or speak or pray in public, or to give a loop or a garment to the poor. It is the heart filled with pure love, and not the hand ever so busy, or voice or pen, that reveals your character and makes you dear to God. These things are not said to belittle the *doing*, but to recover the *being* to its crowning importance.

“I GIVE MYSELF UNTO PRAYER.”

Ps. 109 : 4.

If you do, I predict without hesitation your certain victory. How often when human resources fail and confidence is disturbed, and enmities provoked without intention or just cause, have God's saints made their appeal to Him, and hastened to find their refuge at the Mercy-seat. Deceitful speech, and hatred, and violence, and resentment instead of love was the answer the Psalmist received to all his affection and faithfulness toward men. His only answer was prayer. For the justice of his cause his appeal was made to God. Was it wise thus to fall back upon the infinite wisdom and strength of God for vindication and deliverance? For he who by prayer wins the ear of God wins His heart, His arm, and His defense. And, for defensive purposes and for the punishment of his enemies, all resources are available to God. Worms and angels join their forces in avenging God's quarrel with the proud sinner—see Acts 12, 23. Child of God, are you misunderstood, suspected, distrusted, though consciously pure in motive and life? Are you sitting in the darkness and solitary grief of a recent sad bereavement? Are you shut in by the enmities of a well-adjusted temptation that appeals to the yet uncrucified flesh? Are you in health so uncertain that the gateway from earth and time seems near? Are you leaning on the staff of age beset by increasing infirmities, and but few left of those who know your years of early consecration to God? Are you hungry for righteousness, that inward and outward holiness without which no man shall see the Lord? Give yourself to prayer. He knows, He loves, He can deliver you; and satisfy your soul when earthly springs all fail. Turn away from man and make your appeal to God. Whatever sorrow hushes your song, whatever bereavement robs home and life of its chosen fellowships, and your weakness of its needed support, whatever fears oppress you, or temptations vex away your soul's repose from God—give yourself to prayer.

CLOSET COMMUNION.

TEXT: "O Israel, trust thou in the Lord: He is their help and their shield."—Psalm 113: 9.

In Thee I place my trust,
On Thee I calmly rest;
I know, Thee good, I know Thee just,
And count Thy choice the best.

DAILY BIBLE CALENDAR—AUGUST.

1. I Thess. 5: 21; Acts 22: 14; John 17: 24; Neh. 9: 6
2. John 6: 29; Acts 26: 18; Luke 22: 32; Rev. 19: 6.
3. I Thess. 5: 6; Rom. 8: 6; Ps. 86: 11; Ps. 89: 15.
4. Acts 18: 9; Acts 18: 10; Ps. 130: 1; Ps. 62: 12.
5. I John 3: 1; I John 4: 16; John 17: 3; Ps. 71: 24.
6. Heb. 4: 16; Ephes. 1: 6; Ps. 119: 17; Isa. 45: 24.
7. II Tim. 2: 1; II Cor. 4: 15; Ps. 35: 22; I Sam. 2: 2.
8. Prov. 24: 1; Joel 3: 20; Mark 10: 17; Ps. 118: 2.
9. Ps. 115: 9; Deut. 14: 2; Ps. 71: 17; Ps. 103: 2.
10. Heb. 13: 9; I Peter 1: 25; Ps. 35: 2; Ps. 26: 12.
11. Ephes. 5: 11; John 15: 14; Ps. 85: 7; Ps. 46: 11.
12. Hos. 6: 1; Hos. 6: 1; Ps. 5: 1; Ps. 86: 15.
13. Isa. 45: 22; Isa. 45: 22; Ps. 39: 13; Isa. 12: 4.
14. Heb. 12: 25; Heb. 10: 38; Heb. 10: 9; Ps. 41: 13.
15. I Peter 4: 16; I Peter 2: 19; Ps. 70: 1; Ps. 86: 13.
16. Isa. 62: 11; Isa. 66: 13; Ps. 139: 1; Ps. 118: 27.
17. Ephes. 4: 17; I John 3: 22; Ps. 119: 173; Ps. 89: 1.
18. Ephes. 5: 2; Ephes. 5: 2; I Kings 8: 28; Ps. 111: 3.
19. Ezra 10: 11; Gen. 9: 13; Ps. 20: 4; Ps. 140: 7.
20. Jer. 31: 7; Isa. 44: 3; Ps. 40: 11; Ps. 33: 1.
21. Job 22: 22; Ps. 112: 1; Ps. 25: 6; Ps. 30: 4.
22. II Tim. 4: 2; Prov. 28: 23; Exod. 34: 9; Ps. 66: 2.
23. Gal. 5: 1; Prov. 28: 10; Ps. 135: 13; Rev. 16: 5.
24. Lev. 11: 45; Col. 1: 22; Ps. 140: 4; Ps. 119: 156.
25. Luke 6: 36; Luke 1: 50; Ps. 119: 175; Ps. 9: 1.
26. Ps. 34: 9; I Tim. 2: 6; II Sam. 7: 20; Jer. 32: 19.
27. Ephes. 4: 23; Luke 3: 6; Ps. 69: 5; Ps. 95: 2.
28. Heb. 12: 13; John 5: 12; Ps. 84: 9; Ps. 47: 1.
29. I Pet. 4: 13; Jer. 24: 6; Ps. 119: 73; Ps. 59: 16.
30. Phil. 1: 27; Isa. 26: 4; Ps. 41: 4; Ps. 18: 31.
31. II Pet. 3: 15; Isa. 26: 3; Ps. 80: 19; Ps. 136: 3.

THE GUIDE PRAYER UNION.

We set apart this month as the day for special prayer,

TUESDAY, AUGUST 14TH.

The Scripture for the day is Psalm 92, and the hymn No. 699 in the Methodist Hymnal.

We hope all the members of the "Prayer Union" will faithfully observe the day appointed, using the Scripture and hymn designated, to their spiritual profit.

SPECIAL REQUEST:

Continue this month to pray for the Camp Meetings that they may be times of power and victory.

REQUESTS BY LETTER:

New York.—For a brother drinking himself to death, and for other unsaved ones.

New Jersey.—For a family in trouble—for one laboring under strong delusion.

Pennsylvania.—For the salvation of a friend.

Ohio.—For an unsaved brother.

Offer the prayer of faith on behalf of the above requests.

THE DANGER OF DEVIATION.—Heb. 12: 13. A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship; but a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass.

"You are half a point off the course," he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post.

"You must steer very accurately," said the looker on, "when only half a point is so much thought of."

"Ah! half a point in many places might bring us directly on the rocks," he said.

So it is in life. Half a point from strict truthfulness strands us upon the rocks of falsehood. Half a point from perfect honesty, and we are steering right for the rocks of crime.—*Sel.*

FELLOW CITIZENS WITH THE SAINTS.—Eph. 2: 19. Nothing contributed more largely to the greatness and glory of Rome than the fact that, when any nations were conquered, instead of being destroyed, they were incorporated with her, partook of the same privileges, and were in time allowed to share her honors. So it is with the extension of the kingdom of Christ. All power is His; none may resist His sway; all must bow before Him. The renown of His conquests is great, but they are victories of love; He conquers that He may befriend us, and give us the privileges of the heirship with Himself.—*Sel.*

GOD NO RESPECTER OF PERSONS.—A colored girl was setting the table, when a boy in the room said to her, "Mollie, do you pray?" The suddenness of the question confused her a little, but she answered, "Yes, every night." "Do you think God hears you?" the boy asked. She answered promptly, "I know He does." "But do you think," said he, trying to puzzle her, "that He hears your prayers as readily as those of white children?" For a while the child kept on with her work; then she slowly said: "Master George, I pray into God's ears, not His eyes. My voice is like another girl's and if I say what I ought to say. God does not stop to look at my skin."—*Sel.*

WE HAVE regular prayer meetings," said a good man, "of two members, my wife and myself." Sometimes we are joined by a relative, or a familiar friend, but we are more often by ourselves, but we come within the promise, "For where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18: 20. Keep up the family altar, in like manner.



"O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."

"Let us come before His presence with thanksgiving, and make a joyful noise unto him with psalms."

In my Father's house are many mansions, if it were not so, I would have told you; I go to prepare a place for you.—John 14: 2.

He will dwell with them and they shall be His people, and God himself shall be with them, and be their God.—Rev. 21: 3.

If ye then be risen with Christ, seek those things which are above. Set your affection on things above, not on things on the earth.—Col. 3: 1, 2.

GOD'S OWN SMILE FOREVER.

BY REV. JOHN PARKER.

WHAT then? Why then another pilgrim song;

And then a hush divinely granted,

And then a thirsty stage; (Ah me, so long!)

And then a brook, just where it most is wanted.

2. What then? The pitching of the evening tent,
And then, perchance a pillow rough and thorny,

And then, some sweet and tender message sent
To cheer the faint one for to-morrow's journey.

3. What then? The wailing of the midnight wind,

A feverish sleep, a heart oppressed and aching,
And then a little watercourse to find
Close by my pillow, ready for my waking.

4. What then? I am not careful to inquire;
I know there will be tears and fears and sorrow,

And then a loving Saviour drawing nigh,
And saying, "I will answer for the morrow."

5. What then? For all my sins His pardoning grace,

For all my wants and woes His loving-kindness,

For darkest shades—the shining of God's face,
And His own hand to lead me in my blindness.

6. What then? my feet are weary, but my hopes are young;

I wait His pleasure without care or sorrow,
Clean through the blood, my heart is full of song,

I know whate'er betides, I shall be home to-morrow.

7. What then? A vale of shadows, and my vision dim,

And then, a deep and darkly rolling river;
And then, a flood of light, a seraph's hymn,
And God's own smile forever and forever.

THE CHRISTIAN.

Who is as the Christian great?

Bought and washed with sacred blood,
Crowns he sees beneath his feet;
Soars aloft and walks with God.

Who is as the Christian wise?

He has naught for all hath given,
Bought the pearl of greatest price,
Nobly barter'd earth for heaven.

Angels here his servants are,
Spread for him their golden wings,
To his throne of glory bear,
Seat him by the King of kings.

Who shall gain that heavenly height?

Who his Saviour's face shall see?
I who claim it in His right,
Christ hath bought it all for me.

DR. DODDRIDGE on one occasion wrote to Dr. Watts, stating that he had preached to a number of plain country folk in a large barn. The sermon was from Heb. 6-12, and at its close he announced and read the hymn, written by Dr. Watts,—

"Give me the wings of faith to rise," &c.,

and adds: "I had the satisfaction to see tears in the eyes of many in the audience. After the service some of them told me they were not able to sing, so deeply were their minds affected by it. These were mostly poor working people." Thus this hymn supplies the truest test of a hymn that is sure to live, it possessed the power to awaken and inspire the most fervent devotion. It hushed the plaint of want and sorrow in weary hearts, by the music of hope, and visions of the eternal fellowship and blessedness in the city of many mansions.

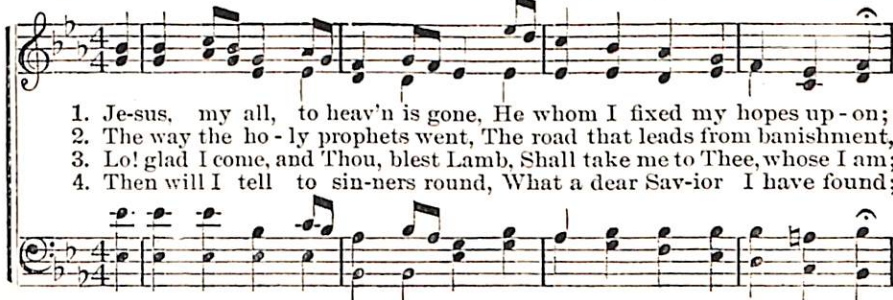
Praise in Holy Song.

"I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." Psa. III. 1.

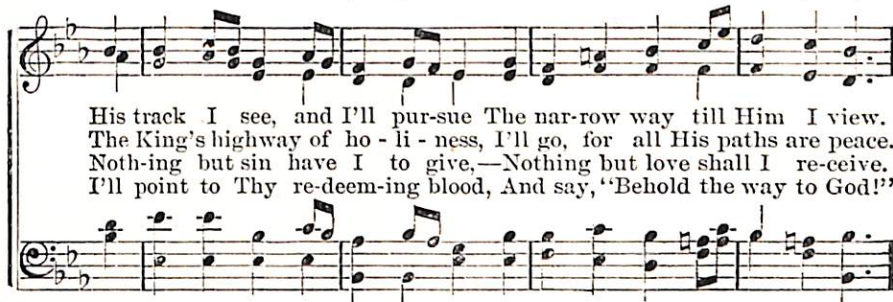
No. 111. HE SAVES ME TO-DAY.

JOHN CENNICK.

Music and Chorus by Dr. S. B. JACKSON.



1. Je-sus, my all, to heav'n is gone, He whom I fixed my hopes up-on;
 2. The way the ho-ly prophets went, The road that leads from banishment,
 3. Lo! glad I come, and Thou, blest Lamb, Shall take me to Thee, whose I am;
 4. Then will I tell to sin-ners round, What a dear Sav-ior I have found;




His track I see, and I'll pur-sue The nar-row way till Him I view.
 The King's highway of ho-li-ness, I'll go, for all His paths are peace.
 Noth-ing but sin have I to give,—Nothing but love shall I re-ceive.
 I'll point to Thy re-deem-ing blood, And say, "Behold the way to God!"

CHORUS.



I can, I will, I do be-lieve in Je-sus, And I know He



saves me to-day! Hal-le-lu-jah, I'm free! I'm free! Oh,
 I am free!



glo-ry hal-le-lu-jah! He has washed my sins all a-way!

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This is a Selection from "SONGS OF THE PENTECOST," the new International Song Book.
 Single copies, 30 cts.—if mailed, prepaid. Per dozen, \$3.00. Per hundred, \$25.00.

THE CLOSING SCRIPTURE WORD.—
 "My tongue shall speak of Thy word: for
 all Thy commandments are righteousness."
 —Psa. 119: 172.

*Are you happy in the Lord?
 Tell it out with gladness;
 Are you trusting in His word?
 Tell it out with gladness."*

CLOSING NOTES.

HARVEST TIME.—This ought to be a great harvest time for *The Old Guide*, while the summer days go by. Who will do some harvesting, gathering in the sheaves? Our friends who are at the Camp-meetings, we trust, will do some good work for us, and we shall look to hear good reports from them. New subscriptions date from July 1st, and the numbers for May and June are free.

REV. ISAAC NAYLOR, the earnest English evangelist, arrived in New York, July 7th, and he went at once to Ocean Grove to rest awhile after his voyage. He spent some days there prior to engaging in his summer work among the Camp-meetings. He was in the nine A. M. Holiness meeting each morning, leading people in "SONGS OF THE PENTECOST," and to the fountain of cleansing. Quite a number plunged in, and were saved. Let prayer be offered that God will crown his labors among us with great success.

"Save me, O God; for the waters are come in unto my soul."—Psa. 69: 1. Have the waters come in unto your soul? Look not to man for help—call on God. He will save.

MRS. PALMER had expected to go to Ocean Grove to mingle in the scenes of that favored resort. But at this writing she is still at home in New York. Yet the Lord has so far strengthened her that she has been able to lead the "*Tuesday Meeting*." Let prayer still be made for her.

GREATLY APPRECIATED.—The people at Ocean Grove, who have been getting acquainted with "SONGS OF THE PENTECOST" appreciate them highly. And so it is wherever they are sung. Let them roll!

Thou art worthy, O Lord, to receive glory, and honor and power.—Rev. 4: 11. So the heavenly intelligences cry. Does your heart accord therewith?

A HOME SCHOOL.—The proper education of children is a very serious matter. Parents need great wisdom at this point. If any are looking for a HOME SCHOOL to which to send their children this Fall, where they can have home comforts, excellent instruction, Christian influence, and the best of care, if they will communicate with us, perhaps we can help them.

CAMP-MEETING BULLETIN.—AUGUST.

August 1-8.—Ashland, Ill. Western Holiness Association.

August 8-15.—Decatur, Ill. (National).

August 8-18.—Lakeside, O.—(J. H. Smith and others.)

August 14-22.—Mt. Vernon, O.—(Jarrell, J. H. Smith, and others.)

August 17-27.—Bentleysville, Pa. Keen, Pepper and others.

August 24th to September 2nd.—Bloomington, Ill.

July 31st to August 15th.—Pitman Grove, N. J.—(J. H. Smith, Isaac Naylor, and others.)

August 20-30.—Ocean Grove.

MRS. L. D. OSBORN, Principal of the MISSIONARY INSTITUTE is resting at present, not being able to engage in public labors. Let prayer be made for her, and we trust many friends will remember her work, *practically*, so that it shall not suffer for the lack of public service on the part of the Principal. It ought and it must be sustained. Her excellent book, "*Pearls set in a Life*" should go everywhere. Order of us. Price, \$1.50.

ON THE MOUNTAIN.—As we write, there is a joyous gathering of the people at Mountain Lake Park. We might well call it "PENTECOSTAL SUMMIT." Our colleagues, Bros. Thompson and Pepper are there, and those honored evangelists, Dr. Keen and Joseph H. Smith are helping to lead the people to *Pentecostal* realizations. We expect glad tidings from those mountain heights.

"But unto carnal."—1 Cor. 3: 1. Paul had to write unto them as yet carnal. Is it so with you? If so, get it washed out by blood divine.

A GEM.—Dr. Keen has just issued a gem of a book, "PRAISE PAPERS." It has his likeness. It is his spiritual autobiography, in a small compass. Price, only 25 cents. Those who have read his "FAITH PAPERS," which have had such a large circulation will want his "PRAISE PAPERS."

FULL OF SUNSHINE.—Bro. Naylor gave a capital talk in *The Tabernacle* at Ocean Grove, one morning recently on "*Holiness full of sunshine*,"—he put it down with emphasis that there is nothing of sourness, or vinegar, or strait-lacedness about it. Strange that anybody should think there is, but they do. The Lord undeceive them.

But wilt thou know, O vain man, that faith without works is dead.—James 2: 20. That is authoritative. Remember it.

STRAIGHT WORK.—Holiness gains most by straight work—by the using of Bible terms, and definite altar work. We do not win by compromise or controversy. Let us exhibit its *beauty* by wise teaching and consistent living. Then will it commend itself to the general Church and the work will be glorious, the world over.



SEPTEMBER, 1894.

THE GUIDE TEXT FOR SEPTEMBER.

"Let us hold fast the profession of our faith without wavering; for he is faithful that promised.—Hebrews 10; 23.

THE FIRST WORD.

BY THE EDITOR.

QUONE of the greatest privileges of our humanity is freedom. Slavery is abhorrent. What have men not done to obtain their freedom when enslaved?

They have encountered the most fearful perils, and fought the severest battles. But the worst slavery is that of sin. Christ has come to break the chains of this bondage, and to bring us out into the glorious liberty of the sons of God. He proclaims that the Spirit of the Lord God is upon Him, and He is anointed to bring liberty to the captives. And the freedom that He gives is the highest style of freedom. Hence it is written: "If the Son then shall make you free, ye shall be free indeed." The emphatic word in this declaration is the word "indeed," "free indeed." This freedom extends to every faculty, and sends its joyous pulsations through the whole being. Mr. Lincoln's proclamation setting the

slaves of the South free, gave them exceeding joy. At first the surprise was so great that it was difficult for them to realize it. But when they understood they were really free, many of them ran around crying, "We's free, we's free!"

But what of this to the freedom of the immortal mind, the striking off the fetters of sin, and bringing the soul out into the freedom which Christ bestows? We do not wonder that some at the first flush of it have been filled with unspeakable joy. And when it reaches the happy consummation of deliverance from inward corruption, and the entire destruction of the carnal mind, this is supreme bliss. Are you dear reader thus free? If not, as Dr. Palmer used to say, Take out your emancipation papers, and be free, divinely free.

You may walk at liberty, delighting in God—in His glorious character, in His perfect law, and in His works and ways. And you will find your love to His people will exactly correspond with your love to Him. Praise the name of the Lord!



"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." II. Tim. 4:2.

"How beauteous are their feet,
Who stand on Zion's hill,
Who bring salvation on their tongues,
And words of peace reveal!"

SERMON. UNTO PERFECTION.

D. B. UPDEGRAFF.

(LATE MINISTER OF THE SOCIETY OF FRIENDS).

PART II.

IN continuation of our reflections on this great important Gospel theme, we remark:

III. We are to "go on unto perfection." This is the specific goal of Christian development set before us in the text,—a definite, attainable, and distinct experience, called in this place "perfection." I am sorry if you are prejudiced against the term. It is one of God's choosing, not ours. He has constantly employed it in the Scriptures as descriptive of Christian character and experience. It is used interchangeably and almost synonymously with such other terms as "perfect holiness," "perfect love," "heart purity," and "baptism with the Holy Ghost." Let us not be ashamed of any of the words of Jesus, but try to understand their meaning and scope as applied to us. Certainly there is a kind of "perfection" that is not obtainable by us, either here or hereafter, a "perfection" which cannot be predicated of humanity at all, a sense in which it is disclaimed by Job and David,

and denied by Paul. But then, again, there is another sense in which God Himself affirms it of some "holy men of old," and some of them affirm it of themselves. Not only so, there can be no dispute but that some kind is constantly enjoined.

It cannot be an absolute perfection at all, since that belongs to God only. It cannot be an original or natural perfection, and complete in all departments of being, as found in Adam, or the angels. The Bible is not a book of instructions to angels, but God's message to a fallen race,—a race so dwarfed and distorted by sin, in mind, and morals, and body, that the marvel is that in any sense we can be "perfect." To be sure, men have no difficulty in believing that their work is perfect in endless variety. There are "perfect watches," "perfect machines," "perfect fits," and "perfect beauties." There is a "perfect picture," a "perfect success," and even a "perfect failure." The relative completeness of such things, simply in their own narrow sphere, all can understand. Why, then, shall it be denied concerning the work of God in the souls of His children? If God wants us to love Him perfectly, and we really want to love Him "with all our heart" and all our being, He will speedily "shed abroad His love in our hearts by the Holy Ghost." We cannot love God by an effort of will power, or by resolving and trying to love Him. Thousands make a mistake here all their lives. They desire to obey God, and are determined to love Him as He requires, but never succeed, because they constantly fail in that entire consecration and perfect submission to the will of God, which is an absolute prerequisite in this matter. It is not the unreserved submission of the sinner who is escaping for his life, but the intelligent and voluntary consecration of a son, who has proven God's will to be wise and good, and who "would be perfect." It then becomes easy for faith to lay hold upon the promises of

God, as applied to the heart by the Holy Spirit, and make such personal appropriation of them as our needs demand.

Entire confidence in the word of the Lord brings His children into such a near acquaintance as to secure perfect union with Him. It is at this point that "faith purifies the heart," that the marvelous work of the sanctifying Spirit is wrought, and we "know the love of Christ that passeth knowledge, being filled with all the fullness of God." And this is "perfect love," and this is Christian "perfection." When Jesus left the command with His disciples to "be perfect," inasmuch as their Father was perfect, in Matt. 5: 48, He gave this lesson of love to enemies, and cheerful sacrifice of personal rights, as the key to the true meaning of that word "perfect." "Love is the fulfilling of the law." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself." "On these two commandments hang all the law and the prophets." Love is "the bond of perfectness." How light are its labors! How different, then, become the restraints of law and the constraints of duty life! How I wish that I could help all to see that the "perfection" of our text and of the Bible is a simple, reasonable, practicable life, and the privilege of all God's children, and one which in infinite love is just adapted to our capacities, obligations, and surroundings!

Do we not see how different it is in the light of reason and the Spirit, from the incomprehensible and ridiculous caricatures of those whose chief concern seems to be to "limit God," and "turn men from the truth"? It is indeed a thing of the heart, a "life hid with Christ in God," and He says, "Walk before me, and be thou perfect." It is with Him we have to do, and to Him we must answer. Nevertheless, there are outward manifestations which must not be overlooked. We are left here as Christ's witnesses;

we must let our light shine, or lose it. There must be no evasion about this, or substituting a less offensive light upon occasion. And every consideration of good to man and glory to God requires that we should "declare what He hath done for our souls." The need is to tell the truth, and the whole truth, with simplicity, directness, and love, and the less flippancy and ado about it, the better. But "love will stammer rather than be dumb;" yet it is not of our emotions, or of some "frame of mind," that we are to testify, but of the essential facts of our inner life as wrought by the Holy Ghost. To confess Christ as a present and a perfect Saviour is often a severe test of obedience; but He claims this service of our lips, and it is prompted by the heart as well as sustained by an unanswerable philosophy.

One great difficulty, if not the chief one, about confessing perfect love, is the deep sense of imperfection in other respects which is always felt by those enjoying this blessing.

How so much *imperfection* can coexist with a just claim to *perfect love*, is a mystery to the worldly wise. We would love to explain it fully to them, but it cannot be done. They can see the thousand infirmities and errors in judgment which are entirely consistent with Christian perfection, but they cannot see the deep soul-rest, the perfect peace, perfect faith, and perfect love which God maintains in the heart of one who walks in communion with Him. All of these pertain to a hidden life, and can only be known on the testimony of witnesses. This must be given, to the glory of God and the spread of the truth, in spite of the fact that the carnal mind construes all ignorance and errors in word or action, into a contradiction and an inconsistency. Not only so: all of these involuntary mistakes and "secret faults" are regarded as sins, and included in the same list with voluntary transgressions of known law. This must be done in order

to make a clear case against the doctrine and experience of holiness. But the blessed Spirit is making clear to many precious souls these Christian paradoxes.

We must be reconciled to the fact that our lives are limited and circumscribed in their outward manifestations by an impairment of our faculties and of all our powers. Perfection is, therefore, an impossible thing in reference to mind, or body, or action, in this life, and can only be predicated of the moral nature. And even here it can never become innate, but is always from Christ, and maintained by the Holy Spirit, only conditioned on a persevering, habitual, and obedient faith.

IV. Our last point must be to urge you to obey God to-day. Multitudes are always going, yet never go, "unto perfection." Their highest thought is to approximate it, but never expect to get there while they live; and, indeed, if it has to be confessed, they would secretly hope there might remain enough doubt in the mind to save the conscience in silence. We have already spoken of this experience as a distinct and definite one, — a goal to be actually reached, and not a will-o'-the-wisp to elude our grasp, to be forever just beyond us.

Once again, we emphasize the requirement of the text, and urge you to remember that it is not mere progress or improvement, but a divine gift bestowed, a work of the Holy Spirit wrought. If the lepers that came to Jesus had requested gradual healing, or the blind and lame a gradual restoration, who could understand such folly, or expect the Lord to pay any attention to such applicants? Do abandon the idea of growing into purity, and such a development of perfection as is found in the plant and animal life in nature. But see it as an act of God's free grace, and never as a process. "Suddenly" the Lord appeared to cleanse the temple; instantaneously He purified the hearts of the disciples on Pentecost; and death is everywhere and always a momentary

thing, whether the approach to it be brief or prolonged.

There may be, in a general sense, devotion to God and habitual trust in His word, but there must be a voluntary, once-for-all-self-surrender, which carries with it the "will to do God's will," and "seek the honor that cometh from God only." When this is once intelligently settled, the difficulties about "believing" are gone. And simple faith for a promised gift is a now receiver, and never permits an intervening element of time or works. Without a doubt, the crucial point in our consecration is this one of yielding up this old self-life, so as to "lose it." Our sins we hate with "perfect hatred," and are glad to see them no more; but "our old man" is a different thing. "He has always been useful in his way, in some respects. He has had charge of our good name, our reputation and standing in the Church and in society. He has looked after our worldly affairs with great vigilance, and however he may have treated others, he certainly never has taken any mean advantage of us." He has won for us some honors and esteem that "came not from God," it is true, but these widened the sphere of our usefulness, we thought.

But all of this estimate is changed, when we get a sight of "the Lord sitting upon a throne, high and lifted up," and our cry is one with Isaiah, "Woe is me, for I am undone!" or with Paul, "Who shall deliver me from this body of death?" How men who get such a sight of God and of themselves start back with horror and loathing at the revelation of pride, selfishness, envy, self-love, deceitfulness, and lusts of all sorts, which have had their secret source in this fountain of uncleanness! We decree his death and long for it; and yet, strange to say, we dread it, and alas! how often draw back at the critical moment. I once knew a lady who came hundreds of miles for the express purpose of having a tumor removed from

her head. She applied to an eminent surgeon, and was willing to pay the generous fee demanded. She was resolutely seated, and the adroit operator succeeded admirably in the quiet and speedy preliminaries, and all went well until the lance touched the tumor, when, with a bound and a scream, the lady seized his hands and declared she could not endure it. "Doctor, I cannot let you do it!" and she would not. And this illustrates the involuntary resistance which we make to "reckoning ourselves dead indeed unto sin." We crucify and crucify, or nail to the cross, but are soon prevailed upon to repent, and tenderly take down and give a new lease of life to him that was devoted to destruction.

Dearly beloved, will you not yield yourselves, once for all, to-day? God is graciously near to redeem His promise to bring His people in, "and plant them in the mountain of His inheritance." You shall quickly "go on unto perfection," by going down into death and burial with Christ. Then risen with Him, we shall gladly "seek those things which are above." O that He might, this very hour, pour upon this listening, waiting throng the holy "anointing which abideth"! Amen.

VICTORY OF PRAYER.

Genesis xxxii. 28.

The Delphian Oracle was, upon certain days, silent to all inquirers. Alexander the Great went upon one of these occasions, but the prophetess refused to do her office. Upon this he drew her into the temple, and conquered by the violence of his desire. She said, "My son, thou art invincible." This was all the answer he desired. We, who consult the Divine Oracle, discover at times that it is silent to our cries, and our perseverance flags. We should remember that God only waits until His children, in their fervent wrestlings, show that they will not be denied an answer. The beautiful parable of our Lord to the end that men ought always to pray and not faint, encourages holy importunity. How often does the Psalmist speak of his *calling* on the Lord. Call and He *will* answer.

"THE LIFE-LINES."

For the time will come when they will not endure sound doctrine. II. Tim. 4: 3.

*Give me a new, a perfect heart,
From doubt and fear, and sorrow free;
The mind which was in Christ impart,
And let my spirit cleave to thee.*

We are surely in the time when many will not endure sound doctrine. They say, "Prophesy smooth things unto us." But we must stand by the old Bible doctrine and steadfastly resist the worldly currents and formalism which threaten to engulf us.

STUDIES IN ST. JOHN'S GOSPEL.

REV. WALLACE MACMULLEN.

Chapter XI.—"The Raising of Lazarus."

PART VII.

IT is the crowning miracle of Jesus, and in it, as the consummation of His miraculous ministry, there is the complete, full, rounded statement of His own complex life. We are granted in this wonder at Bethany, one of the most splendid evidences of His Divinity, and one of the most touching assurances of His humanity. We may well study here this double manifestation of Jesus.

I.—HIS DIVINE GLORY.

1. *Revelation* v. 4. The issue of the sickness in the home at Bethany was to be His glory. Is there any suggestion of an ostentatious spirit in this assertion? Is there a sound of boasting in the words? Does He carelessly welcome this sorrow of a desolate home as a fortunate opportunity for dramatic self-display? No, surely not, for consider the meaning of this glorification of the Son of man. Already the hatred of the Jesus was a fiercely burning flame. His disciples pleaded with Him not to go back to Judea. Such a journey seemed to them a deliberate march to death. And so it

proved. The miracle was as fuel to the fires of hate. It proved a spur to the murderous zeal of His enemies (53d v.). Presently He was to enter into that glory which was but darkness to the dim eyes of men. It was love's glory, the glory of sacrifice, in which was hidden, as the flower in the dull seed, the glory of universal and everlasting triumph (chap. 12: 23, 32).

Moreover, the miracle itself would win Him fame, lasting fame in the hearts of His followers, not because it was a display of supreme power but because it was the response of a supreme love to the demand made of it. The power did the bidding of the love. The power was in the service of the friendship. And no prospect of persecution or death could keep Him in His retreat beyond Jordan when loved ones needed Him.

The revelation of the love-glory of the Son of God by the grief of His loved ones—may not that be possible in every seeming calamity? We may differ in our views as to the origin of our troubles. There are calamities of such kind that we shrink from making God in any way responsible for their coming. Or on the other hand there is a fear that in our attempts to vindicate His love we may unwittingly dwarf His power—that when we say God neither sends nor permits the cruel griefs of life, we are dangerously near suggesting that we *may* "drift beyond His love and care" because His power is less than His love.

But however we may differ in our beliefs as to whether trouble comes *from* God or not, we will all agree that trouble should lead us *to* God. Out of the trouble glory is to come. In the trouble somewhere, hidden perhaps, glory exists and waits to be revealed. As the dark clouds hold the electric fire, so the dark experiences hold Him who has "clouds and darkness round about Him." And this suggests the road to comfort. To believe a revelation of God awaits us in our need, to search with all diligence and

wait with all confidence for Him—so shall we be enabled to sing songs in the night. Lady Henry Somerset, when seeking God in the deep darkness of perplexity and weakened faith, heard in her soul this message, "Act as if I were, and you shall know that I am."

2. *Vision.* He was to reveal Himself. His loved ones were to *see* Him. The glorification of the Son of God is not an increase in His essential glory. It is rather a clearer view of that glory by souls in partial darkness. Our experiences, too, are to glorify Him by helping us to *see* His glory and helping us to *show* it.

These disciples were to get a stronger faith. He was glad on their account (15th v.). It involved the cross for Him, but it brought strength to them. They had a most gloomy outlook. They loved their Master, but their hopes were dim. They would go with Him on this death journey and die with Him (16th v.). They were to get the greatest of all evidences of His power. They were to learn that His enemies would crush Him apparently, not because He lacked in power but because He exceeded in love. The power which could master death would not be used for selfish ends. They would know later, when the Spirit came, that His death was not His defeat but His triumph—not merely the will of His foes but the choice of His heart. They would see at once that *He* never wavered—that the needs of grieving hearts were more potent than the threats of foes, and they would believe on Him as never before, and some day with all their hearts. The sister's faith was to be made steady. Martha was to get higher views of His person. She had a most vivid belief in His power. She did not doubt the value of His prayer. She was to believe, too, in the glory of His person. To her, through His own mysterious claim (25th v.), and through the triumph that vindicated the claim, was to come the understanding that the soul's union

with life's Prince really makes death inoperative. If she would only believe, she would see the glory of God. She must summon all her trust if she would get the vision (40th v.). Not that the miracle depended on her faith, but that her clear sight of the miracle's glory depended on that faith. The bystanders believed because they saw (45th v.). She saw because she believed. She believed in order to see. To us, too, come the quickening promises of Christ. For us, too, there waits the gladdening vision of His glory. But we will not see if we do not trust Him.

II.—HIS TENDER SYMPATHY.

"Jesus wept" (35th v.). Precious words! Inexhaustible spring of comfort for every crushed, sad soul! Pure, undefiled sympathy which changes not by reason of surroundings that seem to make the sympathy needless and out of place.

Why should He weep? Is not the glory of the great God to be manifested? Is not His soul thrilled at thought of the splendid revelation which is to burst into history? Why weep? Ah, the coming glory of God does not make less real the grief of human hearts. His sympathy is the instant unreasoned response of His loving heart to the claim of grief. That answering heart-throb is not checked by the knowledge of the coming splendor. Midnight is none the less black because of the hastening dawn. He suffers with us. The aching heart can find no pillow so soft as the truth of His sympathy. His purpose to bring out at the end of our suffering the bright love-glory of God does not rob of any vigor His sympathy for present pain.

The strengthened faith of His own disciples does not change the sympathy. His representatives were to be helped by means of the grief of the sisters; nevertheless, He mourned with those whose sorrow was to be thus useful. To know that some one, somewhere, may be

benefited by our grief is blessed, but such knowledge does not lessen our need of sympathy in the pain. The balm we crave is not only that which comes from the prospect of increased usefulness but from the present, pressing, tender love of God. And this is the balm offered in the sympathy of Him who wept at sight of the bowed heads of those whose sorrow was to contribute to the strength of apostles.

And then the sisters' own experience was to be richer by reason of their loss. What need of sympathy? Why does He weep? Are the heirs of wealth who are about to come into possession of great spiritual treasure in need of consolation? They were to see God's glory. Why not congratulate them in advance? How *can* He weep? Does He not know that He is about to change their "mourning into dancing?" Why not laugh with joy at the prospect? Would not we in similar circumstances? Yes, but our sympathy is imperfect and His is perfect. He suffers with us in our suffering in spite of the glory which may follow the suffering. The comfort of His promise is enriched and made instantly available by the comfort of His tears. These precious assurances of the *love* which commanded the power were the richest consolation possible. Thanks be unto God for the sympathy, prompt and perfect, even in the suffering which may usher in glory!

The mighty, loving God has been revealed in this wonder which was also a sign. Let us yield to His power and be content in His love!

GOD WORTHY OF CONFIDENCE.—Psalm lxxxiv.

11. An aged Christian, who had long been invalided, and was dependent on Christian charity for her support, on sending for a new physician who had just come into the place, and united with the same church of which she was a member, said to him, "I wish to place myself under your care, but I cannot do so unless you will trust my Father." "Well, ma'am," replied the physician. "I believe your Father is rich; I safely trust Him."

"THE LIFE-LINES."

"But avoid foolish questions."—Titus 3: 9.

*"Well for him who all forsaking,
Walketh not in shadows vain,
at the path of peace is taking
Through this vale of tears and pain."*

There are many foolish and unprofitable questions over which people waste time. Christians, and holy Christians especially, cannot afford to spend any time on them. Under the guidance of the Holy Spirit, who dwells within them, they will be led to redeem the time.

LEADINGS OF THE HOLY
SPIRIT INTO THE
TRUTH.

BY REV. CHARLES ROADS.

IX. *Growth.*

GROWTH is wholly a process of life. It is marvellous in its nature, and inscrutable as life itself is, but we know enough on its practical side. The old fallacy of opposing growth in grace to the doctrine of instantaneous regeneration, or immediate sanctification, is seen in its absurdity when we remember that growth is never *into* life, but only within the sphere of the particular life. Vegetable growth ranges wonderfully, but altogether within barriers impassable toward the animal. Animal culture and growth never, within recorded experience or observation, evolution claiming all it may, has become human life. But the vegetable, as Prof. Drummond has admirably pointed out, is constantly becoming animal by the action of the animal eating and assimilating it, and the animal changes to man in the same way—not by growth, but by life from above.

There is a moral life before a man is converted which is capable of really great development. The kindness, truthfulness, honesty, and other good qualities of many unsaved people are admirable. They are to be claimed for Christ as

really his cultivation, for they do not exist apart from the work of His Spirit, nor to such an extent where His gospel is not known. Because in these qualities many characters truly grow, it seems an easy transition to the indiscriminating to go from this to spiritual life.

But this line, though somewhat difficult to define in words, as is the line between vegetable and animal life, is sharp and impassable from below. The moral man centers goodness in himself. In that larger self, his own family, or his own neighborhood, it may be, or in that nobler self which emphasizes the intellectual and the benevolent, but still in self. He is not projecting foreign missions to darkest continents; he is not engaged in slum missions to the fallen. With Matthew Arnold, he is a believer in the salvable remnant, or a complacent observer of the struggle for the survival of the fittest. He has some noble positive morals, but his emphasis is upon the negative. He goes by the Ten Commandments literally, that is, by the second table of them, and not by the Sermon on the Mount. Within these limits there is growth, but not into that Christ-like activity and enthusiasm for doing good beyond. It requires a revolutionary, an instantaneous change to induct into that. "Ye must be born again," was Christ's imperative word to one quite mature in moral growth. "You lack one thing essential" was the substance of His word to another, just as far advanced. That one thing was Christ-like love. This is the center of the regenerated life. We are transplanted into that, or have that directly imparted to us. See the difference between Gamaliel and Paul. Between Saul of Tarsus and Gamaliel the only difference was that Gamaliel was farther advanced in moral growth. But when the change came to the younger man, how great the stretch of distance back to Gamaliel! How distinct and wide the gulf between them! *Laissez faire*, (let it alone) was the selfish

and easy-going policy of the one: a glorious enthusiasm and self-sacrifice filled the life of the other. Paul's was not a higher growth: it was a new life.

Jesus illustrates by the vine, himself, and the branches, the disciples. The branches have grown elsewhere upon the inferior stock. Now, not as in natural grafting, in which a superior branch is inserted upon simply a vigorous stock, whether of good variety or not, but by a change in the branch also, as it is engrafted, a new growth is begun. The Christ-life is now within, and in His grace the character is developed.

There are limitations, however, to this growth. The husbandman is still necessary, though the life be so heavenly and powerful. There are needs of pruning and training impossible to the force of interior life unaided. The branch will acquire wild shoots, which will sap the strength and interfere with perfect fruitage. The exaggeration of sympathy until justice and righteousness are dwarfed, the run of faith into presumption, and the devotion to spiritual exercises when outside service is demanded, or the absorption of all energies in routine service, to the neglect of closet communion and meditation, are such outgrowths.

There are cobwebs on the branches which no power of growth will remove—some touch of selfishness or of worldliness which has almost unconsciously spread. There are dead leaves and offshoots. The lightning of some fiery trial struck your faith, and it is crippled ever since; the treachery of some trusted friend scorched your love for all Christians seriously; the failure of some Christian work has broken your courage.

Growth will not remedy these defects. But the Husbandman, the Father, is still here. And His under-workmen—apostles, evangelists, pastors, teachers—are at hand. Will you allow them to point out these cobwebs, and wild shoots,

and dead branches? Will you then ask the Heavenly Father to cleanse and prune? This is the instantaneous work of entire sanctification.

Is there growth after that? Yea, more vigorous and symmetrical—more fruitful in every way. Let us drop the figure of the vine and branches, and take another favorite one of the Holy Spirit. The babe in Christ has His own blessed life; but it may have a wen, a tumor, a cancer, or if only a wart, its beauty is disfigured and its life endangered, perhaps. It must have the surgeon's knife. If a little child, it may have the diseases of children spiritually—the measles of miserly indifference the croup of choking silence from all testimony for Christ, the scarlet fever of some wrong and hot desire. The great Physician is near, and by His healing hand instantaneously saves into a higher life.

Are we growing like the tree planted by the rivers of water? It grows upward, and downward, and outward, a threefold expansion of life. Let us rise to loftier visions of Jesus, of the Gospel, of the privileges and duty of His followers. Let us grow into a rooting of deeper love, of steadfast and conquering faith, and of sublime courage of hope. Let us extend our branches until our influence and activity shall overshadow multitudes, and the ripe fruit of our endeavor drop into many places now unblest.

THE CONSOLATIONS OF FAITH.

Beloved, it is well;
God's ways are always right:
And love is o'er them all
Though far above our sight.

Beloved, it is well;
Though grief benight our way,
'Twill make the joy more dear
That comes with dawning day.

Beloved, it is well;
The path that Jesus trod,
Though rough and dark it be
Sends home to heaven and God. *Sel.*

"THE LIFE-LINES."

"For ye are all the children of God by faith in Christ Jesus." Gal. 3: 26.

*"My Father, God! That gracious word
Dispels my guilty fear;
Not all the notes by angels heard,
Could so delight my ears."*

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." It is by adoption and free grace, and the Spirit bears witness with our spirit that we are the children of God. Is it so with you? Is the witness clear?

**THEY WENT AND TOLD
JESUS.**

(Matthew xiv. 12.)

BY REV. HANDLEY C. G. MOULE,
(Cambridge, England).



I WISH to take a few words in Matt. xiv. 12, for a very brief and simple message. We are told that after the martyrdom of John the Baptist his disciples buried him, and then they "went and told Jesus."

They "went and told Jesus." I shall never forget hearing these words read in Llandaff Cathedral by the Dean (the Very Rev. C. J. Vaughan, D.D.), who has, as many know, a wonderful power in reading God's Word, so as to bring out, by tone and accent, the bearing of the words of Scripture. I remember so well, as he read this verse at an afternoon service in August, 1880, how the words "and went and told Jesus" seemed to come to me as a very special message from God; and they are message-bearing words indeed. Another thing which has made them of late come specially home to me has been my making acquaintance with the very beautiful hymn which says:—

*"When thou wakest in the morning,
Ere thou tread the untried way
Of the lot that lies before thee
Through the coming busy day;*

*Whether sunbeams promise brightness,
Whether dim forebodings fall,
Be thy dawning glad or gloomy,
Go to Jesus—tell Him all.*

*"In the calm of sweet communion,
Let thy daily work be done;
In the peace of soul outpouring,
Care be banished, patience won;
And if earth, with its enchantments,
Seek thy spirit to enthrall,
Ere thou listen, ere thou answer—
Turn to Jesus—tell Him all!*

*"Then, as hour by hour glides by thee,
Thou wilt blessed guidance know,
Thine own burdens being lightened,
Thou canst bear another's woe:
Thou canst help the weak ones onward,
Thou canst raise up those that fall:
But, remember, while thou servest,
Still tell Jesus—tell Him all.*

*"And if weariness creep o'er thee
As the day wears to its close,
Or if sudden, fierce temptation
Bring thee face to face with foes
In thy weakness, in thy peril,
Raise to heaven a truthful call;
Strength and calm for every crisis
Come—in telling Jesus all!"*

In a particular manner lately I have found this hymn a very treasury of grace and truth.

I purpose, then, to take this, in the very simplest way, as the message which I believe God has given me at present to declare. If I do not mistake, it is a message which, by His mercy, may come home impartially to every Christian heart, whatever may be the character or the stage of experience which has been reached. I am quite certain that it needs to be heard and heeded as early as possible in the Christian life; and possibly some to whom it is now being given, may be very recent accessions to the ranks of God's true loyalists. But on the other hand, it is not for beginners only; it is equally timely for those who are in the most advanced stage of the Christian life. For such it has ever new application and force. Those who, by His power, have been enabled to enter

His presence, to abide under His shadow, to glorify Him in faithful obedience and loving service, in the light and strength and grace of His fullness; by such these words will be felt, first of all and most of all, to be the very message of the King.

Let us then, familiar as the words may be, often as we may have read them, take them up once more. And let us begin by observing the circumstances to which they refer. The disciples of John "went and told Jesus." Told him what? The terrible things which had just happened. The men who had been disciples and followers of John the Baptist took his body and buried it and went and told Jesus—told Him how mysteriously their master had been taken from them.

Did you ever think how mysterious, as well as crushing, the death of their master must have seemed to them? John had been pronounced to be a second Elijah. What happened to the first Elijah? After many years of faithful witnessing for God, he was taken up by a whirlwind into heaven—visibly translated. What happened to the second Elijah? He was wickedly put to death in his prison cell by a cruel king at the desire of an unprincipled woman. What a strange thing this appeared, doubtless, to those who knew him as the foretold forerunner of the Messiah! They had expected his career, in its course and close, to correspond to some extent with that of his great predecessor. But their expectations had been falsified, their hopes blighted; and they had carried their headless corpse out of the dungeon of the castle of Machærus, and had buried it. So having lost their master, they—his disciples—were cast adrift as sheep without a shepherd; and I have no doubt they were downcast and despairing.

Now at this time of ruin and disaster to them notice

THE ONE THING THEY DID.

They "went and told Jesus." What better thing could they have done? Nothing is told us directly of how Jesus

received them and what He said to them, but we gather, in a very delightful way, something concerning the sequel of their going and telling Jesus. We gather it in a roundabout, but none the less interesting and instructive, fashion.

"When Jesus heard of it, He departed thence by ship into a desert place apart." The parallel passage in Mark (vi. 29-31) shows us that Jesus had been saying to His own disciples, "Come ye apart and rest awhile." I do not think He withdrew merely for His own safety—that was well cared for until His time was fully come—but for the welfare of His disciples. And it seems He took with Him not only His own disciples, but these new comers, with all their burden of sorrow, disappointment, failure, and blighted hope. He took them with Him. He did not receive them coldly, reminding them that John himself had declared, "He must increase, but I must decrease" (John iii. 30), but He sympathized with them in His own gracious way; and when they came to tell Him of His great forerunner's death He took them with Him to rest awhile. And in that rest we may be fully assured, they saw enough of His wonder-working power, heard enough of His words of grace, to tell them they had come to the right quarter for comfort and help, and that they could fully repose in Him to whom they had come.

(To be continued.)

IN our outward occupations let us be more occupied with God than with all else. To do them well, we must do them in His presence and for His sake. At the sight of the majesty of God, calmness and serenity should possess the soul. A word from the Lord stilled the raging of the sea, and a glance from Him to us, and from us to Him, should still do the same in our daily life.

—*Fenelon.*

"IT REQUIRES the same grace," says John Newton, "to bear with a right spirit a cross word as a cross injury; the breaking of a china plate as the death of an only son."

"THE LIFE-LINES."

"But godliness with contentment is great gain."—1. Tim. 6: 6.

*"Make it my highest bliss,
Thy blessed fruits to know;
Thy joy, and peace, and gentleness,
Goodness and faith to show."*

Godliness—that is God-likeness, wrought in us by the Holy Spirit, transforming the earthly into the heavenly and Divine. This is a glorious transformation. And this is the source of true contentment. Whatever our earthly allotment we shall be content therein and glorify God.

JOHN OXTOBY; OR, PRAYING JOHNNY.

BY REV. E. BARRASS.
(OF CANADA.)

THIS excellent man was in the ministry of the Primitive Methodist Church only a few years, and did grand service for his Lord and Master, not by his pulpit ministrations but by his prayers and faith. He was such a man for prayer as was seldom known. One who knew him well testified that he believed that in every twenty-four hours he spent at least eight upon his knees. He thus prayed without ceasing, and took everything to God in prayer. No matter how feeble his pulpit efforts were, his prayers were so powerful that he might well be called a prince, for he prevailed. His influence for good was great wherever he went.

In his youth he did not enjoy great educational advantages. Being brought up in an agricultural district in England, where the laboring classes knew little or nothing else but manual labor, it is no matter of surprise that he never laid any claim to learning; but he was a good student in the school of Christ, and was well versed in the mystery of faith and things pertaining to the kingdom of God.

Prior to his conversion, John Oxtoby had the reputation of being a moral young man, who knew nothing of gross sins. He was so regular in his attendance at the services of the parish Church that if he was absent from a single service, the clergyman would be sure to visit him early on Monday to ascertain the cause. His strict moral character did not exempt him from intense anxiety respecting his soul's salvation. When he became convinced of his sinfulness he was so much affected that he was physically prostrated, and was obliged for some time to keep his bed.

The minister of the parish visited him, and when he sought to ascertain the cause of his prostration John replied, "Naught, only my sins." "Your sins, John," said the astonished parson, "your sins, why what sins have you done? You have always been a good man, a good Churchman, and a good Christian." "Nay," said John, "I've none been so good as I should have been, the Lord knows." The clergyman suggested that he had got nervous and low-spirited, and promised to send him a bottle of wine, which would soon put him to rights. "I cannot think so," said Oxtoby. "I want my sins forgiven, man." The clergyman then prayed with him or rather he read the prayers for "the visitation of the sick," and asked, "Are you any better, John?" "Not a bit, not a bit, you might as well have poured cold water down my back, man, as read me them prayers. I want summat different *fræe* that." Happily for himself and thousands of others, he soon got clearer instruction, and came under the influence of more powerful prayers.

He heard a sermon from a Methodist minister on "Saving Faith." He cast his soul on the atoning sacrifice of Christ and found what he had long sought, the forgiveness of his sins. He soon became deeply convinced of the remaining evils of his nature and the necessity of a clean heart. He saw from

the oracles of truth that, whatever cavils there were among men on the subject, it was his undoubted privilege to be wholly sanctified, to be saved from sin, and kept from sinning. He sought this grace with the full persuasion that the blood of Jesus Christ would cleanse and keep him clean, and it was done according to his faith. Hence, he always proclaimed, as the message of salvation, that penitent sinners might at once be "justified freely," and that hungry and thirsty believers might as readily be "sanctified wholly." It was the consistent and constant urging of the privilege of full salvation that God so wonderfully blest.

Mr. Oxtoby was very original in his movements, and would occasionally do what many would be ready to condemn. Once his colleague was trying to preach, but not feeling well he did not get on very easily. He took a text, but was near sticking fast; he took another, with no better success. Oxtoby, who was present, perceiving the state of matters, said, "Thou won't let it go, get thee down and let me try." The brother yielded the position, and John tried what he could do. He did not take a text, but old preacher-like he related his experience, and how he got sanctified. Scores were converted that night. This was the character of most of his sermons, and few were delivered but sinners were pardoned and believers purified.

On another occasion he heard a young man try to preach. He had an idea, right or otherwise, that the brother entertained rather high views of himself. On this occasion he took for his text, "Quench not the Spirit." Oxtoby thought he made little out, and at the close of the service he said, "Young man, there was plenty of matter in that text, if thou'd had brains to bring it out."

Some might consider him peculiar, and even pronounce him eccentric, but he was remarkable for his close communion with God, and frequently this intercourse was long and continued. Hence, he

came from such interviews strong in faith and full of energy. A man once determined to scare him on a particular night as he was returning from an appointment. The man arrayed himself in a bullock's hide, and waited on a stile until the preacher came. As the good man came near, his assailant made the most horrible noise conceivable. "Praying Johnny" gazed at the man for a moment, and then falling on his knees, he said, "Lord, if this be the devil, send him to hell, and if it be *no budd yan* of his servants, save his soul, or he'll soon get there." The poor wretch came out of his borrowed skin and cried for mercy; the preacher pointed him to the Saviour, and he found salvation.

At one place there was a revival, and some of the sons of Belial went to the meeting to make annoyance. One who seemed to be a leader was a powerful, athletic man. The service had not proceeded very far when the uproar began. "Johnny" called upon the people to kneel down, and he led in prayer; before he had prayed long, the leader, who came to mock, remained to pray, when the dear man shouted for joy and cried aloud, "Glory to God, he's slain the captain."

Once in Weardale, Durham, there was a crowded house, which was nothing unusual when "Praying Johnny" was the preacher. A tall man leaned against one of the pillars of the gallery while most of the congregation were kneeling. In prayer, "Johnny" prayed that God would knock down the Goliath sinner, who was leaning against the gallery pillar instead of kneeling. Strange as it may appear, before long "the Goliath sinner" fell down and cried for mercy.

BEFORE the good Samaritan's conscientious and warm charity all distinctions of nature and religion, all prejudices of education and habit and associations vanished, so that he was only intent upon fulfilling the law of love.—*Watson*.

"THE LIFE-LINES."

"I will pay my vows unto the Lord now in the presence of all His people."—Psalm 116: 14.

*"Our souls and bodies we resign;
With joy we render Thee
Our all,—no longer ours, but Thine
To all eternity."*

The making of vows unto the Lord is quite common, but we are too apt to defer their payment. The Psalmist had his vows brought up to remembrance. He determined to pay them NOW—and with due publicity, "in the presence of all His people." Have you any unpaid vows? Defer not to pay them.

HEART DEPRAVITY DESTROYED OR REPRESSED; WHICH?

BY ISABELLA S. LEONARD.

(A Letter to a Friend.)



OUR letter has deepened my interest and prayer for you. I ask that very soon you may know, assuredly, the victory and joy of cleansing from all indwelling sin.

The fact that you have been so deeply burdened with reference to this subject is proof that God has been showing you your need. May I ask, has He led you to see clearly the distinction between sin in principle (depravity) and sins in action (guilt)? And seeing this distinction do you see as clearly that God is able to destroy the sin—(depravity) as to forgive the sins—(guilt)? You have had joy in the promise, 1 John 1, 9. "If we confess our sins He is faithful and just to forgive us our sins"—it is your privilege to rejoice as much in the remaining portion of the promise "and to cleanse us from all unrighteousness." Be encouraged to know that the atonement of Christ was for the removal of the heart sin as you read in Rom. 6, 6. (R. V.) "Knowing this that our old man was crucified with Him that the body of sin might be done away, that so

we should no longer be in bondage to sin." I am more and more clearly seeing that if an individual is to know the radical experience of full redemption the mind must be firmly settled upon this point—the destruction of sin; or the faith will grasp something less than is the real need of the soul.

Many persons, I fear, have been mistaken just at this point; they have said at some time under a special blessing from the Holy Spirit, "I believe the blood of Jesus cleanseth me now from all sin;" but they have not had in mind the being cleansed from the deeply seated depravity of their nature,—their birth sin. And though great blessings, in keeping power and in victory over sin have been given, the depravity of the heart has remained the same for within, so often responding to the solicitations of the foes without, the world and Satan, thus often bringing the soul into darkness and condemnation. I am fully persuaded that if the possibility of being cleansed from the deep inherent evil of the nature is not fully accepted, intellectually, as the teaching of Scripture, it cannot be accepted by a faith that makes it a reality in the experience.

If your faith fully accepts God's own truth, that He is able to purge your heart from all pollution, to sanctify you wholly, then in the very moment when you are conscious that your consecration is complete, you are warranted in believing that He accomplishes the mighty work.

Then you can sing with gladness:

*"Tis done; thou dost this moment save;
With full salvation bless;
Redemption through Thy blood I have,
And spotless love and peace."*

I know full well how naturally one waits for some assurance, some manifestation of the Spirit within, before resting with confidence upon God's word just here—but he waits in vain. The assurance of the Spirit cannot come until the fact of the cleansing exists; and this cannot be until the soul rests positively by

faith, without emotion or evidence, on "the blood of Jesus cleanseth me now."

When this step of faith is taken, it is God's prerogative to assure the soul that the work is done. He will not leave himself without a witness to this fact. This witness may come in wondrous joy and illumination, or there may be only the peace of God which passeth understanding, or

"The sacred awe that dares not move,
And all the silent heaven of love."

I am glad you have become so willing to consecrate yourself, as you feel, fully to God. Ask Him, if the faith for the cleansing seems difficult to be exercised, to show you if there may be something hidden away still, which you have scarcely seen or thought of importance enough to bring into your offering.

Your powers of mind and body have, of course, been given to God in a new sense. Have you brought your reputation, your influence, your time, your prejudices, to include in the gift devoted to Him? And, further, do you give yourself to God to be a witness for this grace when received? Even to be classed by your friends among the sanctified?

This is not easy, I know, yet one must settle this question, and be willing to stand out before the Church and the world as having received Christ to make the heart entirely holy, and to keep it thus, in this life, by His wondrous power.

I think it must be admitted that everywhere there is a prejudice in the mind of persons of the world, and many even of God's people, against the plain, unequivocal testimony that a sanctified soul must give to the fact of his being saved from all sin—if he retain the life and power of the experience in his heart. But though fully conscious of this existing prejudice, the cleansed soul must be faithful to God in declaring in unmistakable language the facts of his experience. This must be done whether men may smile or frown. Thus God will be honored, and His power

to save so magnified, that some at least who hear will be led to desire like precious grace. I trust you will be able to write me soon that your heart says without wavering;

"Saviour, to Thee my soul looks up;
My present Saviour thou;
In all the confidence of hope (faith)
I claim the blessing now."

INDIA'S AWAKENING.

BY REV. JOHN F. DODD.

FROM out their night awaking,
To greet the opening day,
Lo, India's anxious thousands
With earnest longings pray;
For faithful Gospel heralds
Have borne the message there,
Revealing God's great purpose,
To save them from despair.

The Star of Hope is beaming
O'er all the hills and plains,
Proclaiming by its brightness
That Christ, Messiah, reigns;
That now, the truth receiving
As taught within His word,
Led by the Spirit's teaching,
These souls shall know their Lord.

This forward movement, telling
The triumph of our King,
Inspires us now to rally
And larger offerings bring.
Thus shall all souls rejoicing,
In Him and by Him blest,
Press onward, still victorious,
To heaven's eternal rest.

Then He will smile upon us,
To whom our love was shown;
And all shall take their places
Before the Victor's throne;
While through the endless ages,
With praise and holy songs,
We'll crown him King Eternal
To whom all power belongs.

This hymn was suggested and inspired by the statements of Bishop Thoburn and others, in various addresses, and in articles in our Church papers, to the effect that while thousands have come to be baptized and taught, other thousands and tens of thousands are back of them as earnestly desiring to escape from their darkness and misery and come to the Light. It can be sung either to the tune known as "Missionary Hymn," or to "Webb."



"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him."—Gen. 18: 19.

"Lord, let us in our homes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

HOME CIRCLE CONVERSATIONS.

BY REV. G. F. OLIVER.

ON the walls of many happy homes may be found an artist's idea of "The Three Graces," Faith, Hope, and Charity. The greatest of these sisters is Charity. But the brightest and most progressive is Hope. The Scriptures have much to say of this fair maiden. She impersonates a grace of the Spirit about which we may profitably converse.

What is the difference between a sinner's and a saint's hope?

Most unbelievers are hopeful, yet they are represented as "without God and without hope in the world." It is a worthless or an ungrounded hope: hence, "the hypocrite's hope shall perish." If based on a temperament, or a wish, or a false doctrine, it is a house built upon the sand—it must vanish and fall. Many persons have a hope of heaven, which has no more reason in it than a boy's hope for clear weather at the picnic: he wants to go. It is not sufficient that a person wishes to get to heaven, he should have a well-grounded hope. He should be able to give a reason for the hope that is in him. Self-merit is the foundation of the Pharisee's hope. Many are hopeful because they are sanguine and cheerful by nature. The genuine saint's hope is "begotten." It "abounds through the power of the Holy Ghost." Natural hope is only wild fruit: a gracious hope is of the imported sort. Let those who will,

enjoy bouquets made of daisies and dog-fennel, but give me the finest sample of the rose, and the lily, and the heliotrope.

The believer's scriptural hope is founded upon facts and experience. Too many rely only on facts. They are content with an abiding faith in miracle, prophecy, and the resurrection. But, when the love of God is shed abroad by the Holy Ghost, shame and fear take flight. We are no longer Christians merely by logic: we have the thrill of inward joy, a foretaste of future bliss. It is "Christ formed within, the hope of glory."

A mother may have a pardonable "hope" that her daughter is to have a wedding-day. The ground of her hope is in certain facts. She knows of presents, of letters, of visits, of journeys, etc. Are these the only grounds of hope for the prospective bride? Hint to her that her lover may disappoint her, and she will add, "I know he will not fail." There is a joy of love and fellowship beyond all that the mother builds upon. This is the difference between the prospects of the soul comforted by the love of the Spirit, and that poor anxious soul who "trusts that she has a hope." "I know he'll not live in glory and leave me behind."

What obligation rests upon the saint's hope?

"Every man that hath this hope in him purifieth himself, even as he is pure." A heavenly hope does not become an earthly heart. A bride, in anticipation of her wedding-day, prepares her robes. A saint in prospect of heaven should wash his robes, and make them white in the blood of the Lamb. Spotlessness is a fit mark of pure religion.

Besides all this, hope means progress. "Be sober, and hope to the end." The path of the just shineth more and more to the perfect day. Childhood is not necessarily the happiest end of life's journey. I would rather be a blood-washed saint in sight of a crown, though full of pain, than a mere baby toying a shining rattle. We owe it to others in our homes to lead them up the shining way. If we are in sight of heaven's water-springs, or have a foretaste of Eden's fruit, we may well shout the good news to all behind us.

Will you give a few brief mottoes for a happy home?

1. Never subtract from another's joy.
2. Rebuke not for pleasure, but for profit. Paul warned people with tears.

3. Add a little sweetening to every family cup of pleasure.

4. Kind and charitable talk about neighbors will bring fragrant breezes across the street when the wind turns.

5. Let love's best overflow and kindest manners be reserved for kindred, not for strangers.

6. Let Jesus be honored, mentioned, praised, counseled by each member of the household in every personal trouble. He is the rainbow-maker. He is the strength of my life.

LESSON FOOD IN REVIEW.

THE BAPTISM OF JESUS. Mark 1: 1-11.—He who forsakes sin is being prepared for the incoming of Jesus. And he who like John Baptist rebukes sin is an honorable forerunner of the Saviour. To prepare the way of the Lord as an advance agent is as important, if we are sent on that errand, as to accompany Him amid the shouts of the multitude. Work before the revival will have its reward. The descent of the dove and the voice from heaven, "I am well pleased," are types of the Father's blessings for all His children if they please Him in obscurity and honor Him in public obedience and confession. Indeed they are essentials in the experience of the full Christian.

TEMPTATION OF JESUS. Matt. 4: 1-11.—Trial follows anointing. Christ is touched with our temptations. He is high. When Satan comes Jesus hovers near to give us conquest. The Word of God is our weapon, and Jesus' victory our encouragement. "In all points tempted like as we are, yet without sin." He condemned sin in the flesh. He will destroy the works of the devil.

FIRST DISCIPLES OF JESUS. John 1: 35-49. The first were good samples. They were prompt to obey, quick to learn, ready to win their friends to Christ. "Come and see" is a standing invitation for frequent use by those who have found Jesus in pardon or purity. It is the irresistible argument with saved ones in favor of spiritual experience.

FIRST MIRACLE OF JESUS. John 2: 1-11. The spirit of holiness will not exclude us from the social gatherings. Rather it will utilize them for the honor of God, unless in their general make-up they are so displeasing as to be godless in both form and purpose. I will not go where I would be ashamed to find Christ's choicest representatives. "Whatsoever he saith unto you, do it," is good counsel for any party where Christ's pres-

ence is welcomed and His word honored. How this would cast out all offensive games, and bring in all legitimate joys! The wine of His making should be the drink of our taking. Jesus' power can increase the pleasures of any gathering above all programmes and human plans. It was so in Cana. No sickening failures when Jesus caters to the appetite. With His entertainment the best is always to come. He never tires his host with fellow-guests. Invite Jesus or change your programme.

CHILDREN'S CHAT.

DEAR CHILDREN:—When I was a boy it was hard work for me to listen to a sermon. I thought I ought to remember the text and something of the preacher's words. So I got a note-book, and would practice jotting down points of interest, sometimes with my book in hand, and often after I went home. This plan helped my hearing. Try it if you have trouble in attending to a sermon.

Later in life I got drunk on horse shoes. Do you ask how? I pitched "quoits" with a friend for exercise morning, noon, and night, until pleasure intoxicated me. My chum and I both discovered that horse shoes came into our lessons, prayer meetings, and private praying. We stopped short. Any innocent game or habit may become a sin in excess. We are spoiled for hearing God speak when we are too much taken up with our work or play. I once went to sleep and lost my dinner because I was not listening for the call. We miss a great many blessings by carrying poor ears.

If you want to play Church, get a congregation of at least one playmate. Give out the hymn, "A charge to keep I have," closing with "Help me to watch and pray." Take this for your text: "Take heed how ye hear." Luke 8: 18.

1. *Dull ears.*—"They have ears but they hear not."—Ps. 115: 6. Why do folks not hear sermons nor take counsel? Such ears need to be unstopped.—Isa. 35: 5.

2. *Itching ears.* II. Tim. 4: 3.—People who always want some new thing or funny story have itching ears. They cannot hear sensible talk without sleeping.

3. *Attentive ears.*—The sheep hear the Shepherd's voice and follow Him. God speaks through songs and sermons. Listen and learn. A little girl heard a sermon on the promises, and said: "He has made so many to me, I must make some to Him." So she there began to think how many promises she could willingly make to Jesus. Did you ever try that?



"Blessed are they that dwell in thy house :
they will be still praising thee." *Psa. 84: 4.*

"While in Thy house we kneel,
With trust and holy fear,
Thy mercy and Thy truth reveal,
And lend a gracious ear."

FORTY DAYS.

BY MRS. L. AMELIA BROWN.

HOW many sermons we have heard, how many discourses read, and views and theories have been advanced on the three temptations of Christ. In many points all these coincide. The object, aim, and purpose of each advanced, and the aid and help through each, to the tried and tempted ones, suggested or unfolded; but never have we seen it told how Jesus was tempted *forty days*, and that when *these* ended, *then* the devil made the bold suggestions mentioned in the narrative. But of the *before* forty days of testings, the Scriptures are silent. How is this? And how is it our ministers and scribes overlook the *many days* before the last episode in the Blessed One's temptation? Yet, how shall we explain, or even attempt to tell, of what is so unveiled to mortal ken? Maybe there are thousands who have learned the lesson, too, of the forty days, being alone in the wilderness and "with the wild beasts," before the specific tests are made plain. We believe there are very precious lessons to be learned and very great comfort and help to be had through contemplating these forty days, by very many of God's hidden ones. It is in the darkness and desolation of the wilderness, the fearful horror of having only wild beasts for our companions, and Satan awaiting his final thrusts, that we learn lessons known but to the few; for so few are willing to abide the forty days alone, and, uncared for, stand the testings. Only such ones can have angels come to minister unto them, as they did to Christ. As naught is told of the other temptations, so in many a Christian's life there are unseen battles fought, and many a cruel act of Satanic power endured that is never told to the world. It only has the

sequel. The rest is hidden with God and in the individual's soul.

Such came forth from the fiery ordeal, perhaps, with blanched faces, with the every charm of the natural life forever erased; with the hollow of the thigh disjointed, and the soul lost to all the magnetic influences of this world. But, O, the transformation within! The eyes now can behold Him who is invisible, and, as a prince, have power with God and with men, because they have prevailed, have overcome, and are numbered with those "of whom the world are not worthy." And now, He who is shaking, not the earth only, but also heaven, signifying the *removal* of those things that are shaken, to these are to be given "a kingdom which cannot be moved." Therefore, suffering ones, be not dismayed, even though the wilderness experience may continue beyond the forty days. It is not sin in the soul, but Satanic power and spiritual wickedness from the pit, that is battling against the Christ within thee. Glorify Him in the hottest fires.

THE SOUL'S CRY AND THE SAVIOUR'S ANSWER.

O Lord I am in trouble. *Psa. 31: 9.*

Call upon me in the day of trouble: I will deliver thee. *Psa. 50: 15.*

God be merciful to me a sinner. *Luke 18: 13.*

Christ Jesus came into the world to save sinners. *1 Tim. 1: 15.*

What must I do to be saved. *Acts 16: 30.*

Behold, I am vile. *Job 40: 4.*

Though your sins be as scarlet, they shall be as white as snow. *Isa. 1: 18.* [23: 6.

O that I knew where I might find him! *Job*
Ye shall seek me, and find me, when ye shall search for me with all your heart. *Jer. 29: 13.*

I am weary with my groaning. *Psa. 6: 6.*

Cast thy burden upon the Lord. *Psa. 55: 22.*

Create in me a clean heart, O God. *Psa. 51: 10.*

A new heart also will I give you. *Ezek. 36: 26.*

Wash me thoroughly from mine iniquity, and cleanse me from my sin. *Psa. 51: 2.*

I will; be thou clean. *Matt. 8: 3.*

Lord be thou my helper. *Psa. 30: 10.*

Fear not; I will help thee. *Isa. 41: 13.*

Keep the door of my lips. *Psa. 141: 3.*

I will be with thy mouth, and teach thee what thou shalt say. *Exod. 4: 12.*

Leave me not, neither forsake me, O God of my salvation. *Psa. 27: 9.*

I will never leave thee, nor forsake thee. *Heb. 13: 5.*

THE COMFORTER.

MRS. C. C. DRAKE.

Holy Spirit, in my heart,
Thy quickening life to me impart,
That I may know Thee, as Thou art,
Sent from above.
In soft, low tones, I often hear
Sweet messages, my heart to cheer ;
And O, what joy to find Thee near ;
Thy name is love.

Sweet Spirit, still with me abide,
To comfort, counsel, and to guide
My feet, lest they should step aside
Out of the road.
Listening—I hear the sweet voice say
“ ’Tis I, I lead you, day by day,
I am the Life, the Truth, the Way,”
Your coming Lord.

God's will is an angel, bearing in his hand a little lamp to light you step by step on your heavenward way, at last bringing you to the door of home. If there are perplexities before you, simply begin to do your duty—the little of it that is clear—and the perplexities will vanish. If the task set for you seems impossible, still begin the doing of it. It would not be a duty and be really impossible. God never requires anything He does not intend to help us to do. The giving of a duty always implies strength to do it. In due time the mountain will yield to your faithful strokes. You will learn by doing. Life will brighten as you go on. The Lord will graciously afford the needed aid, and you shall glorify Him in your body and spirit which are His.—*J. R. Miller, D.D.*

Even as Thy disciples on the lake,
When Thou didst walk e'er angry Galilee,
Lay in their boat, and for their bodies' sake
Feared to set foot across the waves to Thee—
So, Lord, upon life's troubled sea I ride,
Rocked in my little craft of selfish fear,
And wout resolve to touch the rolling tide,
Trusting some fickle wind may bring Thee near.
But as Thy servant Peter made essay
And felt the waters firm beneath his tread,
So may I enter on the perilous way
To find at once its vaunted terrors fled,
And when I seem to sink, stretch forth thine hand !

O thou of little faith, canst understand ?

—*N. Y. Observer.*

JAPAN.—A missionary thus speaks of a congregation at a church service : “ Japanese audiences are models of politeness. No one yawns, snaps his watch, shuffles his feet, or goes out, even though the speaker is talking in an unknown tongue. Every eye is upon the speaker. When he begins to speak he is greeted by a polite obeisance from every one in the audience ; and when he concludes, another low bow from every one in the room says silently, ‘ I thank you.’ After the address another song, prayer, and benediction and then what ? A grabbing of hats and canes, and overcoats, and a ‘ break ’ for the door ? Ah, no ; the Japanese have not thus learned to close their worship. All drop into their seats again ; for a full minute they sit with covered eyes and bowed heads, and then slowly and reverently pass out of the church or break up into little groups.”

A Sumatran applying for baptism, being asked if he was fixed in his resolution, answered : “ For me there is only one sun. When that is risen, I have no need to looking about for another.—*Rhenish Magazine.*

Patience ; kindness ; generosity ; humility ; courtesy ; unselfishness ; good temper ; guilelessness ; sincerity—these make up the supreme gift, the stature of the perfect man.—*Prof. Drummond.*

THE VILLAGE OF MORALITY.—Bunyan has shown the danger of seeking salvation in mere morality, by describing Mr. Worldly Wiseman (who dwelt in Carnal Policy, near the City of Destruction), persuading Christian to leave the right path to the wicket-gate, and take the shorter cut, to lose his burden. In the village of Morality, lived Mr. Legality, a very judicious man, famous for his reputed skill to help pilgrims off with their burdens ; his house was near, and should he be from home, his son Civility, was as skilful as the father. Poor Christian allowed himself to be misled, and suffered all the terrors of Sinai as the result, till, in forbearing pity, Evangelist drew near, and restored his feet into the proper way.

“ Mr. Legality ” is still alive and has his residence in the village of “ Morality.” And he is still at work if haply he may turn the steps of Christian pilgrims into by-paths. He still has his faithful adherent, *Mr. Worldly Wiseman*, employed to try his seductive arts. But the only true way is to turn a deaf ear to all these evil suggestions and continue to make straight paths for our feet, until we reach the heavenly Jerusalem.



"Likewise greet the church that is in their house."—Rom. 16: 5.

"Their works of piety and love,
Performed through Christ their Lord,
Forever registered above,
Shall meet a sure reward."

THE TUESDAY MEETING.

Held each, TUESDAY AFTERNOON, at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting opened with the singing of hymn 517 of the Hymnal:

"Jesus, the Life, the Truth, the Way."

Bro. McLean read a number of requests for prayer, received from different sections of the country. On invitation, several persons present rose to indicate their desire for a clean heart and for the prayers of the meeting in their behalf.

Mrs. Palmer, who was able to be present, but who had a frail look, and whose voice was noticeably reduced in volume by her recent severe illness, rose to say that as Bro. McLean had spoken to the inquiring ones of their duty to declare themselves independent as against sin, and to maintain their freedom heroically (referring to the historic Fourth), she had been thinking what a great thing it would be if we should all, of one accord, publicly assert our independence of sin. I thank the Lord, she said, that I had the courage to do that many years ago. Now let us, as we are gathered here before the Lord to-day, ask Him to point us the way and give us a clear light and sufficient strength to assert our independence of sin.

Bro. See led in prayer, followed by Sister Palmer, in a fervid petition in behalf of those who are still out of the ark of safety, and wandering in darkness they know not whither.

Singing—

"All hail the power of Jesus's name."

Mrs. Palmer.—My thoughts have been to-day dwelling much upon the testimony of John. We will take for our lesson a few

verses of the first chapter of that beloved apostle's letter: "In the beginning was the Word, and the Word was with God, and the Word was God. In Him was life; and the life was the light of men. There was a man sent from God, whose name was John. He was not the light, but he was sent to bear witness of that light." He declared it then, as he declares it to every one of us now, that God is the light. In Him is no darkness—none at all! If we walk in darkness and unbelief, we are without hope; if we walk in the light, as He is in the light, we have fellowship with Him, and power to become the sons of God, and the blood of Jesus Christ cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He will cleanse us. He weeps over the sinner, and will save every one who comes to Him. He died for the sins of the whole world. We must look to Him, believing. He sees our hearts, and knows whether we are willing or not to obey Him, and to comply with His requirements. Let us give praise to the blessed Jesus, who is with us here to-day.

Singing—

"Down at the Cross."

WHAT THE LORD HAS DONE.

Bro. See.—Now let us put on no restraint, but let us be simple. If we would all be simple, and testify to what the Lord has really done for us, how desirable the effect would be! We are resting in the hope He has given us, and O, how solid is the rock of this truth which our sister has read this afternoon! Let us all be simple whenever we have something to say about how the Lord lifted us up and saved us. If there is anything wanted, it is the story of the full salvation of your heart. It is the story of the simple heart—the word you have heard in your soul. The charm of the Christian Church is its testimony for Jesus. O, beloved, if you have God in you, out with it! I rejoice that I am saved.

A Brother.—How shall we escape if we neglect this great salvation? They who walk in fellowship with God shall have the light. We are called out of darkness into the light; for which, dear Lord, we thank Thee.

Singing—

"Glory to His Name."

PRAISE TO GOD IN THE DARK.

Bro. Crane (of Newark).—If there is a divine recipe that I appreciate more than any other, it is to praise God whenever everything looks dark and discouraging. Then is the time to put God to his word. "He that honoreth Me, I will honor." He is bound to reveal Himself to those who, in hours of darkness, call upon Him. Naturally I am "blue." I am on the mountain-top, and then down in the valley. The devil used to take charge of my feelings. How many times he has played on me that game of feeling. He is doing it no more, and if I do not feel well all the time, I praise God all the same, and it soon comes all right. I want to recommend this recipe: No matter how dark and dense the clouds that settle round you, *praise God*, and you will get a clear atmosphere. The best way to resist the devil is to honor and praise Jesus Christ. When I get into a tight place and praise the Lord, the devil says, you do not feel it. But I praise God all the same, and the devil soon tires and flees away. The place of victory is the place of trial.

Singing—

"It reaches me."

ABIDING IN CHRIST.

A Sister.—I am abiding under the shadow of His wing. I lived many years a nominal Christian in the Presbyterian Church. But God showed me a better way. I saw the fallacy of setting my heart on the things of this world, and then I began to know and suffer. I have been learning to dispel all doubt from my mind and trust fully in Jesus. I find Him all-sufficient. I know that He is mine, and I have nothing to fear.

Singing—

"'Tis so sweet to trust in Jesus."

BELONGING TO JESUS.

A Sister.—Mrs. Palmer said if we belonged to Jesus to say so, and I want to say so. I know I belong to Jesus, and there is nothing that I rejoice in so much as that fact. I know how helpless and worthless I was; and to think that Jesus would accept of such a sinner and make her His own. Mrs. Palmer taught me thirty years ago that faith works by love. Jesus loved me, in spite of all I did against Him. What conquering power there is in the faith that works by love! Some of

the lessons of life are hard, but the Teacher is so loving! Through the love of the Holy Spirit I am conquered, and I have power to put on Christ more and more. How true and how wonderful it is! I live unto Him who for my sake died. It is the love which unites me with Jesus. It is not only life, but life-giving.

TWENTY-NINE YEARS.

Bro. McLean.—It was twenty-nine years ago yesterday since I consecrated my being to Jesus Christ. I had had a life of ups and downs, and I resolved at last that, live or die, I would make an end of that, if God would let me. It was not outward sins, but I did not constantly hold on to God. It was a struggle, but I made a consecration of my whole being to God, determining that everything else in this world should go. These twenty-nine years have been years of magnificent victory.

Singing—

"All hail the power of Jesus' name."

A Brother.—I believe in the saving power of Jesus Christ, and I ask your prayers, that I may be more faithful.

Brother Hebron.—The thought of freedom has been brought out here this afternoon (the eve of the "glorious Fourth"), and we all glory in our political freedom in this country, which is well. But there is another freedom—*freedom from sin*, as Mrs. Palmer has mentioned, which is even better worth thinking and talking about. I was born abroad, and grew up with a distaste for the Bible, being a Catholic. Being at one time in prison, a Bible was furnished me. For many months I did not open it, and hated the very sight of it. At last I one day opened the blessed Book and read, "If thy father and mother forsake thee, the Lord will take thee up." This led me into a very serious train of thought, which finally resulted, after many wretched ups and downs in the world, in my fully accepting that same Bible, and embracing its grand and glorious doctrines without reserve. To-day the Bible is to me the Book of books. I read it morning, noon, and night. When, suddenly at a meeting, I put every earthly thing away and gave myself forever into God's keeping, the Holy Ghost overshadowed me, and I went through the streets of the city of Cleveland shouting "glory," and proclaiming myself a sinner

redeemed, attracting the attention of hundreds. I know the power of God to save to the uttermost. To walk and talk with God is the prerogative of every saved man and woman. Catharine Booth, when she decided to be a "fool for Jesus," O, what a power was hers! And with that wonderful God-given influence, she circumnavigated the globe. We cannot have power until we do the will of God. I never get tired of loving and obeying Jesus, and walking with God day by day. I thank Him that, instead of the dreadful object I once was, He keeps me happy-hearted, humble, and clean. Jesus lives and rules in my heart, and He is fresh and new upon my pathway every day.

SWEET ASSOCIATION WITH HIM.

A Sister.—I thank God with all my heart that He allows a humble woman like me such sweet association with Him; that He holds me so steadily and inspires me to be so gentle. I am glad to be His child.

PRAISE TO JESUS.

A Sister.—I praise the Lord for the privilege of being here. He directed my footsteps to this consecrated place, and it was here that I learned to know Him. He has brought me to Him by a way I knew not. I put all my trust in Him, and I know He will care for me.

A Sister.—I desire to know more and more of Jesus, and to walk more closely with Him. I want to know Him as he would have me know Him, and become more and more fitted for that glorious home that awaits me.

After some words of exhortation by Bro. McLean, the congregation sang—

"Take my poor heart,"

which was followed by the Doxology, and the meeting closed.

PRAYER is the door forever open between earth and Heaven. Sooner than sound can reach a human ear through this lower atmosphere, the longing desire of the spirit rises to the heart of the eternal Friend. Whether we believe it or not, we are living in an invisible world, where our wishes are understood before our words are spoken. The Lord understandeth our thoughts afar off, and it is promised, *before* we call He will answer. But we need to say, as did the disciples, "Lord teach us to pray"—and to have the intercessory power of the Spirit.

HE'LL ANSWER THY PRAYER.

T. E. S.

Do clouds hover o'er? Do thy hopes grow dim?
Art thou baffled at every turn of the way?
Then look to Jesus, yea, cry unto Him,
He'll answer thy prayer,—go, weary one, pray.

Does the tempest rage, do the fierce winds blow?
The Saviour thy Refuge has promised to be;
Then why dost thou linger,—go, weary one, go,
He'll answer thy prayer, He calleth for thee.

Though the future grow dark, or the way seem long,
Though way-worn thou art with sadness and care,
Yet Jesus leads gently, He guideth thee home,
There's rest, weary child,—He answers thy prayer.

Hast thou friends unsaved for whom thou hast wept,
Precious ones, whose salvation thou yearn'st to see?

Ah, burdened heart, His promise accept;
He'll answer thy prayer, He heareth thy plea.

Then rejoice, dear soul, cast away thy fear;
Let thy faith fail not, nor yet more despair;
O list to His voice, He invites thee near,
"Come, weary one, come, I'll answer thy prayer."

LOVE.

"LOVE," says Luther, "is an affection of union, whereby we desire to enjoy perpetual union with the one loved."

"It is the *master-key* that opens every ward of the heart of man."

"It is the sun of life; most beautiful in the morning and evening, but warmest and steadiest at noon."

"It is in the heart the great commanding commandment that commands all other duties whatsoever."

"It is the first wheel that turns the whole soul about."

"True love can no more be diminished by showers of evil-leaf, than flowers are marred by timely rains."

"CALUMNY," says Archbishop Leighton, "would soon starve and die of itself, if nobody took it in and gave it lodging." "There would not," says Bishop Hall, "be so many open mouths if there were not so many open ears."

GOOD TIDINGS FROM JAPAN.

SENDAI, JAPAN, June 8th, 1894.

REV. GEORGE HUGHES, Editor GUIDE TO HOLINESS:

Dear Brother:—I have only been a subscriber to your excellent magazine for a year, but it has been so helpful to me that I intend never to be without it again. There is nothing in this world that I desire so much as to be always with God, walking humbly before my God. There is one more thing that I desire almost or quite as much, and it is to be able to so tell the story of God's boundless love as to win others to give themselves wholly to Him.

So great is my desire that all His children in this land should know that *our* God demands "purity in the inward parts," that I have felt that a magazine similar to the *GUIDE*, published in Japanese would be of great service in the work here. We have, of course, church papers, but none with the sole object of leading Christians into closer communion with God. The same need exists here for such a publication, I believe, as exists in the United States, and I have wished some one would undertake the work. For a long time it has been upon my mind, but as I did not feel able to bear the financial burden, I have hesitated, till it seemed to me I was lacking in faith, and that God had put it in my heart, and He would help me to carry it through. After much prayer, I finally decided to undertake the publication, trusting in my Father for means. The demand will not be enough to make it self-supporting, nor would those who would like it most, be able to pay very much for it; and therefore I have thought to make it free to those who were not able to pay, but who would express the desire that they might have it sent to them.

We will need about \$125 a year, possibly more; but I think that so long as exchange remains as it is, we will be able to get along very nicely with that amount. The help we can get upon the field will be probably about a third of that amount. I hope after about a year or so to be in better financial condition myself, and able to put more of my own funds in the magazine. That was a temptation to me to wait until then before starting it; but I think it was the evil one who

suggested it, and that the Master would have it in the field now.

I will send you a copy when it comes out, as I want you to feel an interest in it, though you will not be able to read it; and I want your prayers for God's blessing upon those of us who are interested in its make-up, and upon the paper, that the readers may receive great help from its contents. I would like to ask also, if you know of any of God's consecrated children who have learned to love the *GUIDE*, and who would like to know that it was being duplicated in this land, and who to aid toward that work would feel like giving us some financial support, that you will let them know of the opportunity. The money would be most conscientiously expended, I assure you.

I expect the first copy will be issued in August, as we are going on, even though there be nothing in the treasury.

Yours very truly,

H. W. SWARTZ.

Medical Missionary of the Methodist Episcopal Mission.

BEING AND DOING.

We often overlook the very simple truth that being is vastly more momentous in religion than doing. First Be, then Do, is the necessary and natural order. When Ezekiel looked across the valley the dry bones lay scattered and still, for they were dead, and dead men can do nothing. But when life came into them "they stood up an exceeding great army" ready for action. When a man is weakened down by disease medical service has not talk to him about doing, but seeks at once to restore the lost health and vigor, and when they return the man goes about his daily avocations as a matter of course. We always act from inward life. And just according to the kind and degree of life will be the outward conduct. So the first question in religion must ever be the question of the life within. This will regulate the "walk and conversation." The Church cannot live right until she is right. She can never do the works of Christ until the mind of Christ is in her members. But when the disciples are like their Master, moved, stirred, energized by the holy life that dwells for ever in His pure nature, then shall they do the works of Christ, and reflect His glory before a wondering world. First, Be like Christ, then live like Christ. This is the demand of our Christianity, and in measuring up to it we shall honor the Lord Jesus Christ, and extend His kingdom in the earth.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness — No Wrath — No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—only Love.

AN IMPORTANT PRECEPT.—“To speak evil of no man.” Titus 3: 2.

The tongue is an unruly member, naturally. But the persons who have been brought under the guidance of the Holy Spirit will have a pure tongue, a tongue that will not be given to evil speaking.

“TILL THE DAY OF CHRIST.”

DOES the doctrine of entire sanctification, or unblameable holiness as a Christian privilege in this life, rest upon the sure basis of scriptural authority? While many believe this in the full faith of a personal, conscious reality, there is a larger number, unhappily, who doubt it, while others even decry it.

“To the law, and to the testimony.” For the present discussion three passages only in the writings of Paul need be consulted. “And the Lord make you to increase and abound in love . . . to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints.” (1 Thess. 3: 12, 13.) The verb to stablish or establish literally means “to set fast, to make steadfast, to fix; hence to make steadfast in mind, to confirm, to strengthen.” The apostle’s language clearly presupposes that the persons addressed were already in a state of holiness, a state in which He would have them become unblameable or blameless, without reproach, and so continue to the last.

In Rom. 2: 5, the same apostle speaks of the sinner’s danger thus: “But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;” so here he sets

forth the Christian’s counter privilege of treasuring up unto himself unblameable “holiness at” (against, the same Greek preposition being used in both cases) “the coming of our Lord Jesus Christ.” The force of this teaching, plainly is, that every believer may and ought to be, and live, unblameable in steadfast holiness *against* the coming of Christ whether in death or in His personal presence.

Our next passage is the more familiar one of 1 Thess. 5: 23. At first view it might seem that the force of it as a proof-text in this discussion is greatly weakened by the Revised Version; but in fact this is not the case. It reads thus: “And the God of peace Himself sanctify you wholly; and may your spirit, and soul, and body be preserved entire, without blame at the coming of our Lord Jesus Christ.” Ah, says one, how I miss the old, familiar, expressive “unto.” Yes, but never mind, it is still there in substance though absent in form. What is “sanctify you wholly?” Mr. Benson says, “sanctify in every part, and in every part perfectly.” What is “entire?” Robinson says, “Properly whole in every part; hence generally whole, entire, perfect.” To this, Bagster adds: “Whole, having all its parts, sound, perfect, complete in every part; morally perfect, faultless, blameless.” Could more in the way of definition be desired? How plain is the teaching that to be sanctified wholly and then preserved entire in such sanctification, belongs to this life and blessedly insures the described condition of “without blame at the coming of our Lord Jesus Christ.” In other words, here is a logical chain of three inseparable links: 1st. Complete sanctification or cleansing from sin involving the spirit, soul, and body—that is, the whole being. 2d. Continuous, entire preservation in this wholly sanctified state. 3d. Blamelessness under such preservation up to, and by consequence at, the coming of Christ.

The third and last passage in our selected series is Phil. 1: 9-11—“And this I pray that your love may abound yet more and more . . . ; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness,” etc. See the missing “unto” or

till restored. Here the Greek preposition is different from the one used in the Thessalonian passages, so that while there the rendering unto, or till, or against, was allowable, here it is unavoidable. And let it be remembered that Philippians was written ten years after Thessalonians; hence we may conceive of our last-quoted passage as containing Paul's matured theology on the subject before us. Does any one object that holiness or sanctification is not named in this passage? Very true, but its full equivalent is found in the pure, elevated qualities described: abounding in love yet more and more, approving things that are excellent, sincere and without offence, filled with the fruits of righteousness. All hail exalted purity, blessed Christ-likeness, unblameable holiness, a perfect salvation! "Turn on the light." Here it is. The Greek word used for "*sincere*" properly means "judged of in sunlight; hence clear, manifest; also pure, unmixed; in N. T. pure, sincere."—*Robinson*. Bagster adds: "Properly that which being viewed in sunshine is found pure and bright; spotless, sincere, ingenuous, integer." Where is here left any place for sin or moral defilement? Is not this in every idea and circumstance entire sanctification?

But even more is yet to follow: "*and without offense*." That is, according to the authorities just cited, "Not made to stumble, not falling into sin, faultless; not stumbling, advancing without stumbling, not turning aside from the path of virtue, not conscious of any offense." And all this "unto the day of Christ." Whether we will or not, necessity is laid upon us to confess that for once, at least, the great apostle teaches an attainable state of purity in this life, which rules out all sin of character and conduct, and a state maintainable to the close of probation. Nor is the conclusion less than inevitable that, taken together, the three great passages here considered, to count no others, present a divinely impregnable bulwark of defense against every assault of the old Adamic depravity upon the doctrine of full and continuous salvation from sin as the Christian's glorious privilege in this life. Hallelujah! Rejoice, O ye believing ones, in the rich heritage of present living experience, which is

brought to you before "the revelation of Jesus Christ;" and go to your knees all ye caviling or ye doubting ones, and there find the spiritual eye-salve that enlightens, the sprinkling blood that cleanses, the celestial fire that baptizes, and the blessed Holy Spirit who fills!

WORTH SOMETHING.

A CERTAIN writer says:

"It is worth something to be in readiness for mercy, for afflictions, for death, or for judgment, as those who are meet for heaven. The speech of Basil was noble, when Modestus, the prefect, threatened confiscation, torment, and banishment; he answered, He need not fear confiscation that hath nothing to lose; nor banishment, to whom heaven only is a country; nor torment, where his body would be crushed with one blow; nor death, which is the only way to set him at liberty. Polycarp was ready for beasts, or any kind of death, because he was ready for heaven; for as the Christian is delivered from danger by death, so from the fear of death (Heb. 2. 15). Death itself is the daybreak of eternal brightness to the child of God; and is this not worth thanking God for?"

"Giving thanks unto the Father," says the apostle, "which hath made us meet to be partakers of the inheritance of the saints in light." And this meetness for heaven is also a meetness for earth, for all the needs of this life.

This meetness is inward and outward holiness conforming us to the image of Jesus, by the transforming power of the Holy Spirit. If we would enter heaven our nature must be congenial with the place, the character of the inhabitants, and the employments of that heavenly world. Hence, it is declared, "Without holiness no man shall see the Lord."

And what is necessary for heaven is also necessary for a proper engagement in the service of God on earth. It is a holy service, and we must be holy, be possessed of this divine meetness if we would walk according to the divine will, and fulfill our calling's glorious hope.

OCEAN GROVE—NEW AUDITORIUM.

THIS great structure, with a seating capacity of ten thousand, was dedicated August 9-12. The four days devoted to these services were of rare interest. The program was varied, including sermons by Chaplain McCabe, Bishops Bowman, Walden, and Fowler. Lectures were given by Chaplain McCabe on the "Bright Side of Libby Prison." Rev. Dr. A. J. Palmer on the "Die-No-Mores;" and by Dr. Mandeville of Chicago on the seven Churches of Asia.

The high day was Sabbath, 12th inst. Brief addresses were given in the morning by President Stokes, James H. Bradley, Esq., of Asbury Park; W. H. Skirm, Esq., of Trenton. After these had spoken, the financial effort was commenced. The cost of the building was stated to be \$66,000, and there remained \$26,000 to cancel the obligations. Of this amount \$12,000 was subscribed in the morning, and the sum lacking was provided for in the evening. This happy consummation was reached largely by the liberal contributions of Bro. John Andrus, of Yonkers, N. Y., whose subscriptions aggregated over *four thousand* dollars. When the result was announced, the greatest enthusiasm prevailed; the people sprang to their feet, and waved their handkerchiefs in Ocean Grove style, and sang the doxology with great zest. About eleven o'clock, Bishop Bowman, aided by Bishops Walden and Fowler, dedicated the building to the worship of Almighty God, according to the forms and usages of the Methodist Episcopal Church. President Stokes offered the closing prayer, and the vast congregation retired with profound satisfaction with the work of the day. As we write the Camp-meeting is opening with tokens of promise, and the expectation is that it will be crowned with extraordinary saving results, which we hope to be able to chronicle in our next.

There is wide-spread expectation among the people that the Camp-meeting is to be attended by unusual manifestations of the power of the Holy Ghost. And, as it is written, "According to your faith it shall be done unto you," it is reasonable to anticipate extraordinary results. The morning holiness meetings, for weeks prior to the Camp-meeting, have been precious seasons.

LOVED ONES GONE BEFORE.

MRS. C. COMPTON, of Mills City, Pa. passed away to her heavenly home April 23, 1894. Her life has been a beautiful one, full of faith and good works. When the time of her departure came, she had no preparation to make, but, in perfect peace and holy joy, she went to join the loved ones who had gone before. Her favorite hymn was "Jesus-lover of my soul," and which twice she requested us to sing. Among her last expressions were "Precious Jesus, precious Jesus—and, eternal rest." Once as she aroused from a stupor she said to her daughter, "Is this Jesus?" and then recognizing and calling her daughter by name she said, "O, no; this is you." Her husband, who was a local preacher, had gone home about eight years ago. The surviving members of the family lovingly cherish their memory, and look forward to a blessed reunion above.

SADIE AGNES PURDY, of Kingston, Can., was born in the year 1877. At a very early age, under faithful parental training, she trusted in Jesus, and loved Him. At nine years of age, in class meeting, she openly professed faith in Christ as her Saviour. When eleven years old, in revival meetings, conducted by Misses Mason and Birdsel, she sought and obtained a clean heart. When fourteen, disease fastened upon her, and she was soon admitted to her heavenly home, and her departure was calm and trustful. She said she was ready to go, and this beautiful flower was transplanted to the Lord's garden on high.

The REV. R. W. HAMILTON, when informed by the medical men, after their consultation, that no hope was entertained of his recovery, and that his end was near, hailed it with joy, and exclaimed, "This is the best news you could have brought me." Shortly before his departure he repeated the two beautiful verses of Cowper's hymn, "Lord, I believe Thou hast prepared, unworthy though I be," &c., and when he came to the words, "'Tis strung and tuned for endless years," he added, "But I did not string it," and then went over. This was a triumphant transition from the earthly to the heavenly. May we have such a glorious departure. We may, by the power of grace, realize it at the last hour.

MONTHLY REVIEW.

The past month has been a season of great camp meeting movements. The work has been vigorously prosecuted, east, west, north, and south, and many souls have been saved, believers sanctified, and backsliders reclaimed.

Mountain Lake Park, Md., as in former years, has been a scene of Pentecostal power. They are apt to think and say, "The last meeting is the best ever held," and such is the report in regard to this year. Be this as it may, it was an occasion of great interest and power.

Douglas, Mass., has been honored again with a very gracious and glorious divine visitation. Bro. McDonald was not able to take charge as heretofore, and consequently Bro. Geo. M. Morse officiated, and, under his leadership, the meeting was a decided success.

Pitman Grove, N. J., was a very powerful meeting. Bro. J. H. Smith, who was expected to supply the place of Bro. Updegraff, was not able to attend. Bro. Isaac Naylor took charge, and the assemblies have been crowned with fire. Very many have been saved, sanctified, or converted.

Ocean Grove, N. J., at this writing has promise of a very gracious outpouring of the Spirit. The morning Holiness Meeting has been truly Pentecostal in character, and saving results were realized. One morning Mrs. Palmer gave them a surprise by coming in, to the great joy of the people, and she gave a precious testimony.

Waco, Texas.—A glorious camp-meeting under the direction of the Waco Holiness Association. It was thought that ten thousand people were on the ground on the Sabbath. Bishop Key, Dr. Carradine and others participated in the services. The power of God was manifested on each occasion and souls were saved.

Eaton Rapids, Mich.—A very remarkable encampment. Bro. J. H. Smith and other earnest workers pushed the battle. It is thought to have been the best meeting ever held there.

Iowa.—The Tama County Holiness Association held a camp-meeting which was crowned with saving results. Many were convicted, several converted, and others sanctified. The meeting was under the leadership of Bro. G. A. McLaughlin, aided by Laura Pippitt.

Kentucky.—The Columbia District Holiness Association held a meeting at Bear Creek. God was there in convicting, converting, and sanctifying power.

THE FOREIGN FIELD.

Judson used to say: "O Lord! have mercy on the churches of the United States, and hasten the time when no Church shall dare to sit under Sabbath and sanctuary privileges without having one of their number representing them on heathen ground."

"The water will not hurt me, but the rum will." This was the answer of one of the native herdmen on Kusaie, Micronesia, when the captain of a trading vessel threatened to throw him overboard because he refused to take the glass of strong drink offered him.

The gifts of some of our Methodist women for the inauguration of work in foreign countries are inspiring. Mrs. Mary C. Nind gave \$3,000 for the beginning of the woman's work at Singapore; Mrs. W. E. Blackstone, \$3,000 to open work in Seoul, Korea; Mrs. J. F. Goucher, \$5,000 to open medical work in Tientsin, North China; Mrs. Philander Smith, \$4,000 for opening work in Nanking; Mrs. F. C. DePauw, \$1,000 for opening work in Japan.

Sir Arthur E. Havelock, Governor of Ceylon, was recently presented with an address by the Tamil women of Batticaloa. They thanked His Excellency for continuing the grant-in-aid to the Women's Medical Mission, and asked for a continuance of help. The governor in his reply said he found himself in a novel position, as he had never during his career as a colonial governor received a deputation from the female sex, and certainly such a gathering of Oriental women he had never before witnessed. "The East is indeed changing when a woman of rank reads an address in a public hall in presence of her country-women, urging public duty and philanthropy on one of Her Majesty's representatives."

China.—The tone of the leading English paper in Shanghai has changed completely in the last eight years from sneering unbelief and criticism of missionaries and their work to decided interest and approbation.

Japan.—A journal published in Yokohama states that the Japanese religious press calls for more women evangelists, or Bible-women, and it is plain that the responsibility of the enlightenment of the women of Japan rests, to a great extent, upon the native Christian women of this empire. To meet such a want two women connected with the American Board established in Kobe first a training class and later a school. Already 40 have graduated after six months of study for three successive years, and as long a period of practical work. Other similar schools have been opened by other missions.

OUR COUNCIL CHAMBER.

THE SCRIPTURE WORD. — "Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer." — Psa. 19: 14.

CHRIST IN YOU.

MRS. J. N. MCCOY.

Without this there can be no vital, genuine piety. The forms of religion may be strictly observed and we deceive ourselves that we are Christians, but until Christ dwells in our hearts by faith, we can never be complete in Him. If the world is in us, or if we have only ourselves in us we are in great want. We need God, without Him no life of ours is worth living. We want that pure religion that enthrones Christ in the heart and keeps Him there Lord of all.

The inspiration for genuine service is found in the glorious truth that He abides in us and we in Him. We cannot live out our own lives, we must live out the life of Him who liveth in us. Paul saw it when he said, "For me to live in Christ." Whatever contributes to this adds to our real life—prayer, reading, meditation, activity, ministrations to others. When men have consciousness of this indwelling Christ it not only gives them a ministry over themselves, but it gives them wonderful power and influence with others. Such a life speaks for itself it needs no trumpeter. It is this life that must reveal itself in the Church if true progress towards world's salvation is made. Men may deny our creeds, they may sneer at our theology, but they will honor our piety and be influenced by our character, even the scoffer cannot find an answer to an upright and holy life.

It is the Christ life that sways men in all ages, in all different nations, under all conditions and varieties of life. It reforms society, and makes Christian government a possibility. It brings honesty into business; purity, virtue, and refinement into social life, blessings unto the domestic circle. Men, women, and children have been enabled, sanctified, and thrilled by it, so that through troubles and sacrifices, under burdens crosses, they have wrought for Christ, followed Him and rejoiced in Him. But this can only be when fidelity reaches the point, that neither height nor depth, nor length, breadth, nor principalities, nor powers, nor any other creature shall be able to separate them from the love of Christ Jesus.

Why do we insist so particularly upon the recognition of the constant indwelling of the Holy

Spirit in all God's people? Because the practical apprehension of this wondrous and mighty truth is an indispensable aid in religious progress and attainment. What restraint can there be so powerful against making provision for the lusts of the flesh, against sinning in word, thought, or deed, as the consciousness that the Spirit of God is verily in our hearts? How impossible then to shun His presence or escape His gaze! How carefully then, we need to live; with what holy awe, and what filial fear! In what way can we so fully reckon ourselves dead indeed unto sin and alive unto Christ, as by remembering that we are not in His presence only, but that He is in us?

We are commanded to "grieve not the Holy Spirit whereby we are sealed unto the day of redemption." But is it not a constant grief to Him to be utterly ignored as to His presence, even in the house of His friends? What could be a greater grief to us than to be so treated by our friends? Nothing shows less appreciation of our services than to be begged to do what we are already doing. How grievous it must be to the Holy Spirit to have believers looking afar off into the heavens and asking, entreating Him to come, when lo! He is nigh them, even in their hearts.

"Speak to Him then for He hears, and spirit with Spirit can meet,
Closer is He than breathing, and nearer than hands and feet."

OLD AGE.

Gen. xlvii: 8.—"How old art thou?" A question once put by a Persian Emperor to an old man, whose hairs were white with the snows of many winters. "Just about four years," was the answer, the old man counting only the years since his *spiritual* birth.

Num. viii: 25, 26.—The Levites were to cease working after fifty (Marg., to "return from the warfare of the service,") yet they were not discharged from all service as useless and wholly disabled, but rather were to be of use in helping and directing their younger brethren, and supplying with their experience what they could no longer render with their hands.

JOHN ELIOT (the Apostle to the Indians), on the day of his death, in his eighty-sixth year, was found teaching the Indian alphabet to a child by his bedside. "Why not rest from your labors now," said one. "I have prayed to GOD," was the answer, "to render me useful in my sphere, and now that I can no longer preach, He leaves me strength to teach this poor child." (Ps. xcii: 14.)

CLOSET COMMUNION.

THE WORD Thy testimonies also are my delight, and my counselors.

DAILY BIBLE CALENDAR—SEPTEMBER.

1. I. Pet. 2: 12; Prov. 28: 20; Psa. 119: 45; Isa. 63: 16.
2. Deut. 3: 39; Num. 14: 24; Psa. 141: 2; Psa. 146: 2.
3. I. Pet. 3: 8; II. Pet. 1: 8; Psa. 119: 41; Psa. 66: 4.
4. Josh. 24: 14; Isa. 43: 2; Psa. 70: 3; Psa. 44: 8.
5. Rom. 13: 8; II. Cor. 9: 6; Psa. 4: 1; Psa. 119: 164.
6. Rom. 12: 9; I. John 3: 2; Psa. 17: 15; Psa. 67: 6.
7. Rom. 14: 19; John 6: 51; John 6: 34; Rev. 7: 10.
8. I. Pet. 2: 13; Rev. 22: 14; Rev. 2: 20; Rev. 7: 12.
9. Rev. 3: 11; Rev. 7: 10; Rev. 6: 10; Rev. 15: 3.
10. Rev. 2: 25; Rev. 7: 13; Psa. 31: 5; Rev. Rev. 12: 10.
11. I. Tim. 6: 8; Rev. 21: 3-4; I. Pet. 5: 10; Rev. 4: 8.
12. Rev. 3: 3; Rev. 21: C; II. Cor. 9: 10; Rev. 20: 6.
13. Ephes. 4: 24; Ephes. 2: 21-22; Psa. 90: 1; Acts 4: 24.
14. Zech. 7: 9; Zech. 8: 2; John 17: 26; Psa. 84: 4.
15. Psa. 100: 1; I. Cor. 15: 26; Psa. 31: 9; Psa. 69: 30.
16. Psa. 2: 11; Psa. 115: 113; Psa. 119: 166; Exod. 15: 1.
17. I. Pet. 5: 5; I. Pet. 5: 5; Jonah 2: 7; Psa. 116: 17.
18. John 15: 12; Psa. 91: 14; Psa. 5: 11; Psa. 145: 7.
19. I. Cor. 14: 26; I. Cor. 1: 9; Psa. 36: 11; Psa. 22: 26.
20. Psa. 37: 4; Psa. 33: 12; Psa. 39: 8; I. Tim. 1: 17.
21. Num. 15: 39; Num. 15: 41; Psa. 137: 5; Rev. 17: 14.
22. Rom. 15: 2; I. Cor. 6: 14; Psa. 142: 6; Psa. 142: 5.
23. Psa. 34: 14; Matt. 13: 43; Zech. 13: 9; Jer. 20: 13.
24. Heb. 3: 7-8; I. John 3: 5; II. Chron. 20: 6; Psa. 118: 16.
25. Rom. 13: 13; Ezra 8: 22; Mark 14: 36; Rev. 16: 17.
26. Matt. 6: 26; Joel 2: 27; Psa. 40: 13; Dan. 4: 37.
27. Ephes. 6: 14; Isa. 54: 17; Hag. 2: 9; Psa. 57: 8.
28. Matt. 6: 20; Rev. 19: 9; Rev. 22: 20; II. Pet. 3: 18.
29. Ephes. 5: 6; Isa. 40: 5; Ephes. 6: 23; Psa. 119: 14.
30. Ephes. 5: 16; II. Thess. 5: 9; Hos. 12: 4; II. Cor. 11: 31.

THE GUIDE PRAYER UNION.

We set apart this month as the day of special prayer.

TUESDAY, SEPTEMBER 11TH.

The Scripture for the day is, 1 Thessalonians, 5th Chapter, and the hymn No. 433.

We hope this day will be one of unusual profit to all members of the "Prayer Union." It certainly will if faithfully improved.

GENERAL REQUEST:

That the universal Church of Christ may be visited in all our branches with extensive revivals of religion.

REQUESTS BY LETTER:

New York.—For grace to be abundantly shown in keeping a brother who is greatly exposed.

That the Lord will graciously sustain one of His afflicted children.

New Jersey.—That the Spirit may reach a hard case, in convicting and renewing power.

That a brother in much perplexity may be divinely guided.

Ohio.—For the conversion of a brother.

Pennsylvania.—That the Lord will give light in an important matter.

THEY SHALL COME FROM THE EAST.—Luke 13: 29. When Krishna Pul, the first convert to Christ in Bengal, was on his death-bed, all who visited him were impressed with the deep peace that reigned there. The stillness of the sick chamber, broken only by the low utterances of prayer, or the feeble voice of the dying man as he spoke of his hopes and prospects, and of the Saviour to whom he owed them all, seemed to breathe nothing but tranquility. He was asked if he loved Jesus Christ. "Where can a sinner go," he replied, "but unto Christ." Soon after the same question was repeated. "Yes," said he, "but He loves me more than I love Him."

ONE WITH US.—In everything but our sins, and our evil nature, He is one with us. He grew in stature and in grace. He labored, and wept, and prayed, and loved. He was tempted in all points as we are—sin apart. He enters as simply and naturally into our nineteenth century lives as if He had been reared in the same street. He is not one of the ancients. How wholesomely and genuinely human He is. Martha reproaches Him; John who has seen Him raise the dead, still the tempest, and talk with Moses and Elijah on the Mount, does not hesitate to make a pillow of His breast at supper. Peter will not let Him wash his feet, but afterwards wants his head and hands included in the ablution. And in all this He seems to be altogether lovely. His perfection does not glitter,—it glows. The saintliness of Jesus is so warm and human that it attracts and inspires. We find in it nothing auspicious.

SPIRITUAL LIGHT.—"It is not enough that all our hindrance of knowledge be removed, for that is but the opening of the covering of the Book of God; but when opened, it is written with a hand that every eye cannot read. Though the windows of the east be open, yet every eye cannot behold the glories of the sun; the eye must be fitted to the object; it is not therefore the wit of man, but the power of the Spirit of God, that can pour light within the heart."

LOVE TO GOD.—"The true measure of loving God is to love Him without measure."

"To love God is to desire to converse with Him—to go to Him—to sigh and languish after Him."

"Holy delight in God is the flower of love; a love grown up to its full age and standard."

"God should be the object of all our desires, the end of all our actions, the delight of all our affections, and the governing power of our whole soul."

It was the promise of the Saviour, that, when He, the Spirit of truth, should come, He should guide us into all truth. He is our indwelling Instructor and Guide, and it is His promise to testify of Jesus.



"O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."

"Let us come before His presence with thanksgiving, and make a joyful noise unto him with psalms."

We which have believed do enter into rest.—Heb. 4:3.
Rejoice in the Lord alway (all the time), and again I say rejoice.—Phil. 4:4.

Take my yoke upon you and learn of me, and ye shall find rest, &c.—Matt. 11:29.

SOUL-REST.

REV. JOHN PARKER.

There's rest for weary hearts down here.
And home for stainless souls up there;
I need not wear the chain till death,
I need not till my latest breath
In bondage go.

The pastures green are here, not there;
His love brings rest and peace, not fear;
Believing now, I share that rest,
For God is sure to give what's best,
His trusting child.

God asks no servile life from me;
I will His will; that makes me free.
What wonder, then, if all along
My lips and life are full of song,
For He is mine.

A life of worry, want, and wear,
A life of discord, doubt, and care,
I may not, will not, live on earth,
It ill becomes the second birth
Of God's own child.

Though others wear a yoke that galls,
A service which the soul enthralls,
I can be strong, I will be free,
God shall be glorified in me
In life and death.

Not in some envied store of wealth,
Nor in the blushing glow of health,
Nor in the favor of some friend,
Nor aught that with this world can end,
Is found my joy.

My joy, and O, this joy is mine,
That I may in his image shine;
That to my soul His will is sweet,
And I am sitting at His feet
To hear His words.

And He is king in this poor heart,
And I am glad to take a part
In any burden, work or cross,
Reproach or sorrow, pain or loss,
That honors Him.

Not what He gives is my chief bliss,
But what He is: and mine be this
To know, to love, to serve, adore
My Saviour, King, for evermore,
This is my heaven.

A LIFE UNDIVIDED.

One of our beautiful hymns commences thus:

"I know no life divided,
O Lord of life, from Thee;
In Thee is life provided
For all mankind and me."

Jesus is "*the life*." If we would live a true life, a life with a bright impress upon it, we must be in close union with Him, and have His life diffused throughout our being.

HEARTS AGREED.

Mr. Wesley, in one of his stirring hymns, gives us this stanza:

"Make us into one Spirit dwell;
Baptize into Thy name;
And let us always kindly think,
And sweetly speak, the same."

Christian unity in love—that is the New Testament order. There may be wide differences of opinion as to doctrine and Church usage, but we may drink into the same Spirit; the Spirit of Jesus, "and always kindly think, and sweetly speak, the same."

"GREAT blessings that are won by prayer should be won with thankfulness."

"GIVE me the eye which can see God in all; the hand which can serve Him with all; and the heart which can bless Him for all."—*Archbishop Seeker*.

"ALAS! for that capital crime of the Lord's people—*barrenness in praise*. O how fully I am persuaded that a line of praise is worth a leaf of prayer, and an hour of praises is worth a day of fasting and mourning."

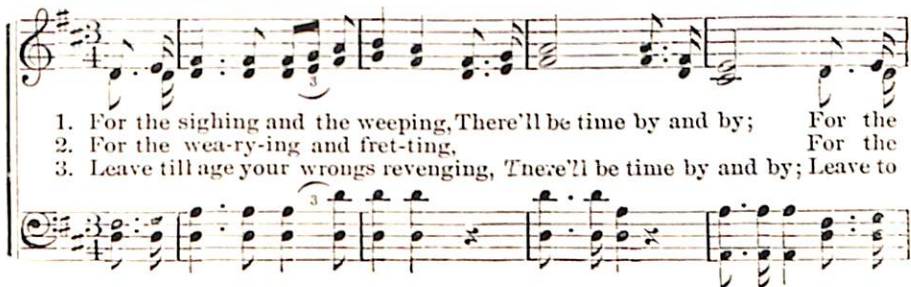
Praise in Holy Song.

"I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." Psa. III. 1.

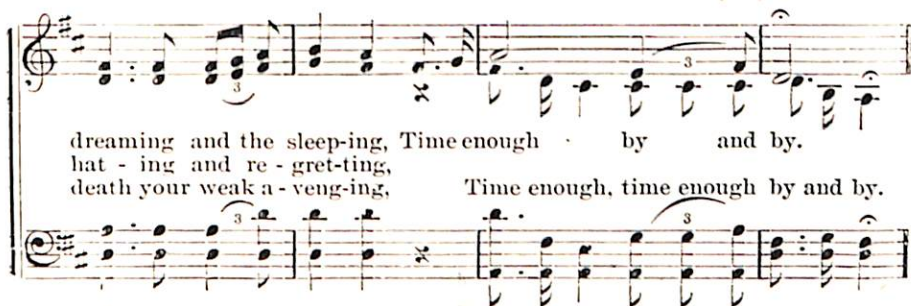
No. 33. WORK WHILE THE DAY LASTS.

Mrs. L. M. BEAL BATEMAN.

CHAS. H. GABRIEL.

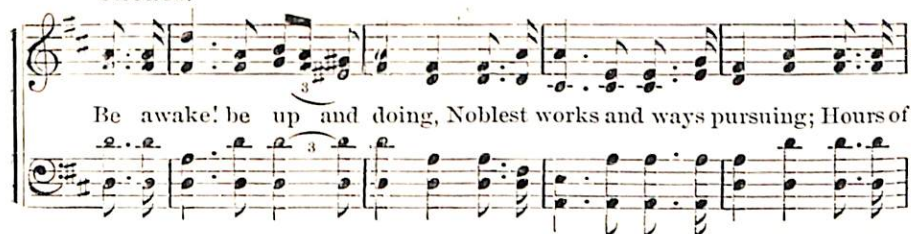


1. For the sighing and the weeping, There'll be time by and by; For the
2. For the wea-ry-ing and fret-ting, For the
3. Leave till age your wrongs revenging, There'll be time by and by; Leave to



dreaming and the sleep-ing, Time enough by and by.
hat - ing and re - gret-ting, Time enough, time enough by and by.
death your weak a - veng-ing, Time enough, time enough by and by.

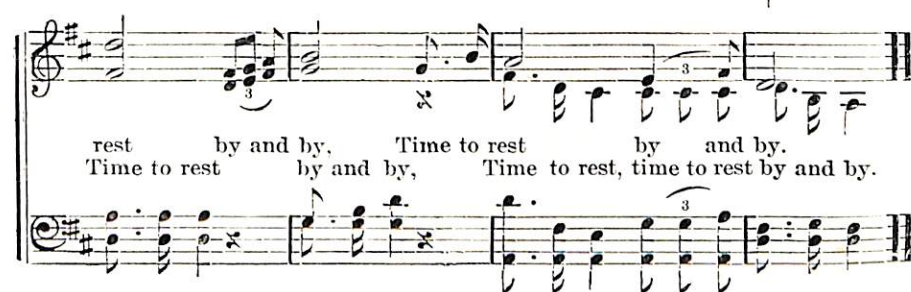
CHORUS.



Be awake! be up and doing, Noblest works and ways pursuing; Hours of



strength and glad en-deav-or Can-not, will not last for - ev - er; Time to



rest by and by, Time to rest by and by.
Time to rest by and by, Time to rest, time to rest by and by.

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This is a Selection from "SONGS OF THE PENTECOST," the new International Song Book.
Single copies, 30 cts.—if mailed, prepaid Per dozen, \$3.00; not prepaid. Per hundred, \$25.00; not prepaid.

THE CLOSING SCRIPTURE WORD.—He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 1 John 2: 10.

"O let us take a softer mold,
Blended and gathered into Thee;
Under one Shepherd make one fold,
Where all is love and harmony."

CLOSING NOTES.

THE FALL WORK. Our friends have had their Summer outing and returned to their quiet homes. They have been refreshed physically, and we trust spiritually quickened. The natural inquiry that comes to the mind is, "*What can I do for Jesus*—how contribute to the extension of His kingdom? Well, one way for those who are loving Him with all the heart, and desirous to spread "*Scriptural Holiness*," is to circulate holy literature. The people will read something. Let us endeavor to get that which is pure in their hands. Begin at once the work of obtaining subscribers for the **GUIDE**. Let us receive as many new subscribers as possible this month.

OCEAN GROVE.—We have held a series of *Pentecostal Services* in the Janes Tabernacle, and the work of the Lord has been glorious. Mrs. Palmer came in one morning to the surprise and joy of the people, and gave her testimony. A New York *policeman* was filled with the Spirit and worked earnestly.

"My soul, wait thou only upon God." *Psa.* 62: 5. Why? Here is the answer: "For my expectation is from Him."

MRS. OSBORN, principal of the Missionary Training Institute in Brooklyn, has been quite prostrated. But we are happy to learn she is improving. Remember her work, in giving substantial aid. Get her beautiful book: *Heavenly Pearls Set in a Life*. We have it on sale; price, \$1.50. Address communication with aid to Mrs. L. D. Osborn, 131 Waverly Avenue, Brooklyn, N. Y.

REV. WM. McDONALD has not been able to attend the Camp-meetings as usual this Summer, on account of physical prostration. He has been greatly missed. Late accounts say he is improving, and we hope it will be to entire recovery. God bless him.

"But be ye doers of the word."—James 1: 22. Not hearers only, but doers.

BE WIDE AWAKE.—Those who love good reading should be looking out for the best and latest issues from the press. We ask special attention to "*Touching Incidents; or Remarkable Answers to Prayer*." It will give inspiration in closet exercise greatly stimulating faith.

CAMP-MEETING BULLETIN.—SEPTEMBER.

Sept. 2-9.—Toronto, Canada.—Rev. J. M. D. Kerr.

Sept. 4-14.—Beebe, Ark.—E. F. Walker.

Sept. 7-16.—Macomb, Ill.—G. D. Watson, L. B. Kent, and others.

Sept. 7-16.—Pittsburg, Pa.—Valley Camp; J. H. Smith, M. D. Collins, E. I. D. Pepper.

Sept. 26-Oct. 8.—Melrose, Ia.—(B. H. Irwin.)

A FEW COPIES.—We have a few copies of "*The Sweet Singer*"—a beautiful booklet, containing a thrilling sketch of the life and last triumph of Miss Nettie Van Name. Price 35 cents.

A GOOD REPORT.—We desire to hear from our friends in all parts of the country respecting book sales. Send for our catalogue, and go to work in good earnest.

WHAT ARE YOU DOING? You who have tasted the sweets of perfect love, what are you doing? Are you recommending it to others? Holiness is a great life propagator; it is a divine commodity, and is to be distributed among the saints. Will you help your Master to secure such distribution?

Blessed is the man that endureth temptation.—James 1: 12. Whether it be trial or solicitation to evil—endurance is blessed.

BRO. NAYLOR reports grand victories at the Camp-meetings at Landisville, Chester Heights, and Brandywine Summit, Pa., and Mount Vernon, Ohio.

PREPARING THE WAY.—John the Baptist had this great mission. Can you not beloved reader, in your humble sphere, prepare the way of the Lord in some direction?

A NOBLE OFFERING! At the Convention of the "Christian Alliance" at Old Orchard, Me., led by Rev. Mr. Simpson, the people laid on Christ's altar an offering of \$60,000 for Missions, at home and abroad. Ladies cast in diamonds, and other ornaments, which was a very good use to make of them. Praise the Lord for such a noble example of Christian liberality. Great times are at hand.

REMEMBER US! There are some of our subscribers who are in arrears. We are greatly in need of the money in these times of depression. Will you not help us! Do, if possible remit what is due.

THE FRIDAY MEETING, PHILADELPHIA.—As we write the friends are anticipating the re-opening of the Friday Holiness Meeting at 1018 Arch Street, Philadelphia, on September 14. Rev. John Thompson, the leader, is looking for a Pentecostal opening.

LOOK FOR IT! Look for stirring times in the Churches this Fall. Pray, believe, and work for outpourings of the Spirit.



OCTOBER, 1894.

THE GUIDE TEXT FOR OCTOBER.

"But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation."—1. Thess. 5 : 8.

THE FIRST WORD.

BY THE EDITOR.

THE Christian has unnumbered causes for thankfulness. Each morning brings new mercies and they are renewed every evening. He is called, therefore, ever to be in a thankful mood, and to bring offerings of praise to the Lord continually.

The apostle, in writing to the Colossians, gives the great cause for thanksgiving, in these words :

"Giving thanks unto the Father, which hath made us meet to be partakers of the saints in inheritance of the light."—Col. 1 : 12.

What a privilege is here unfolded, "to be partakers of the inheritance of the saints in light"—proceeding from the Father, *our* Father. It is the gift of His love through His incarnate Son. It is an inheritance of divine glory, glory begun on earth and consummated in heaven amid the splendors of the throne.

The beloved Son of the Father prayed

in behalf of His redeemed ones: Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." Here then is an inheritance for "the saints in light," the glory which the Father hath given His beloved Son. Who can measure it? Who can describe it? Angel mind cannot conceive, nor angel tongue declare it. But it is in reserve for the saints to be conferred in due time.

And under the inspiration of such a lively hope, shall we not give thanks, heartfelt thanks, to the Father who had made us meet to be partakers of this inheritance? Yea, let us be full of thanksgiving, and be animated in our journey through the wilderness by these unfoldings of grace, and these inspiring prospects. Our great duty is to be partakers of the inheritance here in the fullness of New Testament measure, and ultimately we shall be admitted to the glory which is reserved on high.



"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." II. Tim. 4:2.

"How beauteous are their feet,
Who stand on Zion's hill,
Who bring salvation on their tongues,
And words of peace reveal!"

SERMON.

GOD'S SURE GUIDANCE OF A HOLY MAN.

BY REV. CHARLES W. L. CHRISTIEN.

TEXT:—"In all thy ways acknowledge Him, and He shall direct thy paths."—Prov. 3: 6.

THERE is a promise with a condition attached. It is one of the most far-reaching promises in the whole range of revelation. If the condition is not fulfilled we have no claim whatever upon the promise. But if it is the promise is as sure as the existence of the almighty and all-holy God who has made it. If we look, first, at the condition, it will prepare us to notice the promise.

I. THE CONDITION is, "*In all thy ways acknowledge Him.*" And we may summarize what this includes in three particulars.

1. It includes the admission that God has the right to dispose of my life. Life is a journey of many experiences, a way of perpetual change and endless possibilities. But it is not given to me that I may do with it what I please. It belongs absolutely to God. In the realm of nature God is master. From the molecule to the mighty system, and right

through the universe of matter. His power governs all. Nowhere is there a lawless atom defying His control. And God wishes in like manner to be Lord in the life of every man. The only true view that I can take of my life is that I am God's steward, that is, that I have the gifts of God to use in the service of God. A steward does not use his own property to serve his master, nor does he use his master's property to serve himself. He uses the master's goods to serve the master. And my life, with all its powers and opportunities, is God's gift. If it were my own possession I might do with it what I would, but being God's I have no option but to use it entirely in His service. And while this is the true view, it is at the same time the most exalted; for the moment that my life is linked to God and His purposes, there is a dignity imparted to it which nothing else can give. To be able to write myself down as "the servant of God" is the highest diploma that I can ever possess.

2. It includes *the fulfilment of present duty*. If I am not doing what I know to be God's will concerning me just now, so far from acknowledging Him, I am in a state of actual rebellion. The language of a man in harmony with our text is: By God's grace I will not allow myself in any known sin, I will not neglect any known duty, I will not try to make any kind of compromise. I will do, moment by moment, that which I know is God's will concerning me at the time. The only path my feet shall tread shall be that of obedience, whether it be through smiling meadows or desert sands.

3. And it includes also *the committal of the future to God's guidance*. While joyfully fulfilling the appointed work of the present, the good man desires the Lord to arrange all that is to follow. He does not wish to arrange it for himself. His own preferences might lie in a certain direction, and God may possibly allow them to be gratified by leading him that way. But this is quite a secondary matter

with him. He puts everything into the Father's hands that He may appoint where he shall go, what he shall do, how he shall live, and when he shall die. And this committal will be so much the expression of faith as desire. He will as definitely trust God to order his ways as ask Him to do it. And so he will take each following duty as from his Father's hands and go happily forward, assured that step by step his life will be the working out of God's plans concerning him.

If we join these three particulars we have a tolerably correct idea of what is involved in the condition of the text.

II. THE ATTENDANT PROMISE is, "*He shall direct thy paths.*"

1. When the believer has been brought into the spiritual attitude just described: *God's way is open to guide him.* If he does not admit God's right to dispose of his life, or if, acknowledging the divine claim, he does not fulfil present duty, and does not in praying faith commit the future to his care, he is not "on promised ground." God cannot guide him. But the moment that he does, there is no barrier to the accomplishment of God's designs concerning him, whatever they may prove to be.

2. And there being now no hindrance in the way, God will do that which He desires to do, *guide the whole of his life.* And He will do this *by guiding the details.* This is what we often overlook, but in the nature of things it must be so. The whole is made up of its parts, and the whole of a life can only be guided by God as He orders each portion of the way. But God is the God of details. He governs the infinite movements of the material creation by controlling the action of the atom. No other way is possible. And so God comes with His controlling power into every part of the life that He is guiding. And all His words of promise are based upon this fact. "The very hairs of your head are

all numbered." "I will never leave thee, I will never forsake thee." "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." If such passages as these teach anything, they certainly bring out, in varying phraseology, the same great truth, that God is in everything to His child.

And God will thus "direct" *in spite of opposition.* In our narrowness and unbelief we allow ourselves to think of God as though His hand were holden by human circumstances. But not so. He is the Unconditioned. Powers that we can never control, are as nothing to Him. No created force can hinder Him from carrying out that which He intends to do. You might rather speak of a spider's web across a railway arch stopping an express train. If I am trusting God to guide my paths He will do so in spite of everything. He can overrule, frustrate, set up and put down, and change events and circumstances just as He pleases, to carry out His will. They are only so many tools which He can use, though infinitely too complicated and powerful for us to control, or, it may be, to understand.

3. And this is *the portion of every holy man.* Holiness which is, on the one hand, cleansing from sin, is, on the other, entire dedication to God. Full consecration is the necessary expression of purity. So that holiness must, by its very nature, fulfil the condition of the text. No man can be fully sanctified without doing so. And so amid all the mysteries that may attach to human freedom, to the influence of evil spirits, and to the disposition of events, the will of God shall be done in and by the consecrated man. The way in which God leads may often prove the most unexpected. Life may be a series of surprises. It may have many abrupt changes, and not a few disappointments. But the All-wise is guiding, He who knows what I cannot do and what I can, what the world in detail

needs and how to meet the need, what currents are circling hither and thither for good or ill, and how to deal with them; yes, what is the best use that He can make of His servant in the setting up of His universal kingdom of grace in the hearts of men.

He who has this text fulfilled in his experience will have the best life that he can live on earth, both for himself and others, and for the glory of his Heavenly Guide.

FRESH SPRINGS.

BY FRANCES RIDLEY HAVERGAL.

"All my fresh springs shall be in Thee." Psalm 87: 7.
(Prayer Book Version.)

Hear the Father's ancient promise!

Listen, thirsty, weary one!

I will pour my Holy Spirit

On Thy chosen seed, O Son.

Promise to the Lord's Anointed,

Gift of God to Him for thee!

Now, by covenant appointed,

All thy springs in Him shall be.

Springs of life in desert places

Shall thy God unseal for thee;

Quickening and reviving graces,

Dew-like healing, sweet and free.

Springs of sweet refreshment flowing,

When thy work is hard or long,

Courage, hope, and power bestowing,

Lightening labor with a song.

Springs of peace, when conflict heightens,

Thine uplifted eye shall see;

Peace that strengthens, calms, and brightens,

Peace itself a victory.

Springs of comfort, strangely springing,

Through the bitter wells of woe;

Founts of hidden gladness bringing

Joy that earth can ne'er bestow.

Thine, O Christian, is this treasure,

To thy risen Head assured!

Thine in full and gracious measure,

Thine by covenant secured!

Now arise! His word possessing,

Claim the promise of the Lord;

Plead through Christ for showers of blessing,

Till the Spirit be outpoured.

Thou hast redeemed me O Lord God of truth.
Psalm 31: 5.

"THE LIFE-LINES."

"Thine eyes shall see the King in his beauty"—Isa. 33: 17.

"How long, dear Saviour, O how long

Shall this bright hour delay?

Fly swifter round, ye wheels of time,

And bring the welcome day!"


A bright prospect is before the saints, they shall see Jesus face to face, and they shall be enraptured with the sight. They shall see Him in His glory, and be transformed into the same image.

STUDIES IN ST. JOHN'S GOSPEL.

REV. WALLACE MACMULLEN.

Chap. 13: 1-17. "Washing the Disciples' Feet."

PART VIII.

" HAVE given you an example" solemnly said the Master at the close of this extraordinary object-lesson. Does this incident hold the only *ensample* of conduct to be found in His life? To ask the question is to answer it. His whole life, pure and loving, is the character sample which is to serve us as pattern, and loyalty to the pattern is shown not by a slavish imitation and repetition of His deeds, but by incorporation of His spirit. The sects which have made feet-washing a Christian ordinance are not proving in the rite that they have understood the revelation which is offered in the Master's deed. Feet-washing then and there was a necessity created by the form of dress. It is no such necessity in our own land to-day. The need of the disciples was an opportunity for love's ministry. There are plenty of such opportunities every day without inventing any. We might periodically repeat this ancient and foreign custom, and yet fail to do as Christ did. He had a passion for serving. He "loved His own." He would

perform the lowliest service for their comfort. This is not a mere dramatic display for the instruction of the disciples. To make it that, is to belittle Him. It is His love in action. It is a lesson, but it is a revelation—yea, a lesson because a revelation. He teaches them how they should feel by showing them how He *does* feel. We shall be like Him not by copying the form of the service, but by being controlled by the love that was in it. In this busy, useful love of Jesus we have illustration of the true *humility* which is a cardinal Christian virtue and of that true *dignity* which mistaken Peter thought was compromised in his Leader by that Leader's lowly deed.

I. HUMILITY.

1. *Not a mean estimate of self.* The ancient contempt for humility is still felt by many. It seems a sign of weakness, and is abhorrent and impossible to the self-respecting and strong. It is identical with meanness of spirit, and the endorsement of it is like an insult to human nobility. Such scorn of this rare and radiant grace of humility is based upon a misunderstanding of its nature. If it really is mean-spiritedness, then scorn for it is to be commended. But to identify it with anything so abject as mean-spiritedness is to insult a grace and exalt a weakness. Meanness of spirit is as dispicable as any other kind of meanness, and has nothing in common with humility. For an understanding of this lovely virtue, as for the understanding of every virtue which enters into symmetrical character; we go to Him in whom all moral treasures are to be found in their integrity and completeness. Read the third verse and learn that He who humbly performs a menial's task, and whose lowly deed was but a detail in that perfect humbling (Phil. 2: 8), which marked His obedient consecration of Himself to the work of man's redemption, has a clear knowledge and estimate of His Divine

authority, origin, and destiny. He need not have degrading views of self in order to do lowliest service. To lie in the dust before God is but the simple recognition of truth—the lesson brought to us by the contrast of our littleness with His almightiness. Moreover, such attitude before Him is the natural grateful acknowledgment of the fact that the life's whole worthy equipment, moral, mental, and physical is His gift. But it does not follow that one is to lie in the dust before men. Baxter quaintly said, "Humility doth no more require that a wise man think his knowledge equal with a fool's, than that a sound man take himself to be sick." To try to persuade ourselves that we all occupy one low dead level of life is like attempting to believe that the mountain marked, vale pitted earth is a monotonous plain. Neither is true, and it is never right to believe a lie.

2. *Not depreciatory statements about self.* Read the thirteenth verse and learn that the humblest of the sons of men, after washing the feet of some even who were soon to be recreant to Him, declared Himself the Master and Lord of them all. It was not vanity. It was simple loyalty to truth. There are some who seem to enjoy proclaiming themselves before men as "miserable sinners," "unprofitable servants." Such expressions are more fitting in the secret place when the knees are bent and God is listening. As stock phrases in public assembly they savor of cant. For the ready, eloquent speaker to lay claim to "stammering lips" is to attempt to cover pride with the thinnest of disguises. To excuse ourselves from work for our Lord with the oft-repeated statement that our powers are too feeble, our best service of no value, is in many an instance an attempt to cover laziness with a robe of modesty, and in many another instance the voice of a false humility. One refrains from attempting certain service from fear of failure. But that is the choice of cowardice, not of humility. One declines a

service because he can not do it as well as another. It is pride not humility that makes the decision. True humility never tries to make capital by derogatory remarks about self.

3. *Humility is the forgetfulness of self in dedication to others.* At no point of our Lord's history is this self-forgetfulness more clearly apparent than on this occasion of the last supper, not merely in this incident of the feet washing, but in all that follows. His hour has come. It is the hour of His need as well as the hour of His supreme service. Yet His own need is forgotten and the need of His own most tenderly remembered. With ministry of deed and ministry of consoling word He serves them. It is but illustrative of His whole purpose—the renunciation of self for the good of others. He who had a clear consciousness of His greatness and made clear acknowledgment of that greatness, knew too the service to which His own royalty bound Him, was never blind to the need which beckoned to His power, and gladly, unselfishly girded Himself for the lowliest duty which His thoughtless, selfish disciples declined. This is humility—the reverent holding of every ability and opportunity as God's own entrusted treasure—the reverent dedication of every such treasure, regardless of personal dignity, to any need of any life. Humility is love's gracious expression. It is love bending in worship before God. It is love bending in service to man.

(To be continued.)

BELIEVERS must be fitted for their inheritance. Many a laboring man has been proved by a cunning or skillful lawyer, to be the heir to some large estate, and he has taken possession; but his sudden riches have proved sudden misery; the man was out of his element. So would the sinner be in heaven, were it given him as a free gift.—were he not first made "meet to be partaker of the inheritance of the saints in light."

—Selected.

"THE LIFE-LINES."

"The manifestation of the Spirit is given to every man to profit withal."—I. Cor. 12: 7.

*"Eternal Spirit, God of truth,
Our contrite hearts inspire;
Kindle a flame of heavenly love,
The pure celestial fire."*

The Holy Spirit is the New Testament gift, the gift of our Father's love, and of our Saviour's purchase. He is fully bestowed upon all. Let us bask in His light, follow His leadings, and realize His comfort.


THEY WENT AND TOLD JESUS.

(Matthew xiv. 12.)

BY REV. HANDLEY C. G. MOULE.

(Cambridge, England.)

II.

 our article in the former number I referred to the fact of the disciples going and telling Jesus; now I would notice some of the blessed things connected with it:

Here we have

A DEFINITE AND DELIGHTFUL LESSON

for our own soul's life. They went and told Jesus, and we have seen what they told Him, how He received them, and we have gathered, at all events, the blessings they gained, though we know not what He said to them. The point of the story is just this: *Under all circumstances it is infinite relief as well as highest wisdom to go and tell Jesus.* Now we Christian believers are always needing—and learning, I trust, more fully that simple and primary lesson. Doubtless it is a very simple and elementary one, but we Christians do need continually to go back to the very alphabet of the life of faith.

Here we learn that the most comforting and strengthening thing we can do

in the bitterness of sorrow, in the harassments of daily life; the most effectual thing we can do for victory over temptation, and for enabling in all service, is just simply and absolutely and confidently to go and tell Jesus. To go as these disciples of John did, not expecting some wonderful answer to prayer, not looking for some miraculous deliverance but just to "tell Jesus," because it is sweet so to do. I am not now speaking of definite prayer—that is a different thing, but merely of telling Jesus what is in our heart. Observe the first thought here is not, "What will the answer be?" but simply the joy and rest of telling Jesus.

"I HAVE LAID IT AT HIS FEET."

—whatever it may be—"I have poured it into His ear; I have left it in His hand." I take it that the thought is *communing with Jesus*, consciously telling out to Him—and, though He knows it already, He loves to be told by us—the thing that besets, the thing that oppresses, the thing that bewilders; the things that distress, beguile, or stifle our communion with Him. It is, in fact, merely doing what that hymn to which I have referred calls upon us to do.

It is beginning the day with telling Him—"when thou wakest in the morning;" it is telling Him as the day goes on—"as hour by hour glides by thee;" it is telling Him of your burdens, your business, your longings, your service, your failures, your all.

I say again I could not bring you a more elementary message, and some may be inclined to think it hardly worth while that I should thus dwell upon it. They might prefer some more novel theme. But, after all, the very simplicity of the message may prove the vehicle of its power. I am content if these words which I repeat in His name, "Go and tell Jesus, tell Him all," reach the hearts and lives of those to whom they come. They need to be practised and acted

upon. It is not enough to recognize the sweetness and fitness and truthfulness of the message; is it to us an actual experience? Do we daily practise telling Jesus everything? We must, surely, if we have entered into, and would abide in, His rest. The Christian who learns the rest attached to this implicit habit of telling Jesus will not keep it as a talent laid up in a napkin, lest he miss much power and blessing, but will seek to prove it in practical and recollected use. Why not make it an absolute rule, one fully and regularly acted upon, that with definite purpose we really and truly shall make it

OUR FIRST WAKING ACT,

the first effort of consciousness every morning to tell Jesus definitely something about the day? That is, even ere we get up and address ourselves to what is surely our first business for the day, a deliberate approach to God, a solemn and sweet interview with our Lord in closet prayer. Before that, and even as we awake, ere our thoughts wander to this and that difficulty which may lie before us, let our thoughts turn to Him, and let us tell Him all. Whatever be our lot and station in life, there are difficulties, temptations, and trials connected with it. Let us tell, not ourselves, but the Lord, all these, all we look forward to, that interview, that business, these anxieties, these burdens of the day, these things which try our temper, and in which we cannot possibly do right unless by the special presence and fullness of the Saviour's power. In all such things, and about all such things, let us "turn to Jesus—tell Him all!" Tell them in His loving presence, tell them to our infinitely-sympathetic, absolutely wise Friend, to act on the information as He will. He knows them all, but loves to have us bring them to Him thus. Let us so begin the day; and as it goes on let us continue to tell Him all. Then I would have you learn the secret of

TELLING HIM IN TIME.

More and more I feel, for my own part, the importance of this. At the Keswick Convention of 1890, we had our attention directed to securing the communion of His presence, not merely in the crisis of some trial or temptation, but in view of it. The illustration used was that of turning a corner. Before you reach the corner you know not what may be beyond it: it is well to be prepared; and there is no preparation for corners in the spiritual life like having the helpful presence of an all-wise and all-powerful Friend. Thus you go in the known presence to the unknown thing. Something is always just going to happen; something to hurry us or worry us, or ruffle our spirits. Something which may make us mourn we did not meet it with recollectedness; something which may betray us into saying or doing that which may be a stumbling-block to others. How much better, then, it is for us to be telling Jesus beforehand, to be with Him and abide with Him, telling Him all. I am speaking now of

THE COMMON DAY, NOT THE UNCOMMON.

The uncommon day gives its own warning somehow, and usually finds grace supplied for its uncommon needs. But it is the common day I would have you think upon. These are the days when Christians fail in common things, in small matters; for our failures are chiefly in the home circle, and in the ordinary things which take place, and in which we have felt no special need for His presence and power. Now for these things, as for all other, we must cultivate the habit of telling Jesus all. It is absolutely all-important to cultivate this habit, to practise it, to get so used to it, to employ this blessed secret so promptly and constantly that it shall grow upon us more and more, and become the holy instinct of our lives. Let us seek to take Jesus Christ much more than we have done into the very secret of our being.

Now I would take to supplement or expand this precious verse of the Gospel, a few words from one of the Epistles. In Phil. iv. 6 we are instructed to be anxious about nothing, "but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Now observe how the Apostle goes on: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." He does not say, as might have been expected. You shall have some special providential answer immediately, or some rapturous intimation of God's presence and power. He does not even mention what we call "answers to prayer" at all. God may be pleased to give such to startle us into the recognition of His interferences. Such answers do come; but

THE GUARANTEED RESULT.

of incessant and instant prayer is not manifest answers, but a peace, the very peace of God, which is beyond understanding. When we go and tell Him all, He responds by keeping us safe and restful in heart and thought.

This is the thought I would leave with you now. He who practises this heart-to-heart telling of Jesus is content to do without a special answer at the time, finding his rest in the blessed fact of having told Him, of having touched Him, of having come into renewed intercourse with the Lord Jesus Christ. Thus it is well, though no miraculous resurrection of John from the dead rewarded the disciples who "went and told Jesus," and though no marvellous interposition is vouchsafed to you who "go and tell Jesus." It is well; it is well. We have told Jesus, we have told Him all; and though circumstances may not seem altered, though we still have to wait for something which to us seems infinitely desirable, all is well. Some temptation may come which you have braved ten thousand times; why should it come

again? Perhaps the ten-thousand-and-first time has some blessing behind it, if you have told Jesus all.

TELL JESUS "ALL."

I close by emphasizing the word *all*. It is not in the text, but it is intended, I believe. Doubtless the disciples told Jesus all, told Him of the mystery, the sorrow, the bereavement, the perplexity, the disappointment. They went and told Him, and they would tell Him all. So must it be with ourselves—nothing must be kept back. There are things we cannot and ought not to tell to our nearest and dearest friends on earth—things which are profoundly real in our hearts and lives, but which we cannot tell to man. But there is never anything which cannot be told in the confessional of Jesus Christ, the only sacerdotal confession which has the sanction of God, or which is safe for man. Here there is no reserve. The whole of our difficulties, trials, temptations, secret thoughts, failures, perplexities as to the future, burdens as to the past, anxieties as to the present; spread them all before Him, and in telling Him all, in the fact of having told Him all, there is strength and calm for every crisis, great or small.

I leave this simple message upon your heart and my own. In all the infinite variety of our needs, of our longings, in all these, and in every character of circumstance, here is something to come as a transfiguring secret from our Lord Jesus Christ; and remember to take it, every word of it, into your very heart and life. They "went and told Jesus." Let us do likewise, and let us tell Him all.

"AFFLICTIONS make many send to Jesus. Joab would not come to Absalom, till Absalom set his corn-field on fire. One writes,—'By pain God drives me to prayer, teaches me to pray, inclines me to pray. Say, my heart, with respect to the stone, I am unworthy of this mercy.'"

—*Adam's Private Thoughts.*

"THE LIFE-LINES."

"Beloved, think it not strange concerning the fiery trial which is to try you."

—I. Peter 4: 12.

*"For, while Thou, my Lord, art nigh,
My soul disdains to fear;
Sin and Satan I defy,
Still impotently near."*

Fiery trials are inevitable in saintly life, more or less. Our Lord was thus tried. Shall we think it strange if we have some furnace experiences? Nay. Let us accept them joyously, glad to suffer with our Lord.

LEADINGS OF THE HOLY
SPIRIT INTO THE
TRUTH.

BY REV. CHARLES ROADS.

X. *The Gospel Feast.*



ISAIAH describes this feast as he saw it prepared upon Mount Zion of which he writes so constantly. And we are now fully come to Mount Zion, which is beyond Mount Sinai, and is not all destroying and terrifying, but all glorious and inviting. By what marvelous transformations did Mount Zion, the spiritual Mount, become what it now is! It seemed first Ararat as Jesus in His incarnation rested upon it after the long flood of the world's fearful wickedness; it became Horeb as in His life He was transfigured not once but for three years before men; it was the Mount of sermons such as preachers never before spake; then Mount Calvary, the second Moriah, where a greater than father Abraham really offered His Son; and then Mount Olives opening toward glory, but now the spiritual Mount Zion with the significance of all that went before.

Here (Isaiah 25: 6) the Lord prepares an unequalled and satisfying feast. It is of "fat" things, that is of shining, luscious, mature, and nourishing food. For this word "fat" is always used of fruits

and grains, and as applying to men thoroughly developed and ideal. How attractive the fruits of salvation indeed are! The love of God in the soul, the peace of Christ abiding despite storms and stress of every kind, the heavenly joy filled to the full, the fellowships delightful! Like rustling, waving fields of golden wheat, like orchards of finest peaches and oranges, like vineyards of grapes of Eschol, here is a feast of shining and luscious good.

To the health restored taste of the hungry penitent how sweet are the joys of salvation, and how he grows by its grace. And to the saved man whose appetites are spiritually normal here is sweetness and strength supernal. To be sure the fevered palate of the sinner, the bitter tongue of the depraved turns from the feast in disgust, but so do men diseased in body from a king's banquet. The Gospel offer of full salvation is a feast to stimulate the soul to keenest desire, as the mouth waters over the anticipation of birthday or wedding suppers.

The feast is of "ripe" things for this is one meaning of "fat." We cannot, perhaps, more fairly put the difference between the pleasures of sin, which are not only for a season, but out of season and before ripeness, and those of righteousness than to say, sin plucks the green and immature in its mad haste while holiness is filled with the thoroughly full grown and ripest of God's good things. Disobey God and you live upon the green, sour grapes, the bitter and hard of selfish greed, but come to Jesus and how different all the provisions of God!

"Fat things full of marrow," that is, marvellously concentrated in nourishing power. Surely and rapidly they afford strength and development. A little verse of the inspired Word, a ray of light from another's experience, a whisper of comfort from the Spirit is worth a world of good outside. The very best of the

best and most attractive, this is their feast of the saved soul. Mature fruit, hand-picked, and then the best of that divinely selected. Do we not see that an ordinary, hum-drum Christian life cannot be the realization of such a prophetic vision? The promises of Christ answer to the prophecies of Isaiah. "Your joy shall be full, my joy shall remain in you." The weak, halting, desperately struggling disciple cannot be the man who is nourished upon such food. Eating daily at such a table will produce spiritual Samsons in power, ruddy Davids in beauty of holiness, men able to run and not become weary and to walk and not faint.

At this feast there are wines on the lees. Will not this designate fresh wines? The lees are there to demonstrate that just recently the sweet juices were in the grapes or fruit. In the Gospel there is every provision for the times. Holiness is furnishing up to date. The sins of to-day are fully met by complete defense and vanquished in battle, the crying and peculiar needs of the present are wondrously supplied. Christ must be looked for ahead of the procession of civilization and not behind, and His equipment upon a man makes him at once a leader and an advanced man.

Wines on the lees are pure. They are no chemical decoctions, but juices of the natural and ripe vintage. They leave no bitterness behind, nor an aftermath of trouble and pain. From the first taste unto all eternity what Jesus provides is sweet, uplifting, and strengthening.

Further, they are wines well refined. On the lees to show they are fresh and pure, but clarified until they are unmixed and can be drunk to the last drop. It was by suffering indescribable that these good things came, but there is no bitterness or pain in the cup of salvation. Great sacrifice brought it to our lips, but sweetness and exhilaration alone are filling it. Hence, it is satisfying. Men

speaking of souls too great for any earthly attainment to fill, and so great may every soul become, but here from heaven is the satisfying portion for the man upon heights most sublime.

This feast is for all peoples, and to the heart made Christ-like there is joy in the world-wide offer, just as to the angels it was themes of thrilling song upon plains of old Bethlehem. It satisfies him as the results of salvation are said by Isaiah finally to satisfy even Jesus. "He shall see of the travail of his soul and be satisfied." This world-wide offer is a joy but what a tremendous obligation it involves! Speed away, speed away to all nations, send the Gospel tidings all the world round. The table has chairs and a plate for every human soul. Call the guests, fill the vacant places, the Lord's table must be crowded. The food is so glorious, the provisions so costly, every one in God's mind must be called to partake.

The Lord of hosts is the Father at the head of the table. He shall destroy the covering of prejudice and blindness now upon the nations. He will give power to the voice to proclaim. He will give wisdom in leadership. He will give the Holy Ghost in a Pentecost which shall be as the sound of a rushing mighty wind in every valley, and on every mountain top, and then shall the earth be the Lord's, and His knowledge shall cover it as the waters cover the great deep. Glory be to the Father, and to the Son, and to the Holy Ghost, forever!

"God is Light," in three senses (says Bishop Hall), 1. Of absolute clearness, in His infinite wisdom and knowledge. 2. Of exact purity in the perfect rectitude of His will. 3. Of gracious diffusion, in the communication of Himself to His creatures, and to the Church especially."

There are three great lights,—of nature, grace, and glory. What the light of nature cannot make manifest, that of grace can; and what grace cannot, glory will.

"THE LIFE-LINES."

"Marvel not, my brethren, if the world hate you."—1. John, 8: 13.

*"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"*

No! We do not go to heaven in that way. There is a fight of faith in which we must engage. We must contend earnestly for the faith. We shall conquer if we show due fidelity.

WITHOUT LOVE I AM NOTHING.

1 Cor., 13th Chap., 2d Verse.

BY REV. JOHN PARKER.



WHATEVER else we may possess, you and I lack many things we have often desired, for the perfection of Christian character, influence, and usefulness. But this one thing, in which centres all else that makes for a successful Christian life; we can have—Love. However poor, or unlearned, or unskilful in the art of eloquent persuasiveness, we can be filled with love. Thus fulfilling or (filling full) the whole law. Loving obedience now becomes easy. The manner and measure of our Christian service become attractive, so that men reverence the motives of your life, however they may dislike the subjects of your faith. Love, therefore, is the source whence all the fertility and beauty of the Christian life is supplied. It is the Divine philosophy as well as the human necessity of God's Christianity.

The Christian press and pulpit have each been expected during the past few years, to give reasons for the loss of influence and attractiveness in our time; of the pulpit and the Church as the means and place of public worship. I have never presumed to give mine—but here it is; the Church and her worship have become mechanical, formal, institutional,

and social. For these she has given in exchange, the jewels of love and evident spiritual intent. The pulpit is professional and wordy. "Speaking with the tongues of men" (the art of human eloquence). The words are brassy and tinkle like a cymbal. The brazenness of words without emotion, the hollowness, the unaccountable, unpersuasiveness of religious talk, behind which, lies no love. You are thinking of exceptions, there are such, thank God. But they only prove the truth of my statement. Make these exceptions the rule, and the pulpit and Church would again command the reverent interest and desire of the world. Give us back a pulpit as we have seen it, whose words burn or melt the speaker and they will quickly melt or burn the hearers. Crowds to gaze and wonder at an eccentric pulpit are sometimes seen, but the message is soon forgotten, and only the man's peculiarities remembered. Had love mellowed the preacher on Sabbath, and winged his feet in errands of loving service during the week; his eccentricities would have been forgotten, his message loved, and his ministry sought by multitudes of tired hearted men who long for rest.

It was the want of love in the parsonage, where our most popular infidel lecturer was a boy, that made that boy dislike; then hate his father's theology. Then sent him forth to spend his life in suggesting doubt concerning God and His revelation. How different his life and influence would have been, had love in parsonage and pulpit melted and attracted his heart in childhood. Another illustration this, of the truth that love not only rocks the cradle, but builds the successful and saving Church, and rules the world.

As a pastor therefore,

I cannot be, or do, or speak;
I am not wise to win, but weak.
Feebly I hold the shepherd's staff,
And reaping, fill my hands with chaff
Till love constrains and rules me.

Till then; the flock I ought to tend
Is weak and poor; and O the end,
For me, for me, 'tis nothing,

If I am not a pastor, "but a confessed disciple of Christ.

Whate'er of gifts or faith are mine
Howe'er in cultured grace I shine,
Though all my goods the poor befriend,
Consumed with zeal my life should end
Tormented by martyr flames;
'Twere all no proof of saintly life
Till love has ended all this strife,
T'wixt God and me: 'Tis nothing.

THE LAW OF LIBERTY.

Romans, 7th and 8th Chapters.

BY ROBERT SCHOFIELD.



THOUGH Paul uses the first person in the seventh chapter of Romans, does not relate his own experience. "He did so in order that his words might be more forcible and effectual." He says that there are two opposing influences in man: one which approves the law of God, which commands him to conquer every evil propensity, and another which prompts him to yield to evil desire; and that, in the struggle between these two opposing influences, evil desire sometimes gains the ascendancy over the desire to obey the will of God. "So then it is no more I that do it, but sin that dwelleth in me. For the evil which I would not that do I, and the good that I would I do not. For I delight in the law of God after the inward man."—Verses 17, 19, 22.

The assertion is repeated that "It is no more I that do it but sin that dwelleth in me."—17, 20. Let it not be supposed that by these words he excuses sin, or the transgression of the law of God, but repeats them in order to set in a stronger light the struggle which takes place between carnal desire and the desire to obey the law of God.

In the eighth chapter he describes the position of the man in whom the good

had triumphed over the evil; the desire to obey the law of God had triumphed over the desire to obey the law of sin. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," verse 2. Although he affirms that "the law is holy, and the commandment holy and just and good"—vii. 12, he says that it is weak through the flesh (*i. e.*, in itself), to bring man to a knowledge of himself by nature, and that its weakness arises from the "flesh," or the corrupt tendencies of our nature. God has made provision for this weakness of the law, as the apostle goes on to state; "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh," verse 3.

So that there is no excuse for sin. Through the sacrificial atonement of Christ, sin may be entirely eradicated. There is no need to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?"—vii. 21. Christ can deliver from the "body of sin" by the exercise of faith in his atoning sacrifice of Himself.

The word *law* cannot justify man, because man cannot perfectly obey it. God does not demand impossibilities; therefore He never intended that perfect obedience to it should justify. Its great purpose was to convict of sin, which only Christ can pardon. The plan of redemption is not intended to set us free from the law of God, but to help the "flesh" to obey it. Christ said on one occasion, "I came not to destroy the law or the prophets, I came to fulfil." The supposed question of the man convicted of sin in the seventh chapter, 34th verse, "Who shall deliver me from this body of sin?" is answered by the question in the 35th verse of the eighth chapter, "Who shall separate me from the love of Christ?" The Apostle declares, triumphantly, "Nay, in all these things we are more than conquerors through him that loved us."

"THE LIFE-LINES."

"They shall speak of the glory of thy kingdom, and talk of thy power."—Psa. 145: 11.

"O bless the Lord, my soul!

His grace to thee proclaim;

And all that is within me join,

To bless His holy name."

We are His witnesses. Let us be true witnesses for our Lord, telling aloud the wonders of His love and power. He will put on our work of faith and labor of love the seal of His approval.

THE GULBARGA MISSION.

BY BISHOP J. M. THOBURN.



THE readers of the GUIDE will wish to have the title of this article explained to them. Gulbarga, pronounced as if spelled Gulbergo, is the name of a very important station on the railway which connects Bombay with Madras; it is midway between these two important cities. Many of the readers of the GUIDE are perhaps not aware that our dear Brother Hughes is worthily represented in India by his daughter Mary and her husband, Rev. D. O. Ernsberger, of the South India Conference. These two chosen workers are stationed at Gulbarga, and have for some years been laying the foundations of what is destined to become one of the most important mission fields of our vast work in the Indian Empire. The people of that region speak the Kanarese language, and within the immediate field to which our missionaries have access, there are probably more than a million and a half of people. For a number of years Brother Ernsberger has been trying to carry on the work alone; but I have just succeeded in securing a colleague, and who fortunately is already able to speak the Kanarese language, who will probably proceed to India within the next six weeks. When he arrives upon the scene, it is hoped

that the work will be taken up vigorously at new points, and enter upon a career of steady progress. It cannot be expected that such great results will at once be achieved as are now witnessed in north India. But north India had its day of small things, and in like manner south India in due time will have its day of great things.

It is well known that the present is a time of great embarrassment in all foreign mission fields. Our own Missionary Society has shared in the troubles which have overtaken all others, and at the last meeting of the General Committee, the appropriations for India were reduced to \$15,000. There is as yet no ground to hope that the appropriations can be enlarged at the coming meeting of the Committee; hence we are compelled more than ever to make special appeals to our friends in America to come to the rescue in this our time of need.

In looking over the whole field, the idea occurred to me that it would not only help us in this crisis, but that it might be a blessed enterprise in itself, if the readers of the "GUIDE" were to assume the support of the new missionary, and of the native helpers who will be associated with him. I accordingly laid the project before Brother Hughes and suggested that a column be opened in the "GUIDE" in which all donations sent in for this purpose should be acknowledged; and a practical effort be thus made to provide for the unforeseen emergency. Brother Hughes very kindly and promptly assented to my proposal, and now finding the columns of the "GUIDE" opened to me, I lose no time in making my appeal. I cannot at present say what the exact amount needed would be, but probably \$1,000 or \$1,200 a year would cover the expenses for the present. This would be a very small sum if the readers of the "GUIDE" once undertook to supply the money. It is not a sum to be paid all at once, but the collection can go on throughout the year. Week by

week, readers can send in, as God blesses them; and in the meantime the missionaries in the field will write frequent letters, telling about the work, supplying information which may be needed, and thus keeping alive the interest which may be kindled at the outset. I have very little doubt that the enterprise will prove a complete success.

One of the most marked signs of the times is the interest of earnest Christians in the great missionary enterprise. Every man and woman who realizes the truth that Jesus Christ is still alive, and that He rules in the hearts of His people; that He leads them day by day along the path of individual duty, is beginning to feel more and more that *the* great work to be accomplished during this present dispensation is to make all this world Christian. There can be no evasion of this duty. No nominal proclamation of the Gospel will take the place of it. It is not merely to preach the Gospel in a country, but to each and every individual in the country.

Here is a noble chance for the readers of the "GUIDE" to do a worthy share of fulfilling the Saviour's great command to bear witness for Him unto all nations. I trust that the proposed column will be opened, and that week by week we shall see subscriptions sent in by readers, or other friends, duly acknowledged, and thus, not only will the hearts of our missionaries abroad be cheered, but a new impetus will be given to the work itself. May God move upon the heart of every reader to ponder this subject well, and to act as an enlightened sense of duty may dictate!

LIBERALITY should have banks as well as streams, say some. True; but even the banks should be green and verdant. When we cannot relieve another's want, we can at least refuse with kind and courteous words. Such words are cherished in remembrance, and they are like excellent balm, or, as ointment poured forth.

"THE LIFE-LINES."

"Let the word of Christ dwell in you richly in all wisdom."—Col. 3: 16.

*"Holy Lamb, who Thee receive,
Who in Thee begin to live,
Day and night they cry to Thee,
As Thou art, so let us be.*

If the word of Christ dwell in us, He Himself will be manifested unto us, "richly in all wisdom," by the revelation of the Holy Ghost. And His word will be to us "spirit and life," filling us with all wisdom, and giving an elevated direction to our thoughts, words, and acts.

THE THING WE NEED.

REV. CHAS. GARNETT.

Pastor Congregational Church, Manchester, Eng.



HE doctrine of entire holiness, as taught in the New Testament, and verified in the experience of thousands, implies not only a cleansing process, removing the sinfulness of our nature and the hindrances to growth in grace, but also a *positive enduement* of spiritual power, the "active energy of God." It is not enough that we rejoice in the sweet consciousness of freedom from sin; we must also receive patience for suffering, strength for service, and courage for warfare. Conceivably, the pentecostal blessing, the baptism of the Holy Ghost, may follow the cleansing of the soul through the blood of Jesus. In some cases, I believe it does. But the Scriptural method, the Divine order is,—pentecostal power, consciously received, cleansing from sin, filling with love and clothing with spiritual fire. The tendency now is to overlook this fact, and to rest in the negative work of heart-purity. But this onesided view, this partial experience, is fraught with serious danger, and needs to be corrected by a well-considered presentation of the whole truth.

It may be said that, when the heart is empty, grace will quickly fill it; that when the blood of Christ has cleansed a

soul, the Holy Spirit will soon clothe it with power. But when I see the long-continued lack of unction in prayer, the conspicuous absence of sympathetic appreciation and fervent love, and the cold indifference of some who profess to be pure in heart, I know the "supernatural power" is still wanting, their pentecost has not come.

We need the power of the Holy Ghost. We need Divine love, holy zeal, and spiritual fire. Pentecost, as a personal experience, is a perpetual necessity. We cannot preach or pray, we cannot serve or suffer, as we ought, without the Holy Ghost in the plenitude of His sanctifying power. O for a Pentecostal Church! O for the spiritual fire!

What the Church needs then, is another Pentecost. What the world needs is supernatural religion, Christianity of the primitive type. And what we Christians need is Scriptural holiness; entire sanctification; complete devotion to Jesus in the power of the Spirit, including purity of heart, perfect love, and evangelistic power.

OUTDONE BY A BOY.

A lad in Boston, rather small for his age, works in an office as errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him:

"You will never amount to much, you never can do much business, you are too small."

The little fellow looked at them.

"Well," said he, "as small as I am, I can do something that neither of you four men can do."

"Ah, what is that?" said they.

"I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that neither of them were able to do.

"I can keep from swearing," said the little fellow.

There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point. The testimony of the boy was heroic and timely, a worthy example for those of larger growth.



"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him."—Gen. 18: 19.

"Lord, let us in our homes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

HOME CIRCLE CONVERSATIONS.

BY REV. G. F. OLIVER.

A THEME of interest in every home is hospitality. To what extent and to whom it shall be shown may be a difficult matter to discover. But surely in this day when the conditions and customs of society tend to dwarf this Christian virtue, a few things should be remembered.

1. Hospitality is commanded.

"Use hospitality one to another without grudging" (1 Peter 4: 9). It is called a gift, and Paul says we should be "given to hospitality." It should be a habit for which we become noted. It should be exercised along with other graces and upon an unselfish basis. Where pride and self-will are expunged from the soul, obedience to this divine order will be as easy as to any other command. God has promised to look after us if we discharge our obligations to His representatives. He will see that "all these things" are added to us if we only look after his guests. The world will love its own. The treating system among tipplers illustrates how Satan's followers give for each other's pleasure.

2. Hospitality is an exhibition of the Christly spirit.

Not selfish party making or clannish entertainment of one's own patrons or friends merely. A cup of water given a little one

because he belongs to Jesus is worth more than a feast to a governor who has offices at command. The Gospel is a feast to which good and bad are welcomed. "I was a stranger and ye took me in," will be spoken to those who have exercised a broad hospitality for Jesus' sake, and in whom the real virtue of Christian love has taken root and abounds. This was the conspicuous virtue of the primitive Church. Holiness revives hospitality. Wherever there is a decay of New Testament piety hospitality becomes dwarfish or dead.

3. Note the divine approval of hospitality.

The Scriptures are full of examples: Abraham received the best news of his life in entertaining angel-strangers. Gen. 18: 2-8. The widow of Zarephath made no mistake in providing for Elijah out of her last handful of meal. I. Kings, 17: 9-16. Nor did the Shunamite woman make a bad bargain when she built "a little chamber" for Elisha, "the holy man of God." II. Kings, 4: 9. Nehemiah in building Jerusalem's walls (Neh. 5: 16-17), proved his faith by his hospitality. Lydia in Acts 16: 15 shows by her lodging the first European missionaries what effect the Gospel had upon her heart. When the Lord opened her heart she opened her house. Diotrophes in III. John 9, is set up in everlasting disgrace because he "receiveth us not." No saint loses by pure Christian hospitality. It may not always be wise to feed tramps; but as Lot and the disciples at Emmaus got a joyous blessing through their earnest invitations to supposed strangers, we may well expect Jesus to honor and reward every kindness shown in His name.

THE REV. LEGH RICHMOND was one day conversing with a brother clergyman on the case of a poor man who had acted inconsistently with his religious profession. After some angry and severe remarks on the conduct of such persons, the gentleman with whom he was discussing the case, concluded by saying, "I have no notion of such pretences, I will have nothing to do with him." "Nay, brother, let us be humble and moderate. Remember who has said, 'making a difference;' with opportunity on one hand, and Satan at the other, and the grace of God at neither, where should you and I be?"

How important to remember the hole of the pit from which we have been digged.

LESSON FOOD IN REVIEW.

A PROVERB: "Through wisdom is a house builded; and by understanding it is established."—Prov. 24: 3.

JESUS CLEANSING THE TEMPLE. John 2: 13-25.—Uncleanness is not simply what may offend human taste. The motive behind a decent action may render it loathsome and corrupt in God's sight. With men the selling doves for sacrifice on the temple porch was excusable, but Christ saw in it only the display of covetousness and carnality which he came to destroy. "Ye are the temple of the Holy Ghost." "Come out from among them and touch not the unclean thing." If any man defile the temple, him will God destroy. Defamation of a Church may be abominable. Equally so is the prostitution of any function of the body or spirit of the believer. Making merchandise out of Church privileges renders God's house a "den of thieves." If irreverence is identical with thieving, what a disgrace must be gluttony, intemperance, and covetousness as God sees them! Christ is Lord of the sanctuary, and holds a first mortgage on the human body, as well as a prior claim upon His Church temples.

JESUS AND NICODEMUS. John 3: 1-16.—A man may have a high official position and even a great brain and be shamefully ignorant of the mysteries of grace. Nicodemus was a leading Church member, but was as ludicrous in his opinions as many Methodists are of perfect love. Hearty submission and humble seeking, not argument or questioning, will bring to the light. The brazen serpent was a type of Jesus, because the sinful, serpent nature was crucified in Jesus. We appropriate His atonement and get victory over sin by a look at the cross! "In the likeness of sinful flesh" Jesus condemned sin in the flesh. Why not stop sinning forever?

JESUS AT JACOB'S WELL. John 4: 9-26.—Christ seeks souls above all other joys. He was never too tired to preach to a congregation of one. He glorified a trifling incident of hunger and thirst by making it an opportunity for infinite blessing to the woman and to us. He led this sinner into light quickly. He pushed on the door of her heart. Jesus refreshed and rested himself in leading a soul to God. Alas, for the saints who excuse themselves from worship and Christian work because of headaches and tired bodies! We learn a lesson from Jesus on the wisdom of soul-winning. Remove suspicion and prejudice, probe sin, produce conviction, but hurry the full truth into the soul. Be gentle, bold, confident. Uncover sin, but reveal Jesus in your own experience.

FOR THE CHILDREN.

How did you spend your Summer vacation? I hope you did nothing you are ashamed of. Wonder if you made many folks happy. Did you worry your parents, uncles, or grandparents? Did you tease your cousins, brothers, or sisters? Did you torture insects, or hurt animals, or birds? All such actions are sad and sinful. Have you learned to say no, when tempted or enticed by boys or girls who have little or no conscience? As you begin your school year have you resolved that you will be known as a Christian boy or girl? Will you take jeers and flings without giving cutting words in return? You want of course to be loved and honored by your teachers. But do you covet Jesus' smile and favor? Does your school work, your play, your chat, please the Saviour? He is the Teacher whose good opinion is worth more than all others. A good name on earth, and a good name in heaven. Well thought of here and yonder. This, I hope, will be the aim of every child who reads these lines. How I love to think of the days when I asked Jesus to help me get my arithmetic lesson. I think of the tears of joy that fell on my geography page. How I prayed for the boys who called me nick names! I know Christ helped me stand it. He will do the same for you. Don't fret, fuss, or growl. Be cheerful but not "smart." Be patient but not lazy, swift but not snappish.

SEARCH STRINGS.

1. What three sad Bible events took place in a garden?
2. What Scripture mention is made of baskets in a dream, a vision by a wall?
3. Auntie Grove said at camp-meeting that after trying to be a Christian for forty years she could never speak without a "lump in her throat." She asked Jesus to take it out. Now it is gone. What had been wrong with her, and what was done for her when the "scare lump" was taken away?

Do you know that birds destroy millions of bugs, mosquitoes, and harmful insects, that without the birds we could not live on the earth, and that every little insect-eating bird you may kill, and every egg you may take from its nest means one less bird to destroy insects? We never like to have a child show a disposition to kill birds, or to disturb their nests. It indicates cruelty which, if unchecked, will in the future lead to serious results. Children should ever cultivate kindness in heart and in life. If they love Jesus He will give them His spirit of love and tenderness.



"Blessed are they that dwell in thy house: they will be still praising thee." *Psa. 84: 4.*

"While in Thy house we kneel,
With trust and holy fear,
Thy mercy and Thy truth reveal,
And lend a gracious ear."

DUTIES OF THE SANCTIFIED.

BY REV. JOSEPHUS STEPHAN.

LET *your holiness be a practical thing.* Holiness is not merely an internal experience of cleansing and ecstasy; it is an external expression of the same in which Christ is witnessed in the smallest and most insignificant actions of the daily life. Unless our outer life, as seen by others in relation to the world, is a genuine counterpart of the Christ-life within, our holiness is a defective thing. It must be preached from the house-top of our daily actions; by our perfect obedience, our delight and passion for service, our opposition to all forms of sin, our practical sympathy with the world's woe and sufferings, our tranquility and triumph in life's disappointments, and in the whole spirit and manifestation of the life. "By their fruits ye shall know them" is our Lord's rule for judgment, by others. Be careful to keep the two lives *one*; a life, but a *lived* life!

2. *Keep up your side of the contract with the Lord*—a perpetual and entire devotement of yourself to Him, with a faith as perfect, and undoubting. This is to be the habitual and momentary attitude of your soul. Then "the blood *cleanseth* from all sin" and we are under the complete government of the Holy Spirit. Our aim in the justified life was to obtain perfect deliverance from sin, now it ought to be to "be preserved blameless and presented faultless." That is God's part conditioned on our faithful performance of our part of the work. Failure may come either by withdrawing our consecration or failing to continue "looking unto Jesus the author and finisher of our faith." What we need and most prayerfully and continually to watch is not so much our former elements of danger, or the lives or attitude of other

persons, as to keep our eye on Jesus, the preserver and keeper.

3. *Avoid all things doubtful.* The Holy Spirit is a faithful guide to all abandoned completely to the will of God. If we follow His leading we shall be enlightened on the proper course to pursue. Often you will be confronted by things said to be "no harm," you will be placed in critical places hard to decide, you will be met with the wisdom and maxims of this world. Be careful! Here is one of Satan's entering wedges; he will do his best to entice you from your steadfastness in this way. The railway rule is a good one even in the Christian life: "In case of doubt take the safe side." Under the influence of the Spirit it is impossible to decide against God's will without doubt.

4. *Be watchful for new light.* The state of sanctification is one of peculiar illumination, but it is more a capacity for light, as it could not be in the mixed state of heart of the justified life. We are where we can be led and taught concerning ourselves and the truth of God. There are some things which we do not always see at once to be contrary, it may be, to the Divine will; this is not a sign of superficial work always; the true test of the genuineness of the work is our perfect willingness, without controversy and hesitation, to follow all the light that God gives us. Perfect purity is demanded in the motives and not perfect wisdom in our life; consequently we must seek continually to secure greater light. This is conditioned on both the state of our heart in its deafness to all but the voice of God, and our earnest endeavor to use all the means given us, viz., the teaching and authority of the Scriptures, the counsel of more experienced Christians, the providences of God and the best use of our own mental faculties.

5. *Avoid extremes.* Holiness is a pre-eminent experience and needs to be stressed, but be careful to keep from stressing it beyond bounds so as to repel those who might be reached otherwise. The Christian life is a symmetrical whole, each experience having its place and importance. It is quite natural for one just obtaining the light of this blessed truth to appear over-zealous in its advocacy; unless we are careful it will overshadow every other truth and duty. The only question that we need to keep settled is its full enjoyment and our perfect fidelity in testifying to it; we cannot go to extremes on that line.

A MOST MIRACULOUS ESCAPE.

Mrs. S. C. Chipperfield, of Springfield, Ohio, sent us, in 1887, an account of several very clear and definite answers to prayer for the supply of temporal needs, received during her Christian experience of about ten years, during the greater part of which time she was a widow; and added:

"I would like to tell you how the Lord mercifully saved my boy from death. While I was on my knees praying for him, *I was strongly impressed that some evil was about to happen*; and while in earnest prayer for him the burden was lifted, and he was saved from a terrible death. In crossing the railroad, where there were many tracks, in trying to avoid one engine he was knocked down by another, and dragged a distance of a block or more; but though his face and hands were terribly lacerated and filled with coal ashes, yet not a bone was broken. This was about eight years ago; and the next morning there was an article in the paper under the heading: 'A Most Miraculous Escape.' And when the railroad men tried to explain to me that it was because the road was so smooth that he was dragged along; or if the ties had been above the ground he must have been crushed, I said: '*No, but God heard his mother's prayer.*'"—*Touching Incidents.*

Why should our spirits be oppressed
When days of darkness fail?
Our Father knoweth what is best,
And he hath made them all.

He made them, and to all their length
Set parallel of gain;
We gather from our pain the strength
To rise above our pain. —*Alice Cary.*

God's wish for our welfare is better than our own best wish for ourselves. God's will in our behalf is all-powerful. Our own will in behalf of ourselves is powerless. Why, then, should we repine at the fact that God calls us to walk in the way He chooses for us? It is the best way. It is the only way possible to us. If we make it our own way in wish and in will, we shall have our way, and our way will be God's way.—*Methodist Protestant.*

When we find ourselves quick to criticise, it is well to stop and ask whether we have as keen an enthusiasm for merits. A desire for improvement, both in ourselves and others, is good, but a state of continual indignation against defects is not wholesome for the mind.

FROM THE DIARY OF REV. JAMES CAUGHEY.

Monday morning, 20th—Yesterday morning the presence of Christ filled the sanctuary. Text, Col. 1: 19—"For it pleased the Father that in him should all fullness dwell." Was enabled to prepare a glorious high throne for Jesus, and surely He was seated thereon; ay, and enthroned in many hearts. With one consent, and with one heart, and with many tears of joy, and acclamations of praise, the happy multitudes seemed to say:

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

"O that with yonder sacred throng
We at his feet may fall;
We'll join the everlasting song,
And crown him Lord of all."

And many a poor sinner, saved and happy, did remember "the wormwood and the gall," and spread the trophies of his affections at the feet of Jesus, saying, with holy joy:

"Crown him, crown him Lord of all!"

What a divine glory seemed to beam upon the faces of the thousands present while I illustrated His divinity by His miracles! as we have the glory of the rising sun reflected upon surrounding objects.

That sentiment of a writer had a sweet and lively verification,—that Jesus, determining to reap a large harvest of human hearts and sanctified affections, has sent His Spirit into the world to collect the revenue, to gather up His glory for Him. Jesus tells us, "He shall take of mine and shall show it unto you; he shall glorify me; for he shall receive of mine, and shall show it unto you."—John 16: 14, 15. St. Paul thrills upon the same theme,—"*But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*"—2 Cor. 3: 18. The Spirit holds up the glass of His character and sufferings, and of the glory that followed; and how resplendent with glory do the souls of the people become, making even their faces to shine, like Moses!

Crowds upon crowds last night, and hundreds had to go away, for want of room. About three thousand people filled the spacious temple in every part, aisle and all, thick as they could stand. The power of God was present, to "*kill and make alive*" in a wonderful manner. Indeed, during the last eight days the success has amazed us all. Over one hundred and fifty have been converted, and about one hundred sanctified throughout spirit, soul and body.—1 Thess. 5: 23.



"Likewise greet the church that is in their house."—Rom. 16: 5.

"Their works of piety and love,
Performed through Christ their Lord,
Forever registered above,
Shall meet a sure reward."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by the singing of hymn 733 of the Hymnal,

"O, thou God of my salvation."

So many are at this season absent from the city, that the attendance at the meeting was not large.

Bro. John Hebron was asked to take charge of the meeting. Bro. Thompson led in prayer, followed by Bro. Hebron.

Singing—

"Thou art my everlasting portion."

Sister Palmer was able to be present, to the great gratification of all in the meeting, and although much enfeebled by her sickness found herself in possession of strength to stand and read the day's lesson, and comment thereon in her characteristically clear and acceptable manner. She read the third chapter of Revelation; commenting, in passing, upon its many salient and familiar passages, "I have not found thy works perfect." God does not *expect* to find our works perfect; but He requires us to do the best we know and can. We are none of us absolutely perfect. "He that hath ears let him hear." How important it is that we hear and obey the word of God. If we fail in this we are without hope, and cannot expect the blessings He has in store for those who are His indeed. "I know thy works; thou art neither hot nor cold; so, then, because thou art lukewarm I will spew thee out of my mouth." They were indolent, and not diligent. They did not do God's work with

earnestness, and God gets sick of such. To be a Bible Christian is not to be dilatory, but to be indefatigable in God's work. Not slumberers, but ever wide-awake. I never felt more like *waking up* than I did this morning, when this chapter was read in our morning service. Let us take the lesson here taught and *wake up*.

SO MUCH TO DO.

A Sister.—I was thinking how much I have to do, and how little time to do it in. I ask your prayers that I may do acceptable service for God so long as my life lasts.

Singing—

"Washed in the blood of the Lamb."

GOD LOOKS AT THE HEART.

A Brother.—I love to think that in reading my Bible, God is looking into my heart. The words I read must be adopted as my own—my thought, my power, and spirit. The language of the apostle Paul in 9th Romans is, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost," gives expression to my ideal, and describes my own experience; and I realize that I must be able to use that language. Profession amounts to nothing unless we are actually alive. We may be leaders in the Church, and yet God may say to us—you are dead—your work is not perfect. You and I must take God's ideal and live up to it. If you and I do not have a very high ideal, we will as Christians, never amount to very much. It strikes me forcibly that to-day God would say to all of us—"I have not found your works perfect;" but if we will accept the Holy Ghost it will make ideal Christians of us. We must love God in spite of ourselves. God wants us to be filled with His love. God wants nothing neutral. I was once a poor drunkard in the gutter; but God said, "Look up, the past is nothing;" and my promotion and my salvation came only through faith in Him.

Singing—

"Let me love thee more and more."

A Brother.—It is true, God does not want silent and peaceful people, but those who are terrors to evil doers. I am here to-day to say, in thankfulness, that I have got salvation. Jesus saves me.

Singing—

"In God I have found a retreat."

FOUND THE LORD.

A Sister.—I rejoice that I have found the Lord, and that Satan has no longer power over me. We are not saved by hard work, but by faith, which is the gift of God. I stand for the Lord though he slay me.

A Sister.—I want to praise God for the "open door," through which I have joyfully entered. I need the prayers of God's people to keep me in the pathway, in which it is God's wish and command I should travel.

SAD AND LONESOME.

A Brother.—I am feeling extremely sad and lonesome on account of the death of my bosom friend, Evangelist Purdy. Under his teachings I received the light, and have kept it, and raised all my family in the Christian doctrine he taught so well.

Singing—

"This is my story, this is my song."

GOD'S GOODNESS.

A Sister.—I thank God and praise Him for His goodness and mercy. What a joy and comfort it is to have Jesus in my heart.

PURPOSE OF MEETING.

Bro. Thompson.—If I understand the purpose of this meeting it is to help to a higher life. I have come here for this before, and I have come here to-day to be helped again. I know what it is to be in the very atmosphere of heaven, and what it is to be where you have not a doubt or fear, and you love the whole world. We are here to give testimony. God gives promise after promise to the overcomers through the blood of the Lamb. Are we ready? We think we *are*. We must be *in earnest*. How can we look in the faces of those who are not living right lives, and interchange idle talk with them; when we know they are on the road to everlasting ruin. O, let us have the baptism of the Spirit.

ACQUAINTED WITH JESUS.

A Brother.—I became acquainted with my Saviour five years ago, and what a precious acquaintance it has proved. I find no other friend so true.

Mrs. Palmer.—I have been thinking that those here whose lamps have been burning very dimly, have been brightened up here to-day. There are those present to-day who need a little more oil in their lamps. How will they get it? By looking to Jesus.

RECEIVED THE BAPTISM.

A Sister.—When I received the baptism of the Holy Ghost, I felt my soul cleansed from all sin. Let us, if we desire to be cleansed from sin and filled with the Holy Ghost, go to Jesus and ask *Him*. He cleanses from all sin.

Singing—

"He breaks the power of canceled sin."

THE HUMBLE ACCOMPLISH MUCH.

A Brother.—I was thinking how much work for God has been accomplished by the humblest men. God takes the weak ones of this world to do His will. I think of the noble work of the Purdys, the Jerry McAuley's, and many other such. Another thought. Is it not amazing that everybody does not let God help them, instead of trying to help themselves? When I was converted, it was a thorough conversion—as much so as that of St. Paul.

Singing—

"I would rather be the least of them."

A Brother.—I have been coming to this meeting, more or less, for thirty years, and I thank God that I ever found out where it was held. Twenty years ago my soul was saved; I changed my life, put away my jewelry and my dudish clothes, and God has kept me sweetly ever since.

Singing—

"The cleansing wave."

HE TOOK ME IN.

Mrs. Dettler.—When I came to God, He took me in. He wanted me. I was covered all over with gay clothes and jewelry. I never am so ashamed of anything as I am of neglecting to inform myself more fully of God, and to recognize His love and power. If I can be of any use to God, I am most willing to serve Him. We only need to be thoroughly given up to Him. Nothing else will do. God has been patient with me, and I am learning to be patient with others. We need simply to be in harmony with God, who needs us all. If we would all get anointed we would accomplish a mighty work. To have Christ is to have everything. God has done great things for me, and I know my name is written in the Book of Life. The grace we get here lifts us above the trials of

this life. The things of God are infinitely more than all things else.

Singing—

"Blessed assurance."

WITH GOD EXCLUSIVELY.

A Sister.—It is with God that we have to deal exclusively. The blessed Holy Ghost works in us. We must be conquered by the love of Jesus, or we can never conquer; and it is my testimony that Jesus conquers me. He makes me put self away. Jesus stands with us in our newness of life. All things become new under the influence of the blessed Holy Ghost. It is the glorious liberty of the children of God.

A Sister.—I have been here several times, but have never given testimony. I stand to-day a living monument of God's goodness, and I praise Him for all He has been to me.

Singing—

"Glory to His name."

GOD OUR REST.

A German Sister.—I say, glory to His name, God serves me for a pillow in my sleep. I love to be in this meeting, and I like to hear the testimonies. I praise God for the joy I have in my soul. It cost me a good deal to get that joy, but I rejoice to possess it.

Singing—

"I rise to walk in heaven's own light."

A STRUGGLE.

A Brother.—I will tell you why I came here. This house and its Tuesday Meeting is famous in Chicago, and I could not visit New York without coming here. For twenty-nine years I lived a Christian life, but it was a constant, and sometimes a terrible struggle. Then, one day, in a holiness meeting, I ceased my struggling, and it has since been the easiest thing to live a Christian life. We have our faults and imperfections, but we do not willfully and deliberately do wrong things, and God forgives.

Singing—

"He leadeth me."

A GLORIOUS DAY.

A Sister.—I often speak in these meetings, and this is one of the dearest places in the world to me. I heard Dr. Palmer here ask the Lord to invite the people to come to these meetings. I have learned to love Jesus

Christ. Dear Mrs. Palmer knows all about that most glorious day of my life when I came to Jesus.

TRUE HAPPINESS.

A Sister.—I pray to know the Lord's will, and to follow it. My only happiness is in doing this. Pray for me.

FREEDOM IN CHRIST.

Bro. Crane.—When I was a teacher I did hate to report delinquents. I have the same feeling now, and am glad to have no delinquencies to report. I want to say that you have been real good here to-day. I like to see the freedom of these meetings, and to share in it. I was brought up a strict Presbyterian, where everything had to be *just so*, and I was wearied by it. I like a free meeting. I rejoice in being a free and easy Methodist. I do love this freedom in God.

An invitation was given by Sister Palmer to those who wished to have the prayers of the meeting, and a number stood up to indicate this desire.

After the prayer, the singing of the Doxology and the Benediction, the meeting closed.

A PRESENT BLESSING.—"The farthest that any of the philosophers went in the discovery of blessedness, was but to come to that, to pronounce that no man could be called blessed before his death; not that they had found what kind of better blessedness they went to after death, but that still, till death, they were sure every man was subject to new miseries and interruptions of anything which they could call blessedness. The Christian philosophy goes farther; it shows us a perfecter blessedness than any conceived for the next life also; the pure in heart are blessed already, not only comparatively, that they are in a better way of blessedness than others are, but actually in a present possession of it; for this world and the next world are not to the pure in heart two houses, but two rooms, *a gallery to pass through, and a lodging to rest in, in the same house, which are both under one roof, Christ Jesus.* So the joy and the sense of salvation which the pure in heart have here, is not a joy severed from the joy of heaven, but a joy that begins in us here, and continues and accompanies us thither, and there flows on, and dilates itself to an infinite expansion." But what will be the ecstatic realizations of that eternal world of joy, no human mind can conceive.—*Dr. Donne.*

AN EXPERIENCE.

Given to R. G. Shepherd, Blind Evangelist, by a Presbyterian Sister who is an earnest worker in the Woman's Christian Temperance Union.

The following was given me at my request by a sister friend, to whom I am indebted for help in gathering most of the material found in this work. It is a sweet experience, and I hope it may prove of great benefit to my readers. Its author is a lady of more than ordinary intelligence, and one who possesses a thorough knowledge of the Word of God. She was for a number of years a valued worker in the mission fields of one of our large eastern cities. She is an earnest worker in the Woman's Christian Temperance Union, foremost in every good cause, a scholar, and above all a thoroughly sanctified child of God. I give her own words:—

"I was carefully brought up by a Christian mother, but at the age of fifteen God took her from me. Before she died she said to me, 'My dear, can you not trust God as I have done?' I said, 'No.' 'Oh, yes, but you will sometime,' she said.

"After mother's death, my heart was turned to bitterness. I could not bear to hear any one even speak the name 'mother.'

"Some years later I attended a Methodist revival meeting one evening. At the close of the sermon the minister asked if there was one person in the room who wished to be prayed for, requesting such to stand. I felt that if I did not stand I would be lost. I stood for just one moment; it was all I could do. I suffered untold agony that night and the next day. One minute I was ready to give up to the Lord, and the next I thought I should never go to church again. I was in that state of mind until the next evening, when I found myself again at church, listening to a sermon from the text (Matt. 11: 28), 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' If there ever was a weary one who needed rest, I was that one. I walked to the altar, and knelt there for two long hours. I could not speak. I seemed to be at my mother's death-bed, and to hear her dying question put to me, 'My dear, can you not trust God as I have done?' After a while they sang, 'I do believe, I now believe that Jesus died for me.' A friend asked me if I could stand and sing it. I said, yes; and as soon as I said, 'I do believe,' there was a sweet peace

(not, however, a perfect peace) in my soul; and I knew I was a child of God. I have never doubted the fact of my acceptance with God for a single moment. I made a great mistake, however; I did not testify for Jesus, and for ten years my mouth was closed.

"I then went to work for Christ, and gave myself to Him, to do with, and to use, as He saw fit. Three years of work passed rapidly away, years crowded full of earnest, loving toil for the Master. Then trouble and sorrow came to me, and I was called to the death-bed of my dear father; but Jesus held me by the hand all the time.

"In February, 1889, I attended a few of Bro. Shepherd's meetings, and heard the plain and simple teachings of holiness. Once before in my life I had attended a holiness meeting, but did not like it. But in Bro. Shepherd's readings, the Spirit took hold of my soul with a mighty grip. Now if I ever had a hobby, it was cleanliness. One day Bro. Shepherd said that God was a clean house-keeper, and if He took up His abode in the heart, it must be clean. That struck home to my poor heart, for I knew it was far from being clean. For two long months I was under deep conviction for holiness. Whenever I opened my Bible, I found the words 'holiness' and 'sanctification.' At last I could endure it no longer. I asked a sanctified sister friend to pray with me, and I then and there received by faith a clean, pure heart. For many hours I was as one in a dream. I prayed God earnestly to give me something from His own Word as an evidence of my sanctification. At last the words came to me almost as if He spoke to me: 'Daughter, be of good comfort; thy faith hath made thee whole.' What sweeter assurance could God have given me than this?

"That was nearly a year ago; and, praise God, I have never had a doubt since that, the blood of Jesus Christ His Son cleanseth *me* from all sin. Amen!"

COLUMBUS, there is reason to believe, was a pious man. It was an appropriate evidence of his honoring the blessed Three in One, to whom he looked for guidance in his enterprise, that on first seeing the three peaks of the Island of Trinidad, on the morning of Trinity Sunday, 1498, he gave it the name of La Trinidad (the Trinity).



MOTTO: PURITY—LOVE—POWER.

No Censoriousness — No Wrath — No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—only Love.

AN APPROPRIATE PRAYER—"Let my heart be sound in Thy statutes; that I be not ashamed." Psa. 119: 80.

This Psalm is full of testimonies to the surpassing excellency of the Divine Word. These testimonies indicate a high and wise appreciation of the divine law. In this passage there is a prayer for soundness of heart, full spiritual health and the indwelling of the Holy Spirit wondrously unfolding the treasures of the storehouse of truth, and giving unswerving loyalty to God's statutes which is unmistakeably soundness of heart.

THE APOSTLE AT THE THRONE.

HE had learned the way of access, through the blood of the covenant, the way of Christian boldness, and of approach to the throne. His prayers show the love, tenderness, and liberty which belong to the saints. They are models of directness, holy unction, and comprehensiveness.

Note one which he offered in behalf of the Colossians. He says: "Since the day we heard of it" (their "love in the Spirit") we do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." What an exceeding breadth of spiritual realization is found in these utterances.

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

A worthy Christian walk—worthy of the Lord—is indeed a laudable ambition. Such a walk is in the Holy Ghost—under His guidance and by His power. It is "unto all pleasing," in harmony with the divine will, and connected with an ever-

increasing knowledge of God, which is the highest of all knowledge

"Strengthened with all might, according to His glorious power, unto all patience and long suffering with joyfulness."

"Strengthened with all might"—then may we indeed be strong, equal to every duty and to overcome all evil antagonisms. And this spiritual strength is measureless—"according to His glorious power." Who has a sounding line to go down into those infinite depths?

But to what a sublime end is this "strengthening with all might" "Unto all patience and long suffering." That word "*all*" is potential in this connection—"all patience and long suffering with joyfulness"—note well these two words "with joyfulness"—patience and long suffering "with joyfulness." Do you know anything of that, reader?

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son."

What a deliverance *from*, and what a translation *into*—deliverance *from* darkness, and translation *into* the kingdom of His dear Son! Where there is a benign sovereignty, unfailing provision, all-pervading peace, and absolute security.

There is the inheritance of the saints in light, of which we are rich partakers here, and in expectancy of fuller and grander revelations hereafter.

"In whom we have redemption through his blood, even the forgiveness of sins."

And then in the 19th and 20th verses:

"For it pleased the Father that in him should all fullness dwell;"

"And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

The plan of redemption originate in the infinite love and good pleasure of the Eternal Father. And it was the Son's delight to offer Himself as a sacrifice for our sins. And now the Holy Ghost, the "Executive of the Godhead" is consummating the glorious scheme. Despite all the frowning antagonisms, so dispiriting to those of weak faith, the "reconciling of all things unto himself" will be ultimately accomplished to the glory and praise of God. The day of victory cometh.

"JUDGE NOTHING."

"JUDGE nothing before the time, until the Lord come"—is the injunction of the Apostle to the Corinthians. It calls for a suspension of judgment—that hasty, rash, and often unrighteous, judgment of men and things which is often so unjust and deleterious in its influences. The circumstances are often such as to render it impossible to form an intelligent opinion, and, hence, it is wise to defer the matter until the evidence can be fully presented, and all the facts brought to light. Indeed, the apostle would have us waive our judgment, which at best must be faulty, and refer each and every case to the arbitrament of the Lord who holds in His hand balances of equity, and who can determine with infinite precision all the merits or demerits involved in every case. There are many instances in which the complications are such, and the mysteries involved so impenetrable, that it would be the most egregious folly for us to attempt to unravel them or to pronounce judgment. "Wait"—that is the order—wait until He who is to sit upon the great white throne shall open the books. There will be great surprises when those books shall be opened. We shall be surprised that many things that we expected to see there are not on record. And we shall also discern there many things that we did not expect were recorded.

But of one thing we may be assured, "The Judge of all the earth will do right"—exactly right. "He is a God of knowledge, and by Him actions are weighed." "He looketh to the ends of the earth, and seeth under the whole heavens." "He trieth the reins of the children of men." Wait then the time of His appearing, wait for the judgment appointments, for the throne and the books and the witnesses. Wait for the verdict which will stand unimpeachable before the whole universe. The decision of that day will fully vindicate the rectitude of Jehovah's administration.

One great trouble with us is, that we want to reach conclusions speedily—we are in a hurry to close up the accounts. But God is never in a hurry, and we do well to leave our cause fully in His hands, no matter what the intricacies. He can and will "He can and will bring it to pass."

GOD'S TRUE WITNESSES.

THE Psalmist says: "They shall speak of the glory of thy kingdom, and talk of thy power." Here is a great theme to engage the thought and employ the tongues of God's people. Christ has come, amid the kings and kingdoms of the earth, to set up another kingdom. It is not of this world, but it is a spiritual dominion set up in human hearts, composed of righteousness, peace and joy in the Holy Ghost. In this inward realm, in the case of millions, the "Prince of peace" has set up His throne and is swaying his benign sceptre.

"Of the increase of this government and this peace," prophecy declares there shall be no end. It shall break in pieces and destroy the kingdoms of this world, and it shall stand forever. Looking at the state of our world, as it now exists, judging from a human standpoint it is not strange that men say that such a revolt is impossible.

But the divine decree was passed in the Divine council chamber before the foundation of the world. And as the ages have been rolling away, a steady progress has been made, and the predicted triumph and glory, will soon appear. Nations, which for long years were inaccessible to Gospel ambassadors, are now open and thousands cordially welcome them, and the converts are multiplying daily. India, China, and Japan, notably, which have long lain in darkness and superstition, are seeing the great Light, "the Light that lighteneth every man that cometh into the world," and the uplifted Cross is drawing the people everywhere to the Divine Redeemer.

But the end is not yet. Many a severe battle has yet to be fought before Jesus shall be King of nations, as He is now King of saints. But let His redeemed ones be very courageous, let them "speak of the glory of His kingdom, and talk of His power"—let them never be silent, but with a full heart and joyous lips declare His name even to the ends of the earth, and His rest shall indeed be glorious.

"Ye are my witnesses," He says. And we know a witness is to declare what he knows, with all candor, and without reserve. So we are to testify to His saving power in us, and magnify His glorious grace.

AT OCEAN GROVE.

THE past Summer has been a very prosperous season at Ocean Grove. Great multitudes of people coming from all parts of the country gathered there.

The camp-meeting opened on Tuesday, August 20th, with a sermon by Rev. Dr. John Potts, of the Methodist Church of Canada, which was a masterly discourse. The interest of the occasion was increased by the services being held in the new Auditorium, with a seating capacity of 10,000. There was a large attendance at each service, and at times the spacious audience room was crowded. The preaching was by men of acknowledged ability, and several of the sermons were definitely on the pentecostal gift of the Holy Ghost, which were highly appreciated and of marked effect.

The services of one whole day were conducted by the eminent evangelist, Rev. B. Fay Mills. It was a day of peculiar interest. In the morning the Pentecostal endowment was very clearly unfolded, and on the invitation being given, about five hundred, we think, presented themselves as seekers of this divine gift. The altar, front seats, and aisles in front, were filled, and it was an hour of solemn waiting before the Lord. In the afternoon the effort was to draw out the hearts of God's people for the unsaved, and was very effective. At night the sermon was to the unconverted, and a number professed to find Christ. It was a memorable day. A remarkable sermon was preached by Rev. Dr. Wightman, of Baltimore, of the M. E. Church, South; and a very edifying one by Rev. A. B. Simpson, of the Gospel Tabernacle, New York.

The Holiness Meeting, in the Tabernacle, of which we had charge; Mrs. Smith's at 1.30 P. M.; the Young People's, in the Temple; and the Children's, conducted by Mrs. Grace Weiser Davis; and all the side meetings, were unusually powerful, and the number of the saved reported was very large. The morning meeting reported 400 sanctified, besides a number converted and reclaimed. Mrs. Palmer was able to attend several times, and was warmly greeted. For such glorious results we are devoutly thankful to God, and offer our hearty thanks.

A GRAND THOUGHT.

BISHOP THOBURN, of India, has sent us a communication of no little interest and importance, which appears on page 109.

He makes a proposal to our readers which, if we mistake not, will touch sympathetic chords in not a few of their hearts.

We have endeavored to make the GUIDE a medium of communication with the great missionary enterprises of the Church. But the Bishop opens to us a door which, if we are able to enter, will bring us into more definite relations to the work of evangelizing the world, and there is not at present on the globe a more promising field than India. The people are coming to Christ by thousands.

We have wished for some time that we could have a particular field in which the readers of the GUIDE might have special interest, and for which they might contribute, so that we could adopt it as our child, and call it the mission of the "*Old Pioneer Magazine*."

Here the opportunity is presented. Shall we embrace it? We trust numerous voices will respond, "Yes, we will—let us call the Mission at Gulbarga "*Our Guide Mission*."

The mission is in charge of Rev. D. O. Ernsberger, our son-in-law, and he and his family are provided for by the Missionary Society of the M. E. Church.

What Bishop Thoburn wants the *Guide Family* to do is to support the new missionary who is going out to reinforce the work. What say you? Shall we do it?

Suppose those who are able and who feel an interest give us their names for some amount weekly or monthly, as most convenient—say, 10, 25, 50 cents, or one dollar per month, more or less, and we will duly acknowledge the receipts in the magazine. Or, if not a stated sum weekly or monthly, send donations of any amount as the Lord shall prosper you. Let us unitedly lay our gifts upon Christ's altar for the *Guide Mission* at Gulbarga, India. Who will respond? Here is "a wide and effectual door opened." A portion of the Lord's money cannot be better employed. Pray about it, and if the Lord direct, act promptly and joyfully, for His glory.

MONTHLY REVIEW.

The past summer has been one of great activity in Gospel evangelization. The number of Camp-meetings has been great, perhaps we may say unparalleled. Mostly, they are of the Holiness type, even when not so announced, specially. In every encampment there are more or less of those who are identified with this blessed cause, and they cannot be hid—it is not fitting that they should be hid, any more than their Master. But there has come to be quite a general recognition of the power of Holiness by the leaders of Camp-meetings in all parts of the country, and the results are satisfactory. A Camp-meeting run on the ancient line would, we think, inevitably prove a failure.

Ocean Grove, N. J., has become the great religion's Mecca in these modern days. Christian people, of all denominations, come from all parts of the country to enjoy its privileges. We make reference to the Camp-meeting elsewhere.

New Albany, Ind.—"Silver Heights Camp-meeting" was signalized by great displays of power. Bro. J. H. Connor, writes: We had a wonderful meeting this year. How God's servants did preach, and how the people received the Word, and how the power came down, saving and sanctifying! Hallelujah!

At Hancock, Iowa.—Pastor Branson has had a refreshing time. In twelve nights there were ninety souls saved. He was aided by Jesse Underwood, evangelist.

Missouri.—A Camp-meeting held at Dehuda-mont, was signally blessed of God. Many were converted and sanctified. Ministerial help came from all denominations, Lutheran, and Congregational, as well as Methodist. Dr. Carradine spent several days there, and the Lord sealed the truth.

Pennsylvania, Bentleyville.—Bro. L. H. Baker writes that the Association thought the Camp-meeting was the best ever held upon the ground. Evangelists Dunham and Glascock were very efficient.

ROBERT A. BARNES has given \$1,000,000 for a hospital at St. Louis, to be managed by the M. E. Church, South. Mr. Barnes is not a member of any church, and his wife is a Roman Catholic. He has placed this donation under the control of the Methodists, he says, partly because his mother was a Methodist, and partly because he thinks the Methodist Church does more work among the poor than any other.

THE Woman's Home Missionary Society has an Italian mission in New York, which has received a property at Tivoli, N. Y., valued at \$50,000, and will furnish accommodations for 96 girls.

THE FOREIGN FIELD.

India.—The *Indian Witness* of June 23 reports that the Methodist Episcopal Girls' School at Rangoon, Burma, is having the most prosperous year in its history. The boarding department is full, and every department of the school is flourishing.

Bishop Thoburn thinks that Christianity is soon to be subjected to the severest strain which has ever been put upon her, and that the time has come for Christian men and women to think and pray and do and dare as they have never done before.

The view which Mrs. Besant, the new high priestess of Theosophy, and the convert to Hinduism, takes of Christianity, is seen in an extract from one of her addresses in India, in which she said: "The custom of sending children to school under the missionaries, or under government where a new religion is taught, or where no religion is taught, is the cause of so many young Hindus turning skeptics and materialists, and, what is worse, becoming converts to Christianity."

Japan.—The city of Sendai, Japan, reports "The Club of Love and Friendship." It is for the study of the Bible. A house is rented where there is a reading room, and where Bible classes are held and Christian lectures delivered. The club has become a power for good, and the center of moral and religious influence.

Brazil.—A Bible agent in Brazil reports that the priests destroy every Bible they can get hold of, and do all in their power to prevent the people from buying, telling them that the Protestant Bible is false and full of lies, and a very dangerous book, and that the written word was never intended by God for the people to read.

France.—We have been in the habit of designating France as a Roman Catholic country. A Paris correspondent of *Evangelical Christendom* writes: "In France scarcely 5,000,000 out of the 49,000,000 reputed Roman Catholics may be said to be worthy of the name, the rest are nonchurchgoers, unbelievers, atheists, and anarchists."

DR. JAMES MARTIN, of Antioch, Syria, writes that the Turkish government is doing all that it can to close the Protestant mission schools. "Even where they cannot give effect to a formal order for closure of schools, they are trying to accomplish the same object by other means, as by intimidating, fining, and banishing the native teachers, whom they forbid, under penalties, from teaching any more; or by preventing pupils going into our schools by inflicting fines or other penalties upon parents who send their children to the schools."

OUR COUNCIL CHAMBER.

THE SCRIPTURE WORD.—“Happy art thou, O Israel; who is like thee, O people, saved by the Lord the shield of thy help, and who is the sword of thy excellency.”—Deut. 33: 29.

“LOVE IS NOT PROVOKED.”

BY REV. JOHN WESLEY.

No marvel that such “love is not provoked.” Let it be observed, the word *easily*, strangely inserted in the translation, is not in the original. St. Paul’s words are absolute. “Love is not provoked:” it is not provoked to unkindness towards any one. Occasions indeed will frequently occur; outward provocations of various kinds; but love does not yield to provocation; it triumphs over all. In all trials it looketh unto Jesus, and is more than conqueror in His love.

It is not improbable that our translators inserted that word, as it were, to *excuse* the apostle; who, as they supposed, might otherwise appear to be wanting in the very love which he so beautifully describes. They seem to have supposed this from a phrase in the Acts of the Apostles; which is likewise very inaccurately translated. When Paul and Barnabas disagreed concerning John, the translation runs thus, “And the contention was so sharp between them, that they departed asunder,” Acts xv, 39. This naturally induces the reader to suppose that they were equally sharp therein: that St. Paul, who was undoubtedly right, with regard to the point in question (it being quite improper to take John with them again, who has deserted them before), was as much provoked as Barnabas, who gave such a proof of his anger, as to leave the work for which he had been set apart by the Holy Ghost. But the original imports no such thing; nor does it affirm that St. Paul was provoked at all. “And there was a sharpness,” a *paroxysm* of anger; in consequence of which Barnabas left St. Paul, took John, and went his own way. Paul then “chose Silas, and departed, being recommended by the brethren to the grace of God” (which is not said concerning Barnabas); “and he went through Syria and Cilicia,” as he had proposed, “confirming the churches.” But to return.

Love prevents a thousand provocations which would otherwise arise, because it “thinketh no evil.” Indeed the merciful man cannot avoid knowing many things that are evil; he cannot but see them with his own eyes, and hear them with his own ears: for love does not put out his eyes, so that it is impossible for him not to see that such things are done; nor does it take away

his understanding, any more than his senses, so that he cannot but know that they are evil. For instance: When he sees a man strike his neighbor, or hears him blaspheme God, he cannot either question the thing done, or the words spoken, or doubt of their being evil. The word *thinketh* does not refer either to our seeing and hearing, or to the first and involuntary acts of our understanding; but to our *willingly thinking* what we need not; our *inferring* evil, where it does not appear; to our *reasoning* concerning things which we do not see; our *supposing* what we have neither seen nor heard. This is what true love absolutely destroys. It tears up, root and branch, all *imagining* what we have not known. It casts out all jealousies, all evil surmisings, all readiness to believe evil. It is frank, open, unsuspicious; and, as it cannot design, so neither does it fear evil.

WINNING SOULS.

Jeanie Wilson, the famous Christian gypsy, who was eminently a “lily among thorns,” one day when speaking of the need for tenderness in dealing with unawakened sinners, thus described it:

“But mind, you maun gang warily aboot it, for perishing souls are just like a man lying on the brow of a rock, sleepin’ in’ the sea below him. Eh, how canny you wouid deal wi’ a man like this! You wouid nae gie a wild shout, in case you wakened him in a start, and he lost his balance. Wouidn’t you try to draw aff to a place o’ safety, in’ great tenderness and affection?” “*He that winneth souls is wise.*” Prov. 11: 30.

Whenever an attempt is made to win a soul from the error of his way, great wisdom is needed to direct the movement. It will not do to go to work thoughtlessly. The situation needs to be accurately surveyed, the temperament duly considered, and the environments. Heavenly wisdom should be invoked, and the steps taken carefully, and with much prayer, and reliance upon the Holy Spirit. Every Christian should aim to be a soul-winner, and may have that high distinction if plenteously endued with heavenly wisdom.

“WHEN we reprove our brother, we must be careful we violate not his credit. So Christ only looked upon Peter: lest, if he had spoken to him, the Jews overhearing, might have reviled and upbraided Peter with his treachery to his Master. So also at supper when he reproved Judas, he spake in general terms—‘*One of you.*’”—P. Henry.

CLOSET COMMUNION.

TEXT.—“He which soweth bountifully shall reap also bountifully.”—II. Cor. 9: 6.

“Sow in the morn thy seed ;
At eve hold not thy hand ;
To doubt and fear give thou no heed,
Broadcast it o’er the land.”

DAILY BIBLE CALENDAR—OCTOBER.

1. I. Thess. 5: 8; Isa. 33: 17; Lam. 3: 58; I. Chron. 16: 25.
2. II. Tim. 2: 16; I. Cor. 12: 7; Psa. 119: 170; Psa. 148: 2.
3. I. Pet. 4: 12; Job 5: 19; James 5: 13; Psa. 145: 11.
4. John 3: 13; I. John 4: 4; Psa. 54: 2; Psa. 61: 5.
5. Zech. 8: 19; Psa. 32: 10; Lam. 2: 19; Lam. 2: 17.
6. Prov. 3: 11; Deut. 33: 25; Lam. 3: 59; Col. 1: 12.
7. Phil. 2: 14; Prov. 14: 22; Lam. 5: 21; Lam. 3: 38.
8. Col. 1: 10; Eccles. 8: 5; Psa. 119: 31; Psa. 68: 34.
9. I. Cor. 4: 5; I. Cor. 4: 5; Psa. 139: 19; Psa. 92: 8.
10. Ephes. 4: 29; Heb. 6: 14; Psa. 141: 3; Psa. 119: 171.
11. Matt. 5: 37; Prov. 21: 23; Psa. 119: 17; Psa. 45: 17.
12. Psa. 105: 4; Matt. 7: 7; Psa. 63: 8; Psa. 40: 16.
13. Gal. 5: 26; Prov. 29: 23; Psa. 10: 17; Luke 1: 40.
14. Matt. 20: 26; Isa. 66: 2; Isa. 26: 13; Isa. 33: 22.
15. Ephes. 6: 6; Heb. 13: 16; Psa. 57: 2; Matt. 26: 30.
16. Isa. 41: 14; Deut. 33: 29; II. Sam. 23: 17; II. Sam. 22: 31.
17. I. Sam. 12: 14; II. Chron. 15: 2; John 13: 37; Isa. 60: 18.
18. Deut. 8: 2; Deut. 8: 7; Deut. 9: 26; Deut. 12: 7.
19. Josh. 22: 5; Deut. 11: 27; Deut. 21: 8; Deut. 11: 25.
20. Col. 3: 12; Job. 36: 7; Matt. 11: 26; Psa. 147: 12.
21. I. Thess. 5: 15; Rev. 3: 5; Isa. 63: 15; Psa. 16: 11.
22. Luke 10: 20; John 10: 28; Psa. 119: 43; Acts 2: 46, 47.
23. Phil. 2: 3; Isa. 58: 9; Psa. 71: 3; Psa. 72: 19.
24. II. Tim. 2: 22; Acts 15: 11; Psa. 86: 16; Ezek. 3: 12.
25. James 5: 7; John 15: 16; Psa. 27: 8; Psa. 50: 14.
26. Rom. 13: 14; Heb. 8: 12; Jer. 31: 9; Psa. 89: 8.
27. Gal. 5: 25; Isa. 30: 18; Acts 8: 15; Psa. 83: 18.
28. II. Thess. 2: 15; II. Tim. 4: 8; II. Thess. 3: 16; Psa. 47: 6.
29. Heb. 13: 5; James 5: 8; Prov. 15: 8; Luke 19: 37.
30. James 4: 8; Psa. 145: 9; Psa. 57: 11; Jer. 32: 18.
31. Isa. 24: 15; Job 34: 23; Psa. 134: 3; Psa. 48: 13.

THE GUIDE PRAYER UNION.

We ask the members of “THE UNION,” to observe as the day of special prayer this month.

TUESDAY, OCTOBER 16TH.

The Scripture for the day is, Hebrews 6th chapter, and the hymn No. 529 in the Methodist Hymnal.

Let us endeavor to use the day for the divine glory, and for personal spiritual profit.

SPECIAL REQUEST:

That the Fall may be a season of unusual outpourings of the Spirit in the Churches.

REQUESTS BY LETTER:

Pennsylvania.—E.—For an afflicted sister to be healed.

California.—For a sister to have the blessing of entire sanctification restored.

AN IMPORTANT PRECEPT.

Let us not be desirous of vain glory.—Gal. 5: 26.
—There is plenty of vain glory in the world. Such exhibitions accord with the carnal mind. It delights in making a fair show in the flesh. But Christians “are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you,” says the apostle. “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.”

The mind of Christ, which we are called to possess, is a lowly mind, contrary to all worldly pomp and display. And, in entering upon Christ’s service we renounce all this, and we are called upon to show fidelity to our consecration vows.

THE SPIRIT OF PRAYER.

Wesley gives us the very significant stanza:

“The praying Spirit breathe,
The watching power impart,
From all entanglements beneath
Call off my peaceful heart.”

If our prayer is to be effectual the praying spirit must be breathed into us by the Holy Ghost. And we must come before God without earthly entanglements; these must be left outside the closet door, so that we may have freeness of access to God.

HEART QUESTIONS.

1. Do you love closet hours and exercises ardently? Do you anticipate the time for entering into your closet with joyous expectancy?

2. Do you in drawing nigh to God, realize the fulfillment of the promise, “Draw nigh to me, and I will draw nigh unto you?”

3. Are you in the habit of bringing persons before the Lord by name, earnestly and believingly? That is, those who have asked you to pray for them, or loved ones who are unsaved, and for whose salvation you are greatly concerned? You will find this to be a profitable course.

The petition, “Thy will be done in earth as it is in heaven,” certainly points out a deliverance from all sin; for nothing that is unholy can consist with the Divine will; and if this be fulfilled in a man, surely all sin will be banished from his soul. Again: the holy angels never mingle iniquity with their loving obedience; and as our Lord teaches us to pray that we do his will here as they do it in heaven, can it be thought, He would put a petition into our mouths, the fulfillment of which was impossible?—Adam Clarke.

THE spirit of holiness gives to the Church an aptness and a grace in all its movements and efforts for the conversion of the world.—Jenkyn.



"O come let us sing unto the Lord : let us make a joyful noise to the rock of our salvation."

"Let us come before His presence with thanksgiving, and make a joyful noise unto him with psalms."

A simple heart song by the great and good Rev. John Mason, D.D., of New York, of whom Rev. Robert Hall, D.D., the greatest Baptist preacher of this century, after hearing him preach in London, went back to his people, at Cambridge, and resigned his pulpit, saying, "I can never preach again; I have heard the great John Mason—I am a mere figure, sir."

MY PLACE IN HEAVEN.

BY REV. JOHN PARKER.

MY Jesus is gone up to Heaven,
To get a place for me;
For 'tis His will that where He is,
There should His servants be.

Canaan I view from Pisgah's top,
Of Canaan's grapes I taste;
My Lord who sends unto me here,
Will send for me at last.

I have a God that changeth not,
Why should I be perplexed?
My God that owns me in this world,
Will own me in the next.

Go, fearless then, my soul; with God
Into another room.
Thou who hast walked with Him here,
Go see thy God at home.

My dearest friends now dwell above,
Then will I go to see,
And all my friends in Christ below
Will soon come after me.

"NOT UNTO US, O LORD." (Ps. CXV. 1.)—Professor Scholefield used to relate an anecdote, illustrative of the best spirit of praise. Three clergymen were represented as speaking thus the language of their heart. One said, "Give me praise for my preaching, because I like it." A second said, "Give me praise, that I may give it to my Master." A third said, "Give my Master all the praise, and let me not have any."

LOVING GRATITUDE.

The following is one of our shorter hymns of Charles Wesley. It is not sung much in these days, but the two stanzas are very expressive:

"Be it my only wisdom here,
To serve the Lord with filial fear,
With loving gratitude:
Superior sense may I display,
By shunning every evil way,
And walking in the good.
O may I still from sin depart;
A wise and understanding heart,
Jesus to me be given:
And let me through Thy Spirit know
To glorify my God below,
And find my way to heaven."

The object point presented is, the obtaining "of a wise and understanding heart," and this is a divine gift, hence the prayer. Having such a heart, it will be shown by "shunning every evil way, and steadily walking in the good. All this is the work of the Holy Spirit.

PRAISE.—"In this desert land, where discord is carried on every breeze, yea, even within the walls of Zion; and where sin and unbelief so often oblige the poor pilgrim to hang his harps on the willows; or, while he holds it, so tie his fingers, so damp the strings, that it produces little better than a murmuring sound, ere it reaches the Courts above."—*Helen Plumtre*.

HERE is a capital rule in verse:

"Believe not each accusative tongue,
As some weak people do,
But ever hope that story wrong
Which ought not to be true."

THE SILENT GROVE.—"A grove-full of the most musical birds that ever warbled note or song, at night are silent. It is dark, and the time of sleep. But no sooner does bright dawn appear, and the sun peep over the horizon, than one little songster bursts forth in solo; another follows, and then another; and soon the morning anthem of praise is full and loud, from a thousand liquid voices. So long as men are asleep in sin they have no heart, no living voice for God; but when the bright sun appears, and the warmth of Christ's love wakes up the heart, then comes the song of praise to the Redeemer. The very nature of the newly awakened heart, is to burst forth in praise and gratitude."

THE tongue is an unruly member, as the Apostle James declares. It is full of evil accusations. We need to keep our ear closed against them—it will add to our comfort.

Praise in Holy Song.

"I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." Psa. III. 1.

No. 184.

LET HIM IN.

Rev. J. B. ATCHINSON.

E. O. EXCELL.



1. There's a Stranger at the door, Let Him in,
 2. O - pen now to Him your heart, Let Him in,
 3. Hear you now His lov - ing voice, Let Him in,
 4. Now ad - mit the heavenly Guest, Let Him in,
 Let the Savior in, let the Savior in.



He has been there oft be-fore, Let Him in;
 If you wait He will de-part, Let Him in;
 Now, oh, now make Him your choice, Let Him in;
 He will make for you a feast, Let Him in;
 Let the Savior in, let the Savior in.



Let Him in ere He is gone, Let Him in, the Ho - ly One,
 Let Him in. He is your Friend, He your soul will sure de - fend,
 He is stand-ing at the door, Joy to you He will re - store,
 He will speak your sins for-given, And, when earth ties all are riven,



Je - sus Christ, the Father's Son, Let Him in.
 He will keep you to the end, Let Him in.
 And His name you will a - dore, Let Him in.
 He will take you home to heav'n, Let Him in.
 Let the Savior in, let the Savior in.

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 Single copies, 30 cts.—if mailed, prepaid. Per dozen, \$3.00; not prepaid. Per hundred, \$25.00; not prepaid.

THE SCRIPTURE WORD.—“Great is the Lord, and greatly to be praised; He also is to be feared above all gods.”—I. Chron. 16: 25.

*“O holy, holy, holy Lord,
Bright in Thy deeds and in Thy name.
Forever be Thy name adored,
Thy glories let the world proclaim.”*

CLOSING NOTES.

THE JUBILEE YEAR.

In the extra pages inserted in this number, we have fully set forth our plans and purposes for the year 1893, which we are pleased to designate, and we trust will be a memorable year, resulting in advance movements, and the opening of a new era in the history of our honored magazine, an era of enlargement, progress, and increased usefulness. We invite the careful attention of all our readers to the statements made in the Supplement, and the responsive action demanded. The offers in the Supplement are certainly very attractive, and should receive very general attention.

REV. ISAAC NAYLOR, our evangelist brother, has been very sick. He overtaxed himself in attending and working at several Camp-meetings in the summer. He has been obliged to cancel some of his engagements, and to rest awhile. We sincerely hope this retirement from active service will be of brief continuance. Let the people pray that our dear brother may soon be in the field again.

“Hold thou me up, and I shall be safe.”—Psa. 119: 117. God alone can do this, and His holding up gives positive safety.

GOING TO INDIA.—Mrs. L. D. Osborn, Principal of the Missionary Training Institute in Brooklyn, is obliged, on account of physical prostration to cease for a time from public service. The family, including Rev. W. B. Osborn, wife and daughter, have arranged to go to India. The Institute will be in competent hands. But its friends need to have it in remembrance and to give it substantial aid. Address, Union Missionary Training Institute, 131 Waverly Avenue, Brooklyn, N. Y.

MRS. PALMER has returned to her home in New York, and is as well as can be expected considering her age. She is able to lead the Tuesday Meeting, and was much gratified in being permitted to look into the faces of her friends at Ocean Grove.

“Fear not, thou worm Jacob.” Though Jacob be but a worm, omnipotence is his support.

THE HOME SCHOOL.—We have had inquiries concerning this school. Parents desiring to send children to such a school, will do well to write us.

ANNUAL CONVENTION.—The annual Convention of “The Christian Alliance,” of which Rev. A. B. Simpson is President, opens in the *Gospel Tabernacle*, 8th Ave. and 44th St., New York, 30th inst., and continues ten days. It will, as usual, no doubt be largely attended, and we trust will be a season of great spiritual refreshing. We hope to enjoy some of its good things. Bro. Simpson preached twice at Ocean Grove, once during the Camp-meeting, and the word was in the Spirit's power.

“Continue following the Lord your God:” Do that faithfully and constantly.

REV. WILLIAM McDONALD, late President of the National Camp-meeting Association has, in consequence of physical prostration, had to retire from this responsible position. We hope in his seclusion he will enjoy great peace and comfort. Rev. C. J. Fowler has been chosen as his successor in office.

WELCOME VISITORS.—Rev. Drs. John Potts and Wilson, of the Methodist Church of Canada, were welcome visitors at Ocean Grove this summer, and their labors were greatly appreciated. They evinced the liveliest interest in the Holiness meetings, and rendered most effective service.

HOLINESS IN UNITY.—Holiness is promotive of Christian unity, it is bringing the denominations together and uniting them in the sweet bonds of love. We saw this beautifully illustrated at Ocean Grove the past summer. We saw those of various names sitting under the same vine and fig-tree with great delight. All hail, happy day of holy unity!

Let nothing be done through strife or vain glory.—Phil. 2: 3. How important to follow this direction. Keep it in mind.

AN EXCELLENT BOOK.—In the last two numbers of the GUIDE we published a sermon by our dear departed brother, D. B. Updegraff. It is taken from his book, “Old Corn,” which contains some of his best sermons. Somehow we omitted to give credit to the book for this sermon. We have the book on sale, \$1.25. It will do good wherever circulated.

THE NEW YORK CONVENTION.—A Convention for the promotion of Holiness is to be held in the Bartholomew Mission in New York, commencing Sept. 25th, and continuing ten days. Col. Hadley is in charge of this Mission. A number of the prominent workers have been engaged for the Convention, and it is likely to be an occasion of much interest. This notice will reach some of our readers before the opening of this series of services, but certainly before they shall have progressed far, and we trust as many as can will attend. Pray for a real Pentecost.



NOVEMBER, 1894.

THE GUIDE TEXT FOR NOVEMBER.

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."—Col. 3: 15.

THE FIRST WORD.

BY THE EDITOR.

THE relations of the Lord Jesus Christ to this our fallen world are of the highest moment. Angels are profoundly interested in these things—they are close students of Christ and His redeeming character and work.

There is nothing perhaps more fraught with interest than the truth that Christ is "the light of the world." John, in his gospel, makes this declaration:

"I am come a light into the world, that whosoever believeth on me should not abide in darkness."—John 12: 46.

This is a dark world. Sin has covered it with darkness. No human power is adequate to roll back the thick clouds of gloom which cover all human habitations. There may be, and there is, intellectual culture which enlarges the sphere of man's knowledge and contributes much to his comfort and happiness. But, spiritually, man is dark and, in

himself, or, in his fellows, has no light.

God has, however, in His sovereign grace compassionated the condition of our race, providing for our enlightenment and spiritual elevation. And this is the provision as revealed in this passage. In the advent of Jesus there was the rising of the "Sun of righteousness."

John the Baptist was sent as His harbinger to bear witness of the Light. He testified "That was the true Light, which lighteth every man that cometh into the world. He had dwelt in ineffable light in eternity, in intimate relations with the Eternal Father, who is Himself Light—the centre and source of light.

Now, in order that we may avail ourselves of Jesus who has come a light into the world, we must apprehend Him by faith, and thus apprehending Him our whole body will be full of light—His full-orbed radiance will be upon us. We shall not "abide in darkness," but shall, by the Holy Ghost, know that we are the children of God and heirs to an eternal and undefiled inheritance.



"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." II. Tim. 4:2.

"How beauteous are their feet,
Who stand on Zion's hill,
Who bring salvation on their tongues,
And words of peace reveal!"

SERMON.

THE OBLIGATION TO WITNESS FOR CHRIST.

BY REV. SHERIDAN BAKER, D.D.

TEXT: "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 1: 8.

"YE shall be witnesses unto me" is an imperative order. It is not a matter of option with us when, where, and whether we witness it or not. "Ye shall be witnesses" at all times, in all places, "to every creature," "and unto the uttermost parts of the earth." This obligation will appear if we consider—

That it is demanded by the constitution of things.—The sciences and the arts are largely dependent upon testimony for their progress and development. To the practice of medicine and the administration of justice, testimony is absolutely indispensable. The same may be said of every enterprise among men, including the greatest of all enterprises, the salvation of the world through the preaching of the gospel. The gospel belongs to the domain of fact, and submits itself to the test of experiment. The most fatal errors that men can indulge are, inattention to the testimony of those who have

experienced the salvation of the gospel, and a failure to test, under the illumination and guidance of the Holy Ghost, the riches of grace for themselves; but instead they accept and follow the teachings of religious theorists and theological speculators. And because the gospel is susceptible of spiritual demonstration in every man's soul, it is imperative that all seek this experimental acquaintance with the truths; and ever after "testify the gospel of the grace of God." We say, seek an experimental experience with the truth; for many attempt the testimony without the experience, and are as far from recommending Christ as the pale, feeble, and emaciated invalid, who attempts the recommendation of the physician who has been treating his case for years. Such testimony is a false and calumnious representation of Christ, calculated to drive men from Him, and render practically inefficient, as is now seen in the sad state of many places, the divinely appointed methods of saving the world. While testimony is to be insisted upon, a true experience, therefore, leading to a correct and inner life must be pressed as a basal necessity. The obligation appears again from the fact—

That testimony is one of the weapons to be used in the conquest of the world.—The Saviour did not burden His soldiers with weighty knapsacks of clothing and heavy weapons. One coat, one pair of shoes, two light weapons, offensive and defensive—the word and the testimony,—made up their outfit. And as soon as they received, under the Pentecostal baptism, marching orders, Peter is seen wielding the Word by presenting Christ from the prophecies, and then charging upon the enemy by the testimony, declaring,—to put an end to all controversy, and to hush all opposition,—“we all are witnesses.”

When Peter and John, by appointment of the Church at Jerusalem, went down to Samaria to lead those converted under the labors of Philip into the richer and

deeper experience of the Pentecostal grace, it is said that, in accomplishing the work of their mission, they "testified and preached the word of the Lord." This inspired statement assumes that preaching the Word is not identical, as some affirm, with testifying for Christ; it teaches, moreover, that the apostles used their testimony in connection with their preaching, and depended upon it, as well as the Word, for the successful prosecution of their work.

Paul, in the unusually full account which he gives before King Agrippa of his conversion and call to the ministry, states that he received from Jesus, whom he persecuted, this order: "Rise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." This language clearly recognizes a distinction between preaching and witnessing; that they both belong to, and are essential parts of, ministerial duty; that a call to the pulpit is also a summons to the witness-stand for Christ; and teaches that ministerial success depends upon the skilful use of the two weapons already named, the Word and the testimony. The shameful and humiliating failure of so many ministers, in their labors for the evangelization of the world, is not the result of defective sermonizing so much as failure to use the testimony properly in connection with their sermons.

Bishop William Taylor compares the Word and the testimony to the two blades of scissors. Preaching the Word alone is like using one blade of the scissors, making ragged work; but join the testimony of a glowing experience, and it is like adjusting the second blade to the first, making a perfect instrument, cutting with the greatest ease and precision. In harmony with this is the fact that no minister or lay laborer, however feeble his exposition of truth, who

preserves, by penitent faith, a clear and well defined religious experience, and testifies definitely to the fact, and, regardless of criticism, affirms his personal acquaintance with the truths he utters, and does this in every discourse, never fails in his labor, or complains of barren fields. The immutable decrees of heaven will as soon fail as the laborer who has the Comforter consciously abiding with him, and uses his testimony constantly in connection with the Word, will fail in bringing souls to Christ, at all times, and in all places where he may be divinely called to work. Finally, the duty of testifying appears—

From its power both to stir and overcome the devil and wicked men.—John was banished to the isle of Patmos "for the word of God and the testimony of Jesus Christ." Had he preached the Word with the zeal and eloquence of Apollos, and left out the testimony, he would have doubtless lived out his days under the protection of the Roman emperor, died at last without an enemy and lamented by all. But the testimony could not be endured, and was suppressed by the exile of the witness. While in banishment for the Word and testimony, God gave him a view of unseen things, showing him the "souls of them that were slain for the word of God, and for the testimony which they held," thus revealing to him that he was not the only sufferer on this line.

The Jews with great difficulty, being "cut to the heart," and "gnashing on him with their teeth," endured the preaching of Stephen; but when he closed his discourse with the testimony, as all religious teachers ought to do, saying, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God," they could endure no longer, and "cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him," and thus stopped the testimony by the

murder of the witness. From that day to this the devil and all his emissaries have tried to suppress testimony for Jesus, either by ambiguity, indefiniteness, or the substitution of something less offensive or less powerful. And this "wrath with the woman,"—the Church,—and "war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ," will doubtless continue while carnality has a place in the human heart. But the very power that so stirs the "accuser of the brethren" effectually overcomes and conquers him; for "they overcame him by the blood of the Lamb, and by the word of their testimony;" while "they loved not their lives unto the death." And it is because of the power of the testimony as a weapon, both offensive and defensive, in spiritual warfare, that the Saviour has given the order, "Ye shall be witnesses unto me."

It has not escaped the notice of careful observers that too large a portion of ministers and lay workers in the Church see their palmiest days and witness the most satisfactory results of their labors in their early years, and often complain that they are not now so successful in bringing sinners to Christ as they once were, and wonder that it is so. This wonder will cease if they study, even hastily, the subject of this discourse, and contrast the glowing experience and definite and oft repeated testimony of those happier times with their doubtful experience and equivocal testimony of to-day.

If the foregoing statements are true, imperative indeed must be the duty of seeking a conscious union with Christ, an "anointing that abideth and teacheth," an "unction from the Holy One," whereby ye shall "know all things," and a fortitude to witness for Christ definitely, distinctly, fully, fearlessly, and at all hazards, amidst the frowns of existing formalism. O, that all the teachers of righteousness, both in the pulpit and pew, would study this theme

until they would catch its inspiration, and at once, all over Christendom, after they have made the most eloquent and powerful pleas for Jesus possible under the moving effusions of the Holy Spirit, would convert their pulpits and platforms into witness stands! Such an event would shake both hemispheres in a day, and break the slumber of ages.

STUDIES IN ST. JOHN'S GOSPEL.

REV. WALLACE MACMULLEN.

John 13: 1-17.—Continued.

PART IX.



HIS beautiful service offered by the Lord to His disciples gives us the interpretation, not only of true humility but of true dignity.

I.—DIGNITY IS NOT A THING OF POSITION.

In Luke's account of this Passover Supper (22: 24) we read that the disciples had strife among themselves as to who should be accounted greatest. The lowly deed of Christ gains in beauty and significance when contrasted with the selfish, carnally ambitious spirit of His followers. His word of reply to the unseemly dispute is, "He that is greatest among you let him be as he that doth serve" (Luke 24: 26). And now His own deed illustrates and enforces that reply. They were contending, doubtless, for the position of honor at the meal; or perhaps again, as on other occasions (Luke 9: 46; John 10: 37); for future fame in the Messianic kingdom. This proud carnal spirit must be subdued by an object lesson which was given not to humiliate them by compelling them to accept menial service from their Leader, but to show them the secret of genuine honor, to teach them that greatness is a treasure inhering in the spirit and not something

conferred by authority. To recline upon the couch of honor—that which was nearest their Master—was a coveted distinction. To be like that Master in spirit gave greater nearness and the true dignity, but they knew it not. Modern disciples are often afflicted with the same blindness. Ambitions for honored locations for the body or distinguished offices in the visible kingdom are jealously cherished by many followers of Him who “took upon him the form of a servant.” It is all a mistake. There is no evidence of real dignity in lordly air or pompous strut. The most impressive outward form may hide a mean soul. Prominent position is no proof of greatness. It may be the mere accident of fortune. Greatness is not created by any outward applications. It is a thing of nature and a sure result of goodness.

II.—DIGNITY IS NOT ENDANGERED BY TOIL.

When the slave's task was done, He who had thus served His disciples, one of them a traitor, declared Himself to be their Lord and Master. 13th v.

His Lordship had not suffered by His service. Perhaps Peter had a fear that it would suffer. “Dost thou wash my feet?” There was a bit of modesty in the questioning exclamation, and a wish to care for His Lord's dignity. He could not permit that Lord to endure such degradation. It was partly the same generous wish to shield one so great from anything shameful, which had brought forth from Peter that other protest (Matt. 16 : 22), so sternly rebuked. That stinging censure in which his loved Leader called him an adversary might, one would think, have made Peter a little more cautious of offending and kept him from again opposing his Master's plans. But no; Peter was slow to understand. Not until the brows of those disciples were mitred with the Pentecostal flame, and their souls illuminated by the revealing Spirit, would they know that their

Lord's brightest glory was His sacrificing love—that His cross was His throne. Perhaps Peter here thinks that this humiliating service of feet-washing was an unwelcome burden to Christ,—a burden assumed merely for the purpose of rebuking their pride, and that the burden need not be borne longer since the rebuke had been accepted. Perhaps we so interpret it. Surely such an explanation is unworthy. There is here a rebuke to pride, but there is, too, an illustration of greatness. Not only is it true that lowly service does not damage His greatness, but true, too, that the service expresses the greatness. Worthy, necessary toil can never degrade, however. On the contrary, it provides opportunity for the display of the power. I have heard an educated colored woman plead for an institution in which house-servants might be properly trained and impressed with the truth that the service to which they were to go was not degrading. “Servant,” said she, “is one of the noblest words in our speech.” She was right. Obscure toil has in it no threat against our real dignity. If we jealously strive for the poor dignities of rank and place, we are slaves; if we eagerly, lovingly stoop to lowliest service, we are kings.

III.—DIGNITY IS EXPRESSED BY SERVICE.

His peculiar glory was His love. John understood this at the time of his writing (1st v.), but not at the time of the event. This love of glory demands service for its manifestation. The service is not a dramatic display deliberately planned for the purpose of making a deep impression upon its beholders. It is love's expression, tender and spontaneous. Godet renders the 1st verse, “having loved His own which were in the world, He perfectly testified to them all His love.” Dominated by this love, in which was His unique glory, conscious of His greatness (3d v.) in origin, mission, and destiny, He is at the disposal of His loved ones, to perform even the lowliest serv-

ice. His greatness is no barrier to the service. It is rather the reason for the service. Greatness makes obligation heavier, not lighter. This treatment of power as the servant of love was characteristic of all His ministry. The voluntary submission of the life to the demands of human need is the certain course of that "perfect love" which casts out all fear of shame. Instead, then, of finding in His conscious greatness, so carefully noted by the evangelist, that which makes the service remarkable, we may find in it that which makes the service natural. True greatness, in which is always included true love (1 Cor. 13: 1-3), demands service for its expression.

Have we, as did the first disciples, a wish to be great in the Lord's kingdom? Do we crave the distinction of nearness to Him? They are worthy ambitions if properly held. And the greatness and nearness will be granted if we adopt His method. If we humble ourselves, we shall be exalted; if we have His lowly, patient, sacrificing love, we are exalted already. Grant us, Lord, the fullness of this perfect love! "He that dwelleth in love, dwelleth in God, and God in him."

God is ever ready, by the power of His Spirit, to carry us forward to every degree of life, light, and love, necessary to prepare us for an eternal weight of glory. There can be little difficulty in attaining the end of our faith, the salvation of our souls from all sin, if God carry us forward to it; and this He will do, if we submit to be saved in His own way, and on His own terms. Many make a violent outcry against the doctrine of perfection; that is, against the heart being cleansed from all sin in this life, and filled with love to God and man; because they judge it to be impossible! Is it too much to say of these, that they know neither the Scripture nor the power of God? Surely, the Scripture promises the thing, and the power of God can carry us on to the possession of it.—A. Clarke.

Holiness is not a blessing for the future, but for the present. This is a crucial statement. By it shall the thoughts of many hearts be revealed. Holiness now!

"THE LIFE-LINES."

"And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end."

—Heb. 6: 11.

*"Hold on thy way, with hope uncilled,
By faith and not by sight,
And thou shalt own His word fulfilled,
At eve it shall be light."*

Here is final perseverance inculcated by the apostle. He describes the mode—that they "shew the same diligence to the full assurance of hope unto the end." Full assurance of hope is a mighty propeller, causing us to overleap all obstacles, and to endure unto the end.

LEADINGS OF THE HOLY SPIRIT INTO THE TRUTH.

BY REV. CHARLES ROADS.

XI. *The Peace of God.*



O bring peace to the human soul is a miracle more stupendous than to calm the waves of Galilee or of the stormy Atlantic. Think of its tempests of passion breaking out in horrible brutalities and murder; of its lashings and scourgings of anguish; of its wild agitations by ambition, lust, avarice, envy, revenge; of its tumult of feelings; of its temptations, hurricane-like; of its fierce conflict between selfishness and conscience, between righteousness and rich-getting; of its tortures of worry and despair driving to suicide or insanity, or both. How many of the seventy millions of America have anything like peace of soul?

Yet, in the face of all this, God writes the astounding promises, expressed as the confident faith of Isaiah and Paul, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." He fully covenants to

impart peace and to preserve it unbroken.

Two descriptions of this peace are here. It is perfect. A bearing upon which our lives may run free from friction or jar. What is a perfect bearing in mechanics? Not that of the best locomotive which, though perfectly adjusted and closest fitting, though oiled well, has still too much friction for bicycle purposes. We must have the ball bearing as most nearly perfection, so spiritually there are the wonderful promises upon which we may roll without jar or weariness. This peace is the gift of God, "who blesses His people with peace," Psalm 29 : 11, and of Christ, who gives His peace "not as the world giveth," John 14 : 34. It is peace in righteousness, conscience leading in the chorus of praise. It is the peace which righteousness is willing to kiss, and that great peace which they have who love the law of God; that peace into which spiritual Wisdom leads, whatever the particular path she may choose for us; for all her paths are peace. It is the fruit of the Holy Spirit following love and joy. Is not such a peace perfect?

It is perfect in measure. An abundance of peace, flowing like a river, unfrozen in bitterest cold, never running dry in torrid heat. Christ gives it, not as the world giveth, but as He gives,—as He gave wine at Cana, and bread on the shores of Galilee, and fish into the net. He has a great Gospel measure but even this is too small for His love; so he shakes down, presses down, pours in until all around it runs over.

It is the peace of God, as patient as the stars, which also look down upon the world's terrible wickedness and dark ingratitude; as undisturbed as the earth on her course, though carrying such monsters of cruelty and sin, and so much inexcusable failure and desperate depravity; holding in perfect balance forces which would shiver the world into atoms if God ever became furious or despairing. The peace of the great ocean of God's love, which, like the Atlantic, is

the calmest of all bodies of water,—a few hundred feet disturbed, but miles deep never ruffled.

Our Father works with this peace, beyond all fathoming, perfect in his heart. So may we enter into greatest activity, wield mightiest powers and make progress like heavenly bodies in speed, yet have no friction of the heart nor jar of spirit. Indeed, as with the bicycle ball, bearing the highest speed is possible only with the peace of God in the soul. The machine will run the longest and do the most service when there is no friction at points of contact with the world.

We are kept in the peace of God by the power of God. If kept at all it will be in the midst of fierce struggles, trials, agitations, such as we saw at first; and only the power of God, which keeps Him in peace in moral disturbances, to Him a thousand times as terrible, can keep us. Remember, too, that Christian hearts become keen in sensibilities, so that slights and insults cut to the quick of intensest life, very affectionate so that loss of love is anguish, bodies often in severe pain, yet peace with it all. Not the peace of convent life, or isolation in any sense, but in the world, peace! Our souls intensely eager in work, and striking the trials abounding in work for Christ, as they are not found anywhere else, often in dark perplexity while God Himself seems to hide, standing alone with all the hosts of hell howling, yet in peace, the peace of God!

This requires that we have now come to such peace. But every converted soul has it if only for a few moments or days, and every child of God has such shining points in his journey. There are spiritual electric arc lights, one at the beginning and some since, but stay your heart upon God and they will become so numerous and be placed so close together that you will walk in that light every step and have fellowship with God. There are fragrant roses and lilies at many points as well as a great bush of them at the

beginning. But trust in God and He will plant them closer, so that perfume shall meet perfume and the whole life be in an atmosphere of the sweetness of glory.

All this passeth understanding, but it is of peace which passeth understanding that Paul speaks. Who are *we* to limit the power of the God of Israel? To doubt the ability of God is to become infidels. Of what use is a verbal assent to the Scriptures and a life-long practical repudiation of them? It is 'the darkest of self-delusions. Let us rather claim this power and seek the peace of God, which itself is the power that keeps.

Unwavering trust in God brings unbroken peace. The faith which sways not but stays upon God. Just as unbroken wires send the light blazing everywhere and the trolley whizzing, so is trust stayed upon God both illumination and enduement. The strings of our heart-harp must be unbroken and in tune for this psalm of peace, but he is able so to keep them.

The trust which "does not tremble on the brink of any earthly woe," is the product of every deepening knowledge of God and of exercise of faith never intermitted. One slip will be hard fully to recover from; one failure to stay upon God will bring unsteadiness in our hold. Therefore, "in the hottest fire hold still," in the fiercest fight face front. We need emphasis strongly upon the strengthening and perfecting value of exercise in trust. Drive out even one doubt of God as you would a serpent sure to breed a thousand. The sin of murmuring was great in the wilderness, but how tolerable in them as compared with us!

In the midst of the intensest city life, with surging business, seething vice, political wild-fire, tortures of worry and despair all around, how blessed the peace of God! A calm, sweet voice in a Babel of noises, but so firm and steady to the tune that one after another joins in the praise; and shall we not hope that soon the

Babel will give way to the Pentecost, and with the sound of many waters all the earth sing of the peace of God then in the hearts of all?

CONVERSION OF PHILIP CHARLES.

(Prime Minister of Chief Nquillisso of Western Pondoland.)

BY L. M. WODEHOUSE.

(SOUTH AFRICA.)



FEW weeks ago I was told of the remarkable conversion of Philip Charles, the chief councillor of Nquillisso. Hearing he was in Umtata, I sent for him that I might hear from his own lips the wonderful story of God's saving grace manifested in him.

And we need to have these facts published to stimulate our zeal, and enthuse us with more of the missionary spirit which dry statistics of figures will never be able to do. There are many blessed results from missionary effort that if more generally known would, I feel sure, cause the people to contribute more largely and cheerfully to send the Gospel to the heathen, and also to pray more fervently that the hearts of the heathen may be opened to receive Jesus, so doing our utmost to hasten the fulfillment of the promise, "Ethiopia shall soon stretch out her hands unto God."

I will relate the story of the conversion of Philip Charles as nearly as I can in his own words. He said: "It was six months ago, on a Sunday, I went to a big beer-drink at the chief's place. For a long time before I was converted I would sometimes be much troubled in my mind. I felt that the missionary's word was true, and I would have prayer with my children, although I was not a Christian. God often punished me for my sins. Once He took from me four of my chil-

dren, one after another. When my first child died, I shut myself up in my room for two days, and then I went to the river to wash, according to native custom. While I was washing, my servant came and told me another child was dead. I again shut myself up for two days; and when I went to wash again, my third child died. Again for two days I stayed alone in my room; and when I went to wash again, my fourth child died.

I had seven wives, and sometimes I was frightened to look at them, though I loved them and they loved me. But I knew I was doing wrong to have them. My true wife was a Christian, and I had left her and had not seen her for twenty years.

The Sunday that I went to the beer-drink, I told my children I would pray with them when I came back. When I got back, it was midnight; but I woke them and made them get up to pray. I was much troubled, and when I went to my bed a great horror seized me. I felt as if I had been beaten, and all my bones ached. My sins took hold upon me and I was afraid to stay in the hut, so I got up and went outside. I prayed, but there was a great weight on me and my prayers would not rise. I went back to the hut, but I could not sleep. As soon as it was light I arose and went into the bush on one side of the house, but I could get no rest. Then I went into the bush the other side of the house, and I roared and made a great noise, but it was all dark. Then I thought, I will go to the missionary, and I will see if he can help me. I felt a little better when I made up my mind to go to the missionary. After that, I do not know if it was a vision, but I saw with the eyes of my mind the Saviour sitting on the clouds, and then He came and stood near and said to me, 'Touch me not.' I thought I will go to the missionary next day. The next day it rained, and the day following I did not so much as want to go, but thought I

would wait awhile. Then my fears came back, and I was shaken again by the strong hand of God; so I got on my horse to go to the missionary, and as I went along I lost all my fear." (Mr. Househam told me how, when he arrived at Buntingville, he told him how he was coming to him in trouble of soul, but how Jesus had met him in the way.) "When I returned home," said Philip, I broke all my beer pots. I sold the casks, and then I thought, no, if they are bad for me, they are bad for another man; so I said I will not sell them, and I broke them up.

Then I called my wives and told them I was a Christian, and they could either go to their homes or stay and I would keep them, but they could not be my wives any more. They cried; for they liked me much, and I liked them, but they all—seven of them—chose to go to their homes. I told them how God had showed me my sins, and they must give up their heathen practices. I prayed with them, and then I sent them away. Then I saw the *Ukulunga* in the kraal." (These are idol cattle, one of which each wife brings with her from her home. These are held sacred. In sickness or trouble a hair is pulled out of the tail, and worn around the neck as a charm.) "These," continued Philip, "I sent back with my wives."

Then I went to the Chief. I was his treasurer, and I had often kept part of the money for myself. I now saw I had been a thief, so I told the Chief what I had done. He was much surprised. The men about him and his great wife said I must be ill, but I said no, I was not ill, but I had become a Christian. I could not tell exactly how much money I had kept, but I had a new wagon which was being loaded up in Umtata, and I would give him that. Then Nquilisso was frightened and thought I was gone mad. He said, 'You had better use the wagon to make some money and pay me a little at a time.' So I thought I would,

but then I thought again, no, something might happen to the wagon,—it might be broken or washed down the river. So when I came into Umtata, the wagon was already being loaded up, and I said I could not take the goods and they had to unload, and I sent the wagon to the Chief.

I then sold a lot of my sheep and brought the money to Umtata and paid all my debts. I had to pay one man £12 for liquor that I had had.

I wrote to my true wife, whom I left twenty years ago, and told her I was converted and wanted her and the children to come home. She wrote back that she was very glad that I had been converted, but she thought if I wanted them I ought to go and fetch them; so I said, yes, that is right. I sold some cattle to pay my expenses to Kingwilliamstown, and now my wife and children are here. My youngest daughter I had never seen; she is twenty years old.

I said, "Do you not think the prayers of your wife have had a good deal to do with your conversion?" "Yes," he said; "she has been praying for me all these years, and I knew she was." I said, "And now what are you going to do, Philip Charles, because the Lord has saved you for some purpose, not merely that your own soul may be saved?" He said, "I must now preach to my own people. I want my people to be Christians." Mr. Househam told me that this conversion has produced a wonderful excitement. He is such a strong man, and a man of such influence, that the Chief said, "Do not make him a preacher: my people will not be able to resist him." And the people say, "What kind of a thing is this that makes a man part with his property to make restitution?" Only six months ago he was a heathen in his blanket, well known by every one in Umtata, where he frequently came and always got drunk; now a living testimony to white and black of the power of Christ to save. It is astonishing.

As we sat on the veranda in the moonlight, and listened to the wonderful story of saving grace, our minds went back across the ages to Tachens and Saul, of Tarsus, and rejoiced to know the blessed Gospel of our Lord Jesus Christ has still its ancient power to enlighten and transform.

O, why do not Christians *pray* more, *work* more, *give* more, and thus hasten the time when the heathen shall be given to Christ for His inheritance, and the uttermost parts of the earth for His possession!

LOOKING BOTH WAYS.

BY REV. JOHN PARKER.



WE do not know how many weeks or days the apostle Paul awaited the execution of his sentence after it had been declared. But we do know something of the joy he felt while waiting, in looking both ways—at the past of his life and the future of his hopes. Of the past—how inspiring the record—"I have fought a good fight, have kept the faith. My course is finished now. I have reached the goal, the crown awaits me." The racing that wins is severe work, testing and taxing the utmost powers of endurance. But he had won. Thirty years ago he saw the majesty and mercy of the Judge. Every day, since he saw the King at the gates of Damascus, he had received abundant proof of His righteousness. He felt assured now that the Judge approved his fidelity, and would Himself award the crown. As from a sunlit summit, though now in chains, he could see both past and future. Blessed past, leaving no regrets; unspeakable future, leaving nothing more to desire.

When Alfred Cookman was dying, it is said that, calling the attention of his brother John to his palsied arm, and the certainty of his nearing departure, he

said, among other joyful words, "John, how glad I am now that I have been identified with this holiness movement!" Looking to the past, then the future, he said, as he neared his departure, "I am sweeping through the gates washed in the blood of the Lamb." Surely nothing can be more important to the reader and writer of these lines than the fact that we are both nearing this hour of review and anticipation. If true to the priceless trust and treasure our divine Master has put in our care, we shall soon look with unhindered vision on the past of life and the future of recompense. The purpose for which life was intended, and the use we have made of it, will stand out with a dreamless and searching reality.

It is said of this hour of destiny, concerning believers, "their works do follow them;" hence they are blessed in dying. Their blessedness, then, results from a life now past, which was wholly given to the Lord. They have reached the hour, in which many millionaires would be willing to become beggars for another opportunity. For form out the self-seeking and flesh-spotted past, their works, a hideous, pitiless crowd, come trooping to accuse them. Their pillow yesterday was down; to-day it is thorns. Alas! they sowed to the flesh; they began years ago to reap corruption, and the harvest now, which they must gather, is a loathsome quantity. "His inward thought," during the fruitful past, was that his house shall endure forever, and his dwelling-place to all generations. He called his lands after his own name. Nevertheless, man in such honor abideth not, he is like the beasts that perish. This, their way, is their folly. Yet their posterity approve their sayings. "Like sheep, they are laid in the grave; death shall feed on them, and the upright shall have dominion over them in the morning," Ps. 49: 11-14. "But God will redeem my soul." This has been my supreme expectation in life. "I am not disappointed," said the saintly Bishop James

when dying; nor is any true believer. Blessed soul redemption, gracious Redeemer, infinite recompense. "He shall receive me" to His eternal banquet worthy of a God. Is not this motive enough to induce the endeavor now to make the present what I would wish the future to be? It is no accidental circumstance that the Divine book closes with the decree which will end the opportunities of time and probation, and determine the destiny of every true disciple of Christ. "Let him that is holy, has determined to be holy, let his choice be made eternal; 'let him be holy still.'" There is to me but one motive to a holy life more weighty than this: it is that God is holy. He cannot approve me or admit me to, fellowship with Him, here or yonder, unless I am holy. I can, I must be holy. I would rather have His approval than that of all who have ever lived. I am making to-day that which will be my past to-morrow,—the character I wish to make. Looking both ways, I cannot be thoughtless or indifferent about my past. It bore into eternity the record I preferred to make—what I have been I am likely to continue to be. Am I willing it shall be so? Yes, thank God, through the grace that redeemed and the love that adopted me, both the history and the purpose of His loving kindness are now exceedingly precious to me.

I look on my past with adoring love,
On its record made clean through the blood;
I look on my future with joyful hope,
For I know I'm a child of God.

"THE BOOK OF COMMAND."—When an agent of the American Bible Society was in Turkey, Mr. Righter, he paid a visit to Sivas, a large inland city, and in the afternoon two Koozel-besh Koords came upon him. They told him they wished to become Christians: and on his questioning them why they wished to change their religion, they replied, "We once worshiped a cane or staff, with which the sheik beat us, to drive away our sins. But we now believe no longer that this will save us. A kitab (good book) taught us better."

"THE LIFE-LINES."

"Now the just shall live by faith."
—Heb, 10: 38.


*"A faith that keeps the narrow way,
Till life's last hour is fled;
And with a pure and heavenly ray
Illumes a dying bed."*

We come into spiritual life by faith, and all along the way this is the nurturing principle. Not a cold, intellectual faith, but a HEART faith. "With the heart man believeth unto righteousness." It is a trust of the heart in Christ, the mighty Saviour, reposing all the spiritual interests upon Him, in sure trust, in unflinching commitment.

FROM OUR INDIA CORRESPONDENT.

MISS ISABELLA S. LEONARD.

A Definite Prayer.

"ES, I have known the Lord since very young," said an aged woman to me on yesterday. Then she said: "I always pray to Him and He hears my prayers and strengthens me, and prepares me for what He sends upon me. When my son and daughter died I was prepared for the shock—but when my grandson, a young man, was taken, I had not trusted God to prepare me for that and when the word came I fell over."

Then she told me she learned from her little boy to pray that she might be prepared for whatever came. I asked her to put upon paper how it was, and received this statement:

"After finishing my prayers, my son asked me, 'Mother, why are you in tears, I notice it every day?' I was obliged to explain to him my reason. 'Mother,' he said, 'in your prayers what requests do you make to the Lord?' I told him I prayed and asked God to bless my children, open to them understanding, and that they should love the Lord with truthfulness of heart, and I pray for all

mankind, and to draw them closer day by day and to be His disciples. 'And is that all you ask for, mother, in your prayers and nothing more?' I said, no. 'Dear mother, in your prayers ask the Lord to prepare you for your daily trials, and to subdue you to the Lord's wish and pleasure, so that you will not fret for my brother as you do—God helps every one in trials and troubles. Now, dear mother, these few words I trust will give peace to your mind.'"

Feeling assured that there are very, very many of God's dear children the world over who have never learned the lesson taught this dear Eurasian woman by her boy, I send this forth trusting that through this simple statement some may be led to see the sweet privilege of definitely exercising faith in making the request each morning. Prepare me, O Lord, for what is to come to me this day! How might earnest souls thus be saved many a downfall, or at least some grieving of the Lord in the presence of sudden trial or sorrow.

EXTRACTS FROM LETTERS.

A young missionary to her mother: "O how sweet life has become to me since I fully understood the true meaning of having a heart cleansed from *all* sin. It is a life of such perfect rest and peace. Instead of continually having to wait upon God to know if my heart is clean, there is the sweet consciousness and witness of the Holy Spirit that it is kept clean day by day. When I pray in the morning that God will guard me from stumbling and sinning, I can praise Him in the evening that *He has kept me*. Therefore, as there is no consciousness of sin, we do not need to be continually praying for cleansing, because our hearts are kept clean; as one beautifully suggests—a pebble in the bed of a stream is kept clean so long as it remains in the clear water. So is it with our hearts, but if we give place to Satan for one moment and allow him even so much as an

entrance inside the gate, our peace is disturbed and we lose the sense of cleansing; everything within our heart seems put out of order by the sight of his ugly face. Then, instead of *moaning* and *groaning* and thinking we *never* have had a clean heart at all—we must fly immediately to the precious fountain and take a fresh plunge, so that we may again realize that our hearts are clean. Let us more than ever ‘watch and pray that’ we ‘enter not into temptation.’ ”

FROM ONE RECENTLY SANCTIFIED WHOLLY.

Praise the Lord! He doeth all things well. “The joy of the Lord” is my portion. I have had continuous *victory* all the way. Have had severe tests at times, but praise the Lord, have come off more than conqueror! The reality of the deliverance from inbred sin is greater than ever before—the witness of the Spirit is as clear as ever. Glory to God forever!

Two soldier brothers have come into clear light. The Lord has gloriously saved them from all sin; a Surati servant here has also been converted, so that the Lord is encouraging me in the work. My faith lays hold on God for many more souls for His glory. I have had indications that the Lord is speaking to souls about full salvation. Keep praying much for the work here. O that souls could feel their need!

I am still studying Marathe. Remember me much in prayer. I feel I must keep in line with the blessed Spirit’s guidance, and not do anything that would in any way hinder God from working through me to glorify His holy name. . . . What a glorious chapter is that one in Hebrews about faith. How it ought to stimulate us to have great faith in God concerning what He has intrusted to our hands—“Without faith it is impossible to please God.”

“Let us hold fast the profession of our faith without wavering, for He is faithful that promised.”

MRS. CATHERINE REED GARNER WHITE.

BY REV. JOHN GREENLEAF OAKLEY, D.D.

MRS. CATHERINE REED GARNER WHITE, widow of James Welles White, was a Methodist of the old type, with most excellent family connections, one of those cultivated persons who were so strangely and yet so really and powerfully wrought upon by the Holy Ghost in the early part of this century, when Bishop Francis Asbury, Rev. Freeborn Garrettson, and others of the fathers, traveled from Maryland to Maine preaching salvation by grace through faith and sanctification by the blood which cleanseth us from all sin.

In Brookline, Mass., at the residence of her son-in-law, William Lee (of the publishing house of Lee & Shepard), Sept. 3d, 1894, Mrs. White fell asleep in Jesus after a life of 85 years, 8 months, and 13 days.

This long life, commenced while King George III. was still on the throne of England, before the first steamboat crossed the ocean, or the first passenger train of cars started, or the first telegraph message had been sent, and the population of the United States was only about seven millions, and the Methodist Episcopal Church was yet in its infancy, has included the most active, energetic, and progressive period in human history since the world began.

While still an infant Mrs. White was taken into the family of her honored uncle, Thaddeus Reed, of Hillsdale, N. Y., where she was early taught to know Him whom to know aright is life eternal. She was married in 1828, and four years after she experienced the blessing of perfect love, and had the added joy of seeing her husband gloriously converted and fully consecrated to God. This occurred in 1832, in a meeting held by Rev. Elbert Osborn, who called it “the long blessed meeting of twenty days.” In her diary, under date of Dec. 11th, 1832, she writes: “Protracted meeting was appointed which has been attended by the blessing of God. Brother Osborn preached from Nahum 1. 15: *O Judah keep thy solemn feasts, perform thy vows!* The sermon, like a well-directed arrow, reached my heart, and I resolved by the help of the Lord to perform my vows and to strive for holiness of life and heart.” From that time until the day of her

death the irresistible logic of her holy living proved to all who knew her that she was blooming in the beauty of holiness and bringing forth fruit to the glory of God. On the 21st of December in the same year—sixty-two years ago—she wrote: "This was my birthday. I felt, for the first time in my life, to bless the day that I was born; to dedicate my remaining days and all I have and am to the Lord. I felt such an inexpressible love, such a union with God, as cannot be described. My bodily powers were overcome by it; my soul seemed to say, I am Christ's, and Christ is God's. I felt resigned to submit all to His pleasure—husband, children, all. Only Jesus will I know, and Jesus crucified." After receiving the blessing of perfect love, and witnessing the conversion and consecration of her beloved husband, her cup of joy seemed to be full. They erected an altar to God and welcomed His children to the most cordial and Christian hospitality of their home. She and her husband lived happily together, "and they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless," until they had passed their fifty-seventh anniversary, and then "he was not; for God took him." They trained up in the nurture and admonition of the Lord a family of eight children, three of whom survive. These are Prof. T. R. White, Mrs. William Lee, and Miss Mary E. White.

For two years Mrs. White has suffered from paralysis. The last Saturday before her death, while being wheeled about in her invalid's chair, her only means of locomotion, she seemed greatly to enjoy the beauties of nature. She did not care to return to the house. The air was so delightful; and it was but the second opportunity for an outing since July 11th, when she came from New York to her new home in Brookline. After returning to the house she rested as usual. But at one o'clock on Sabbath afternoon she suddenly lost the power of speech, and she continued in that condition until Monday noon, when "the gates which swing outward" opened and a Christian pilgrim, after a journey of eighty-five years, passed through into the everlasting light and entered the "city which hath foundations, whose builder and maker is God."

During the ten years of her widowhood Mrs. White, in prayerful watchfulness, has been waiting for the call of the Master, and

to the extent of her ability she worked while waiting. All who knew her were deeply impressed by her saintly character and her most cheerful submission to the will of her Heavenly Father. She has been a subscriber to the *Guide to Holiness* ever since its first issue. She was an intimate friend of Bishop Hamline, Phoebe Palmer, and a host of other great lights, which have not gone out but have gone to shine elsewhere in greater glory. She has been a member for some time past of St. Luke's Methodist Episcopal Church, New York City. But in age and feebleness extreme she could not often be in the church; therefore, she has not been able to exhibit her peculiar Christian graces except within the circle of her personal friends. The writer has often been called to her bedside in times of her extreme illness and knows something of her mighty faith and exceeding great joy when she thought that she might be entering the "valley of the shadow of death." Her victory over the world and death was complete. St. Luke's Church has lost one of its most saintly members, and loved ones long gone before have welcomed to the eternal home a faithful wife and an affectionate mother. Her voyage on life's stormy sea is over; she has reached the port of peace; and now she rests on the better shore where the day is never followed by night, where the shadow of death never falls, and where loved ones meet but never part again while endless ages roll.

WORK OF HOLINESS.—In some of the great halls of Europe may be seen pictures not painted with the brush, but mosaics, which are made up of small pieces of stone, glass, or other material. The artist takes these *little pieces*; and, polishing and arranging them, he forms them into the grand and beautiful picture. Each individual part of the picture may be a little worthless piece of glass or marble or shell; but with each in its place, the whole constitutes the masterpiece of art. So I think it will be with humanity in the hands of the Great Artist. God is picking up the little worthless pieces of stone and brass, that might be trodden under foot unnoticed, and is making of them His great masterpiece.—*Bishop Simpson*.

ENTIRE cleansing is the negative side of perfection, and filling with Divine love is the positive side.

THE KESWICK WEEK, 1894.

BY REV. EVAN H. HOPKINS.

[The Keswick Convention, England, has become a noted gathering. While not, doctrinally, up to the Wesleyan standard as accepted by us, it indicates decided spiritual advances, doctrinally and experimentally, among Christian people, largely of the Church of England, and in this we rejoice.—ED.]

The Editor of *Keswick Week*, says:

OUR "holy convocation"—our feast unto the Lord of the seventh month, has come and gone. And we have found it again to be a week of holy days, a week of Sabbaths enclosed by Sabbaths, with the hallowing presence of the Lord.

Year by year the thrill of gathering becomes more intense. One realizes that some have come through storm and battle, fighting their way to the place where they know a crisis must be faced; and others are there without thinking of it, as yet, as more than a "holy day" with Jesus. And outside all who are there, one realizes a great circle, widening every year, who have carried to China and India, the isles of the seas, the corners of the earth, and to deep depths of heathenism, the impulse received at some previous Keswick from face-to-face meeting with God, and who now look back to that hallowed time and meet with us in spirit.

May the mighty inflow of His Spirit flow out upon you, beloved missionary friends, like the recoil of a great tidal wave!

As we gathered on the Monday, it was strangely pleasant to find the sunshine and fresh wind instead of the frequent drip and welcoming of cloud. Throngs were there already, for from Thursday onward the gathering had begun. We met in the great tent, as usual, for the opening prayer meeting. Two things then seemed very marked: the over-flowing joy and the close concentration.

As we look back, it appears as if there had rarely been a more closely searching time in any Convention. The opening words by the Rev. Evan Hopkins, on 1 Sam. vii., with its key-words of "Return—Put away—Prepare," were like a prophecy. "We have a sacred appointment to keep," he said,— "an appointment with God." But in the keeping it there was more than many had reckoned on. There was the penetrating search-light of God turned unflinchingly on the waiting hearts; and we might almost call this week "The Search-light Convention." The urgency of the need of readi-

ness, put forth at the outset by the Rev. C. A. Fox, who followed Mr. Hopkins, laid hold of us. "Behold, the Bridegroom cometh!" And that being the cry which explained our gathering, how far were we ready, with oil and lamp, and trimmed wick?

Seldom have stronger words been spoken, laying bare the deficiencies, the discredits, the failures of the household of God. The overflow of joy which began the week seemed to give place to an awe and silence before God, both amongst those who knew Him best, and those to whom the surprise of searching startled for the first time. As the addresses are read, this will be seen; but no words can say what the stripping was, and what the tearing away of many seemly coverings which revealed a self-will, an unyielded heart, a life given indeed to serve God, but only in a self-chosen way.

The great tent was closely packed, while round every opening there was a compact group of worshippers, besides a fringe all round. No whispering, no stir; each one as intent as those within. The concentrated attention thus claiming the outmost fringes showed what a spirit of *purpose* was present, a spirit of set desire and urgent intent, which told that God was waiting to bless.

It would be a joy to go through the whole week, day by day, sketching all for the sake specially of those who are now sown in the furrows of far fields, scattered over all countries; but that is not possible, so we shall only mention some of the marked things about this sacred week.

This year there were two tents, so that instead of a mere overflow meeting there was always a second one going on in the other tent, arranged for on the same plan. This seemed really to knit the Convention together closer than by an overflow, for the current of teaching could flow on from point to point equally in both. The second tent was the one formerly used until the numbers increased. It held 1,000, and was generally fairly full; and yet the first tent never seemed much relieved! Was it possible to speak personally to three thousand people? It seemed not, but it was indeed so. From the very first meeting, when the awe of God seemed to be pressed into the joy, it was as if each soul stood alone to hear the message of God given direct and closely to himself.

(To be continued.)



"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him."—Gen. 18: 19.

"Lord, let us in our homes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

HOME CIRCLE CONVERSATIONS.

BY REV. G. F. OLIVER.

Who is sufficient for these things?

THE above question, raised by the Apostle Paul in II. Cor. 2: 16, is often pressed with crushing weight upon parents and teachers. Paul felt the great responsibility of his ministry. He finds a quick answer to his own inquiry, and announces it for his own comfort and ours in a few sentences further on. "Our sufficiency is of God." In this chapter he confesses his own helplessness, but in the same breath shouts triumph in the face of all his care. To know that every word and work must prove a "savor of life unto life" or "of death unto death," a blessing or a curse, ought to banish indifference and stir to constant prayer. The letter killeth, the Spirit giveth life. It is kill or cure with all Gospel remedies, whether administered by preacher or parent.

God is sufficient in thought.

The wisdom of the world is foolishness with God. His thoughts are not as our thoughts. We do not even know what to pray for as we ought. "He that searcheth the hearts knoweth what is the mind of the Spirit." The thoughts of the wise are vain. The best thinking, both as to doctrine and duty, is prompted and inspired by the Holy Ghost. "Open thou mine eyes, that I may behold wondrous things out of thy law," was the

Psalmist's prayer. There is no clear interpretation of Scripture or Providence without the Spirit of God. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." If we could but abandon our cultured conceit enough to own our blindness and invest in God's eye-salve, we would have less lame logic, and our thoughts would be brought into captivity to the obedience of Christ. Thinking God's thoughts after Him can only succeed full communion with the Holy Spirit.

God is sufficient in word.

He gave Moses eloquence so that he became "mighty in word," though he was a man "slow of speech" and of a "slow tongue." He touched the lips of Isaiah, and put his words into the mouth of Jeremiah, who cried out "I cannot speak." The Holy Ghost was pledged to give the disciples words to speak when under arrest, and all the Pentecostal saints "began to speak as the Spirit gave them utterance." "If any man lack wisdom let him ask of God who giveth to all men liberally." The mere letter of reproof kills and wounds; the Spirit of unction and love heals and helps. This is why so many children are driven away from parental counsel. It is not given in the Holy Ghost. We lean to our own talk and give them a "bit of our mind," instead of the "mind of the Spirit."

God is our sufficiency in deeds.

"God is able to make all grace abound toward you; That ye, always having all sufficiency in all things, may abound to every good work." I can do all things through Christ that strengtheneth me." "Apart from me ye can do nothing." In the Lord no labor is vain. Every deed is both efficient and sufficient. The fullness of the Holy Spirit alone can make us sufficient in every work. There is no failure while we abide in Jesus and His words abide in us. Thoughts, words, deeds, make up character. God, through the Holy Ghost, inspires head, heart, life. He assumes responsibility if we permit Him to work in us and through us. Why not do it? How easy to bear burdens and shoot arrows when Christ stands near and gives command! In kitchen, nursery, shop, or field, our God is all sufficient and Christ is all and in all.

"Thou, O Christ, art all I want,
More than all in Thee I find."

LESSON FOOD IN REVIEW.

JESUS AT NAZARETH. Luke 4: 16-30.—The baptism with the Spirit enabled Jesus bravely to confess and preach before old neighbors and kinsmen at Nazareth. Fear to talk or preach before family friends is born of unbelief or bad prior example. Despite Christ's gracious words the synagogue folks were displeased. Why? Jesus' manner was kind and practical. His hearers were stung with the truth assumed rather than exhorted, namely, that they were blind captives and bruised with sin. Carnality will not welcome even the tenderest truth. They thrust out Jesus and may do so with you. Amen. It only opened another door in Capernaum.

THE DRAUGHT OF FISHES. Luke 5: 1-11.—Jesus loved to show his power and kindness to a discouraged crew. These fishermen who had toiled all night and caught nothing were at the threshold of success and believed not. Happy if, like Simon, we are obedient enough to launch out and let down the nets, though discouraged indeed. Loyal saints need never despair. Jesus is looking on and drawing nearer. This fish story proves that souls may be won as certainly as fish may be seined, if we work together with God.

A SABBATH IN CAPERNAUM. Mark 1: 21-34.—This unclean spirit still goes to church. He objects to plain preaching and Holy Ghost fire. He hates to be discovered. He cries out, "Let us alone." He is willing to hear a sermon on temperance, but protests against Prohibition. He likes a discourse, but fears that holiness will divide the Church. He favors the discussion of truth, but finds fault with altar work and tests, which disturb carnal or formal Church members, who have been pillars for years. He wants Jesus and all His agents to avoid reference to habits of uncleanness, as tobacco, political idolators, social impurity, covetousness, dumbness, and the like. These are his hiding places. Do not mention them. "Let us alone." Jesus gets rid of devils. They fly before him.

A PARALYTIC HEALED. Mark 2: 11-12.—This man was borne of four, that no one man should ever claim the honor. We are sharers in the work of leading souls to Jesus. How helpless are men to find Christ for healing unless we carry them! The combined faith of the sinner and his friends brought pardon and life from Jesus' lips. When healed he was ordered home to tell the news. Confession must follow salvation. Seek it, take it, tell it. This order cannot be reversed. Witnessing for Christ will bring a sure reward. Souls will be won and His great name glorified.

TO THE YOUNG FOLKS.

Four things will help you make your Sunday School and League a success. 1. *Be regular.* Religious meetings are as important as day school. The truant officer here in Ohio hunts up stay-away boys and girls, and leads them to school. Truants are afraid of the "school policeman." But God commands you to go, not now and then, but always. Your conscience is truant officer. You never miss lunch unless sick; nor should you be out of your place at Sabbath School or League.

Never miss—2. *Be prompt.* On time came the eclipse the other night to a second. So the seasons and the sunlight. You should follow the example of the Lord. What if the angels had come to warn Lot at Sodom's gate an hour too late? Late people and lazy ones are cousins. Laggards are half-brothers to sluggards. Watch the clock—3. *Be earnest.* Do it with all your might. Study and listen and answer with the same spirit with which you play. Enthusiasm succeeds. Learn your lesson for Sunday better than your day school lesson. Sunday clothes are brighter, why not Sunday lessons better? God's day deserves our best efforts. Talk up your League, your school, your teacher. Get others to come. Be a live, busy bee.

4. *Be prayerful.* Before you go, pray; and after you return, as well as while you are in class. God will give boys and girls a good appetite for school and Bible talk. Did you ever try asking Jesus to help you enjoy your teacher's words? Do you pray for your teachers? If not you make a mistake. You should pray that every lesson may feed not only your own soul but help others. If so, you will love your school, and your teachers will love you. Sunday will be a happy day, and texts and lessons will be as bright as new toys, and as fresh as newly picked grapes. Try these rules and see how true they are.

SEARCH STRINGS.

1. How many volumes of hymns did Charles and John Wesley write?
 2. How often did Jesus join a fishing party? How often at a wedding?
 3. What city was destroyed and sown with salt?
 4. What and where in the Bible do we read about a fleece of wool?
 5. When was an angel seen under an oak?
- The little folks will find it profitable to be led by the "Search Strings." Study the questions and try to get the answers.



"Blessed are they that dwell in thy house: they will be still praising thee." *Psa. 84: 4.*

"While in Thy house we kneel,
With trust and holy fear,
Thy mercy and Thy truth reveal,
And lend a gracious ear."

A PASTOR'S TALK TO HIS PEOPLE.

REV. I. SIMMONS, D.D.

ASPIRATIONS.

YOU can know yourself by your aspirations. What is your highest, most absorbing aspiration? What would you give or sacrifice in order to attain to it? What is the moral texture of it? As you think it over, and dwell upon what you would be, and do, if you had in possession all to which you aspire, does it seem to you that you would be a nobler, purer, grander, saintlier man than you are now? Do you long to be rich, or eminently scholarly, or great? Does your aspiration, that is most with you and that masters all subordinate ones, increase your devotion to God, and fill you with the enthusiasm of piety?

The Apostle Paul was a robust aspirant for great things. Ordinary lines were too commonplace for him. The atmosphere of average believers was not satisfactory to his longing soul. He looked up to the celestial sources from which healthy souls draw their supplies, the love of God, the blood of Christ, the baptism of the Holy Ghost, the divine will and arrangements, that men should be holy, and shunning the oblique lines of worldly scholarship and the exaltations that come of wealth, he fixed his eye and tightened his girdle to "pursue for the prize of the high calling of God in Christ Jesus." Are you with him in his supreme choice? If so, listen to how he framed his aspiration into tangible possibilities:

"*That I may know him.*" There is a soul-knowledge of Christ. It was for this he panted. You know a person best when you know his master motive and the great ruling principle of his life. Christ's master motive in coming into this world was to save the

lost, and His ruling principle was a love like unto the Father's who gave Him. Paul wanted to know Him in these things. It was under such an aspiration he was willing to be accursed if his kinsmen according to the flesh might be saved. It was under such an aspiration he prayed for his Ephesian brethren, that being strengthened with might by the Holy Spirit in the inner man, with an indwelling Christ, and rooted and grounded in love, they might be able, with all the holy, to comprehend what is the breadth, and length, and depth, and height, and know the love of Christ which passeth knowledge. No knowledge of Jesus so penetrating, so accurate, as the knowledge of love. Do you know Jesus that way? If so, then Paul will incite your aspiration to know *the power of His resurrection.*

Some think this means the power that raised Him from the dead. But who can know omnipotent power? If he could it would serve no purpose to aspire to it. The aspiration is to know by experience, through faith, the soul-triumphs in regeneration and complete sanctification wrought by the resurrection of Christ. For this, Paul's whole nature pleaded and pressed. It was not a longing to be liberated from earth so much as a longing to be freed from all sin by the power through his risen Lord. Once he said, "I am crucified with Christ." Because of this he knew, and aspired to all its fullness, the resurrection life. Beloved, it was the resurrection life of Christ that gave you power to be made new creatures in Him. Are you aspiring to have its fullness possess your body, soul, and spirit?

Then still on this aspiring apostle leads your upward flight. "*To know the fellowship of His sufferings!*" Fellowship is of the heart. It is the correspondence of kindred affections. It is mutual joy. It is mutual suffering. The way to know Christ's inner heart is to fellowship His sufferings. It seems to be the way down, but it is God's plan that "we suffer with Him, that we may be also glorified together." Jesus said to the aspiring sons of Zebedee, "Are ye able to drink of my cup and be baptized with my baptism?" They gladly assented. What was His cup? The cup of agonizing sacrifice. He held it to His fainting lips in the garden of Gethsemane. Paul aspired to drink it with Him. In the measure of your holy calling, and according to His will, is this

your longing? Do not fear; His angels shall stand by you, and the gift of His glory, which He had with the Father before the world was, is sure to you.

Further still this apostolic aspirant urges his desire for spiritual knowledge. "*To be made conformable unto His death!*" He did not crave to imitate the manner of His death. But martyrdom was the seal of faithfulness. To die for Christ was the consummation of glory. O friends of Jesus, it is not only holiness *until* death, but holiness *unto* death we should pant to possess! There is need of a courage in living and facing the spikes and spears of the fortified sins of our day. You may not be called to die now for your testimony, but if your aspirations reach to these Paul has given us to consider, you will be ready.

This familiar hymn of Madame Guyon is an ever abiding inspiration to the saintly mind:

"O Thou by long experience tried,
Near whom no grief can long abide;
My Lord! How full of sweet content,
I pass my years of banishment.

All scenes alike engaging prove,
To souls impressed with sacred love;
Where'er they dwell, they dwell in Thee,
In heaven, in earth, or on the sea.

To me remains nor place, nor time;
My country is in every clime;
I can be calm and free from care
On any shore, since God is there.

While place we seek, or place we shun,
The soul finds happiness in none;
But with a God to guide our way,
'Tis equal joy to go or stay.

Could I be cast where Thou art not,
That were indeed a dreadful lot;
But regions none remote I call,
Secure of finding God in all.

My country, Lord, art Thou alone;
No other can I claim or own;
The point where all my wishes meet,
My law, my love; life's only sweet.

I hold by nothing here below;
Appoint my journey, and I go;
Though pierced by scorn, oppressed by pride,
I feel the good,—feel nought beside.

No frowns of men can hurtful prove
To souls on fire with heavenly love;
Though men and devils both condemn,
No gloomy days arise for them.

Ah, then, to His embrace repair;
My soul, thou art no stranger there;
There love divine shall be thy guard,
And peace and safety thy reward."

PRAYING FOR THE LOVE OF IT.

The command to pray creates the duty to pray. The duty obediently performed brings large blessings from God. Left to convenient occasions, or prompted only by special needs it rarely produces permanent satisfaction, or becomes a really pleasurable engagement. There is a real joy in prayer, when the sense of duty scarcely is felt. O, to talk with God for the love of it! It is inexpressible delight! In conversation, the mutual exchange of thought is a pleasure. God knows before we ask Him all we can say, but He holds great answers pendent over our heads waiting for the prayer of the heart. But the prayer for the love of it is the prayer not for a gift, but for a reply. To hear Him speak is one of the sweet blessings of talking with Him. It is not always words He utters, although sometimes He opens up an old Scripture truth gloriously to the understanding. He has another way of speaking. You will learn it if you wait a little before Him. Was it courage you wanted for a great trial expected? He will come by the Holy Spirit to the timid side of your nature and put Himself there. You may hear no words, nor record any miraculous illumination, but when you come down from the place of prayer your strength is adequate, and the trial approaches as a conquered foe, or is changed into a chariot of comforts. Perhaps apprehended dangers were alarming your spirit. The appropriate Scripture is brought afresh to your help, but waiting faith gets more than this. The prayer is answered as of old, and like the prophet, to your eye, ranging the Divine arsenal for help, there appears the host of God. They throng the closet of prayer, a defending multitude. O, there is nothing more sublime in the range of your earthly privilege than prayer for the love of it, with all the mighty revealings that wait upon it!

PRAYER AND PROGRESS.

In the history of the race, and especially of the Christian ages, it seems to have marched to its advancing civilizations by the yell of contending armies and the music of war; but the unseen forces of progress have not been computed. The recording angel's history of the race will show how in cloisters, and closets, and catacombs, in Mayflower's cabins and New England's snows, God's holy ones have, with heroic love and faith, by prayer fastened the chariot of progress to the steeds of Divine mercy and grace. Great issues are before our country now. Temperance, capital and labor, and many moral issues. Not altogether by ballots, nor by party, but by mighty prayer, saith the Lord, shall come victory.



"Likewise greet the church that is in their house."—Rom. 16: 5.

"Their works of piety and love,
Performed through Christ their Lord,
Forever registered above,
Shall meet a sure reward."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

SISTER PALMER, to the evident gratification of all in attendance, was able to be present, looking stronger than for some time past. She at once took charge, and asked that the meeting be opened by the singing of

"Praise God from whom all blessings flow,"

which was followed by her reading, with effective comments, the hymn on page 587 of the Hymnal, beginning with the lines,

"Soldiers of Christ arise,
And put your armor on."

Bro. Hughes read a number of requests, from many sections of the land, for the prayers of the meeting for the helplessly sick, for those given to strong drink, and for the saving and the sanctification of certain ones in whom the writers were deeply interested.

Sister Dennler asked to present the petition of the sisters of different Churches for prayer for the missionary work, at this time going on with gratifying success.

Bro. Hughes stated the fact that there were services three times a day at the St. Bartholomew Mission, where many of the faces are to be seen to-day which are so familiar to us here; and which diminishes the usual attendance at this meeting. And to my mind it is sad to think how many of those attending here, and members of the Churches, are not clear that they are really the children of God. This is a sad state to be in, and no one ought to rest in that condition. Jesus says that if any man believe in Him he shall not walk in darkness. If there is any one here to-day that has not this satisfying testimony, do not rest in that way, but seek a change.

Sister Palmer.—My heart was never so stirred up for the awakening of the Church as it is now. I have such a continual desire for this thorough waking up of all the Churches, and for their more enthusiastic and effective work, that it constitutes the chief subject of my thoughts and prayers. Many are deceived, and, whatever their belief in God and His truth, they are not living as God wishes them to live. They profess a great deal, but go on, all the same, in the enjoyment of worldly things. "Without holiness," we are told in the sacred Book, "no man shall see the Lord." We must remember this, or pay the penalty for disregarding it. There may be some one present who fails to see the importance of heeding this injunction, and being ready for God's call at any moment, and we will pray for them and ask the Lord to help them to see their duty more clearly.

Prayer, by Bro. Blandy, followed by Bro. Hughes.

Singing—

"Jesus hath died that I might live,
Might live to God alone."

Sister Palmer.—I have been very unexpectedly attracted to the 53d chapter of Isaiah. This chapter, when reading it this morning, not only had the same pleasing interest as always, but it seemed to bring to me a keener perception of the light than ever before. It is all about Jesus. In the 11th verse, "He shall see the travail of his soul and be satisfied." This reading waked me right up. And in the 54th chapter, "Be not thou confounded, for thou shalt not be ashamed." Praise the Lord. "Thy Maker is thine husband; and thy Redeemer the Holy One of Israel. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Let us talk of the comfort that the Lord wants us to take. I say, with Paul, that "I believe God." I take the precious words of these chapters as an encouragement to the Church. Let us put on the whole armor of God and fight the fight to victory for them. If we do not we must abide the consequences.

The former chapter is a blessed prediction of the Messiah. But the 53d says, "Who hath believed our report?"

To strengthen our faith the 54th Chapter says, "Sing, O barren, and cry aloud. . . Enlarge the place of thy tent. Fear not, for

thou shalt not be ashamed; neither be thou confounded."

For thy Maker is thy Husband; the Lord of Hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called.

This fifth verse brings to mind an incident that occurred years since.

A person who owned property adjoining us commenced suit for one hundred thousand dollars damages for digging down a road. Not two months after my dear husband Lankford had gone to his heavenly home, papers came to me from the Court of Appeals, which I understood gave him his demand. Without the least excitement my heart and lips said, "If my Father permits it, all right."

Later in the day I received papers from our lawyer. My first grateful thought was to retire to my room and thank the Lord that these papers had been detained until my dear husband could not be troubled.

After reading the papers carefully I learned that it (the suit) was sent back for a new trial. Who could superintend a new trial?

The person to whom my husband had committed the care of his business was suffering with softening of the brain and could not be troubled. Satan taunted, "Very thankful, husband cannot be troubled. But who will attend to the business, no husband to whom to hand these papers." Just at that moment my eyes rested on this precious fifth verse in a book that laid open before me. I really laughed amid my tears, "No husband!" "No husband!" "My Maker is my husband!" "My husband is the God of the whole earth" and does He not know about that little twenty-eight acres? With loving confidence that cannot be described, I laid the papers on the Word, saying, I leave *all* to my *Heavenly Husband*: and the infinitely wise One caused it all to be satisfactorily settled without trouble or expense to us.

Bro. Hughes.—Somehow I cannot understand how it is that Sister Palmer brings the very finest and best fruit to us every week here. Whatever portion of the Scriptures is brought, we find it full of sustenance to our souls. There is enough in the chapters selected to-day of good things from the hands of the Lord to carry us from the wilderness on to the New Jerusalem. Let us lay hold upon what is offered. All this is for *me*, good for nothing as I am. I propose to be a

believer, and to say fearlessly and constantly that I believe God.

Singing—

"Hover o'er me."

THE SPIRIT LEADING.

Bro. McLean.—I believe the blessed Holy Spirit is leading and teaching me. I have a new idea of the Holy Spirit, and I believe when we have Him we have God. He is here with me now. That is a peculiarly sweet thought to my mind in these days. There are two things set for us to do: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." These, it often happens, are not both done. There are a great many who do not get at the *last clause*. Christ never died under the construction that many put upon this. The *theory* of it all is good; but, strictly, the latter injunction is, in most human conditions, impracticable. I want you to pray for me, that I may have the Spirit and desire to go out everywhere in His service, to the Catholics and the Nothingarians, and do my best work. O blessed Spirit, come and rouse us to better work than ever before! There are women and there are men here to-day who, if they were duly inspired by the Spirit, could, in a few years, make a commotion by good work for Him that would long be remembered. Let the glorious work go on at the St. Bartholomew Mission until the place shall be in a blaze of glory!

Singing—

"Nearer, My God, to Thee."

LOVE FOR THE CATHOLICS.

A Sister.—I am very sure that we may go to the Catholics with good effect if we go rightly about it. I prayed for the love I did not previously have for the Catholics, and God gave it to me; and I have had hundreds of them very kindly listen to me and receive the texts of the Bible I offered.

Sister Dennler.—God works with us and for us when we embark with our whole souls in His cause. To illustrate: I met Bro. Hadley last summer, and he told me of his wishes and purposes, and through him and his untiring and prayerful efforts, has come that great convention which holds its first day's session at St. Bartholomew's Mission to-day. He said, "I have been long praying that something might come within my reach that should promote a Holiness Convention." He

has at last accomplished it. God thus hears prayer. It shows me what we can do if we look to Him. It is surprising how God has done everything mentioned in the chapter read. I thank Him for His great goodness, and I desire to have that Spirit dwelling in me which shall give me the Spirit of Christ.

GOD'S MERCY AND GRACE.

Bro. Gribbon.—I rejoice and am glad that God's mercy and grace reach to me and my sins, and that He controls me. Praise the name of Jesus for such a salvation! The soul cannot find language to express what it thinks and feels in regard to it. I know it will take me home to glory, and I bless the Lord with all my soul.

Singing—

"We will walk in the light."

A Sister.—I thank God that I am here this afternoon, for I have been filled with the Holy Ghost, and my soul is happy.

Singing—

"Step out on the promise,—
Get under the blood."

THE PRECIOUS WORD.

A Sister.—I enjoyed hearing this inspiring and prophetic old chapter of Isaiah read. I love the Old Testament, of course, as also I do the New. I praise the Lord for His precious Word. It is all very dear to me, and the chapter read for the lesson was particularly so. The more work I do for the Lord the humbler I become, and He takes me down more and more. I am so glad that I know the Triune God.

A Sister.—I cannot leave the meeting without giving my testimony. How glad I am to be here this afternoon! O what a precious season I have had here to-day! I ask prayers for my son, that he may be brought back once more, to stand with his mother as he once did.

HAPPY IN THE LORD.

A Sister.—I am so glad that Jesus loves me, I am only happy when I am striving to do His will, and feel that I am in a measure deserving of His love.

A Brother.—I would rather be here to-day than at the St. Bartholomew Mission, where so many have gone, or any where else. The Holy Ghost is here and I feel it. I am so glad and happy that God has filled my soul here to-day.

A Sister.—I have experience of what the Lord can do. He has drawn me very near to Himself, and I am happy and bless His name.

Singing—

"Draw me nearer, nearer."

THE LOVE OF JESUS.

A Sister.—I know that Jesus loves me. He has cleansed my heart from all rubbish, and filled it with Himself.

A Brother.—I rejoice that I am here to-day. I feel that it is a good place to come. I ran away from business to come to Sister Palmer's meeting. It has been a great comfort. I love Jesus Christ. I want your prayers that I may not be turned aside, but ever remain in the love of God.

A Sister.—I love God, and my desire is to give my life wholly to Him. I beg you to pray for my relief from the trials with which I have to contend.

Dr. Roche.—I was interested and profited by the reading of the 54th chapter of Isaiah by Sister Palmer. I know well there are times when Zion may mourn; but the normal condition is fullest for joy in Christianity. It is not for us to hang our harps on the willow. It is not for us to discuss whether religion is to triumph at last. Being strong in faith, giving glory to God, believe me, we may yet be left to ourselves and be overwhelmed with a sea of adversity. But if we trust wholly in the name of our Lord, we will finally triumph. Never give up; let not our banner ever be dragged in the dust. I know what it is to have tribulation, as do many of my class and calling. How many ministers would wish to be laymen if God had not called them to preach. Do you think that ministers are without care? We are in a world of trial, and a man who is not ready for trial is in the wrong world. We cannot live in Christianity unless we are prepared to put our necks in the yoke. Dear Christians, do I discourage you? Bless you, I would not do that. I am very humble that I have not accomplished more good. If there is a soul that is groaning for redemption in the blood of Jesus, believe me, you are the very person that Jesus Christ is waiting for. Lord, make us Christians—courageous Christians! We want no cowards in our army.

Singing—

"All hail the power of Jesus' name."

Rev. Bro. Blandy.—Everything seems to be working here so beautifully. I am so glad to

be associated with you to-day. I do not wonder that Philip cried, "Show us the Father, and it sufficeth." One thing is certain: we can always lean upon God, and if we will commit ourselves to Him, He will take care of us. Let us look wholly to Him, and let this delightful meeting close by the blessing of each and all of us by the Holy Ghost.

Singing—

"Leaning on the everlasting arm."

Sister Danner.—The hour has come for the meeting to close—a meeting that has been soothing to our souls. I am glad to know that I am in the right place. We are here to get Jesus in our hearts. This meeting has been an occasion of great power and blessing.

With the singing of the Doxology, followed by the Benediction, the meeting closed.

GRACE SUFFICIENT.

At the late Southport Convention, England, Rev. G. A. Bennett, in making the closing address, said:

I will endeavor to lead you to this immediate closure with God in Christ for a full salvation by narrating to you, as far as I can remember it, in his own words, the experience of Rev. H. W. Webb-Peploe as I heard him tell it a few months ago at a meeting in the Victoria Hall at Ealing.

He said:

"I had been for a long time eager to make the acquaintance of Stevenson A. Blackwood. But somehow or other it seemed as if the opportunity would never come, when one day I went down with my wife and child to spend our summer holiday at Saltburn-by-the-Sea. On the first morning after our arrival I went down to the sands, when, lo, whom should I spy at some distance off but Mr. Blackwood! I went straight up to him and said:

"Stevenson A. Blackwood, I perceive."

"Yes," he said; "who are you?"

"Webb-Peploe."

"Oh!" he said, "I am so glad to meet with you; what's your experience?"

"Well," I said, "I'm a sinner saved by grace, and, relying upon Christ, I have peace."

"But," said Mr. Blackwood, "are you saved above worry?"

"No, I'm not," I said.

"Nor am I," he replied, "but we ought to be. They are having a Convention this week at Oxford to talk about this, and a lady there is writing me every evening an account of what transpires at the Convention. Shall we meet every day in the woods at the back here, and read her letter together, and pray over it, and seek this salvation which means being saved above worry?"

I eagerly replied: "By all means. Nothing could please me better."

So day after day we met, and day after day we prayed, but what we were seeking did not come to us, when suddenly my dear child was smitten with diphtheria, and in a few short hours was snatched away from us, and I had to return home with a sad, and I am afraid a rebellious heart, bringing the little body to bury it.

After the funeral I went into my study to write my sermon for the next Sunday morning. Just before leaving home I had told my servant to nail up near to my desk an illuminated text which had caught my fancy: "My grace is sufficient for thee." As I entered the room my eye fell upon the text, and I said, "That shall be my text for next Sunday morning," and I sat down to write the sermon. After I had written a few pages I pulled myself up, and I said, "But is this true? Is His grace sufficient for you?" "No," I replied, "I am writing lies. Instead of being peaceful and resigned, I am hard and rebellious." I rose up and tore the sermon into fragments, and threw it into the wastepaper basket, and threw myself down upon my knees in an agony of prayer, crying, O, God, make Thy grace sufficient for me." After I had been long kneeling there, I lifted my head to wipe my eyes, when the sunlight was gleaming right upon the text—

"MY GRACE IS SUFFICIENT FOR THEE,"

and I said to myself, "You little fool! You are asking God to make His grace sufficient for you, when all the time He is standing by your side, saying, in tones of infinite tenderness, 'It is—it is—it IS sufficient.'" And my heart melted in shame, in contrition, and in joy as I saw the ocean of redeeming mercy stretching out before me. I plunged in, and I have been there all the nineteen years since."

Mr. Bennett concluded with a powerful appeal for immediate full surrender to Christ.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness — No Wrath — No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—only Love.

A COMPREHENSIVE STATEMENT.—“For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.” Gal. 5: 14.

This is the second commandment, as given by our Lord Jesus Christ, and it is intimately related to the first commandment. Indeed, there is no fulfillment of the second unless preceded by the fulfillment of the first commandment. The two are vitally and inseparably connected.

OUR DOCTRINAL POSITION.

THE GUIDE TO HOLINESS has been in existence over fifty years. And it would seem that its doctrinal position ought to be fully understood, without reiterating what we believe respecting the fundamental truths of Christianity. But it is so difficult to make a deep and lasting impression on the minds of many, touching these matters, that we have to give line upon line, so that our doctrinal position shall not be misapprehended.

At this time we desire to say a word in regard to our doctrinal position on Justification and Regeneration. The importance of having right views respecting these essential doctrines cannot be overestimated. For, unless the foundations be strongly laid in justification and regeneration, it is vain to seek to raise a superstructure of true holiness thereupon. And, hence, no intelligent teacher of entire sanctification, as a second and distinct work of grace from justification, attempts to minify the work of justification. To do so, would be fatal to the cause which he advocates. There can be no perfect and enduring house without a proper foundation. This is true not only of an earthly structures, but also of the spiritual edifice. The greatest difficulty that the cause of holiness

has to contend with in the Church to-day is, that so many of our members either never knew *justifying grace*, or, having known it, have lost it. Hold up before such the *second* gift, and they will inevitably show the irritability and opposition which spring from the consciousness of the absence of the *first* blessing. Give us a truly justified Church, and the work of propagating Bible Holiness would make astonishing advances. Since then we place such a high estimate upon the strength of the foundations what do we hold and teach concerning the fundamental truths.

What then do we understand by Justification and its concomitant, Regeneration, or, the *new* birth? We may say here that doctrinally we are thoroughly Wesleyan; not so much because it is Wesley, but because we believe that no clearer expounder of Bible doctrine has appeared in the modern Church. We cannot, therefore, better state our position than by quoting the words of the immortal founder of Methodism, *John Wesley*. Describing these works of grace he says, in his sermon on “*The Scripture Way of Salvation* : ”

“Justification is another word for pardon. It is the forgiveness of all our sins; and what is necessarily implied therein, our acceptance with God. The price whereby this hath been procured for us (commonly termed the meritorious cause of our justification), is the blood and righteousness of Christ; or, to express it a little more clearly, all that Christ hath done and suffered for us, till He ‘poured out His soul for the transgressors.’ The immediate effects of justification are, the peace of God, a ‘peace that passeth all understanding,’ and a rejoicing in hope of the glory of God, ‘with joy unspeakable and full of glory.’ ”

And at the same time that we are justified, yea, in that very moment sanctification begins. In that instant we are born again, born from above, born of the Spirit; there is a *real* as well as a *relative* change. We are inwardly renewed by the power of God. We feel “the love of God shed abroad in our heart, by the Holy Ghost which is given unto us,” producing love to all mankind, and more especially to the children of God, expelling the love of the world (mark this!) the love of pleasure, of ease, of honor, of money; together with pride, anger, self-will, and every other evil temper; in a word, changing the earthly, sensual, devilish mind, into “the mind that was in Christ Jesus.”

We hope the reader will note what Mr. Wesley says, “Regeneration expels the love of the world, (mark this!) the love of pleasure,” &c. Those who are truly born of God, turn away from worldly associations and amusements, maxims and customs—“all things have become new.”

JUSTIFICATION—ITS EFFECTS.

FROM what we have presented in the previous article, it must be evident to every careful reader, that Justification, with its concomitant, Regeneration, is a glorious gift. It cannot well be overestimated. It constitutes, as we have said, the deep and broad foundation upon which the superstructure of perfected holiness is to be upraised.

Its immediate effects bring indescribable satisfaction to the soul. As Mr. Wesley says, "The immediate effects of justification are "the peace of God," a "peace that passeth all understanding," and a "rejoicing in hope of the glory of God, with joy unspeakable and full of glory." The experience of the newly-born child of God is well expressed by Charles Wesley :

"Exults our rising soul,
Disburdened of her load,
And swells unutterably full
Of glory and of God."

"Such a view of justifying grace is entirely contrary to the teachings of those who speak of it as "darkness," "a state of bondage," "the wilderness state, etc." These are unworthy and unwarrantable representations of this high estate. The justified are not in bondage, for the Son has made them "free indeed"—they are not in "darkness," for they are "translated out of the kingdom of darkness into the marvelous light of God's dear Son—" they are not in "a wilderness state," for they have begun to walk in the King's highway of holiness.

Another and very important sequence of Justification is, that if the young convert is faithful he will very early have pantings after full divine conformity—these pantings are begotten by the Holy Ghost. The daily study of the Scriptures, under the illumination of the Holy Spirit, will naturally lead to these ardent soul-longings after entire purity, even if there be no ministrations from the pulpit on this direct line.

But if converts are favored with specific pastoral instruction, touching their privilege to be sanctified wholly, they are likely soon to claim the promised grace and rejoice therein. Mr. Wesley says the best time to lead justified believers into this second experience is when they are warm in their first love. Let pastors note this well.

SCARCELY ANY CROSS.

MRS. FLETCHER, that devoted saint of God, makes this significant entry in her journal :

"Certainly I have now scarce any cross. Thou hast made my cup to run over ; yea, thou hast made me to forget all my sorrows. There is not a comfort I can wish for which I have not ; but, Lord, I want more grace."

The next entry begins :

"When I wrote last I had arrived at the summit of earthly felicity. But, O how shall I write it ! On the 14th of August the dreadful moment came. The sun of my earthly joys for ever set, and the cloud arose which cast the sable on all my future life. At half-past ten on that Sabbath night I closed the eyes of my beloved."

But from another passage it appears that just before the attack which ended his earthly course, Mr. Fletcher and herself had been led to a very express devoting of themselves to God ; and the consequence was, that her startled spirit soon found rest again.

How natural the cry of the Christian heart : "*More grace !*" This is true of the one who is in the first flush of the new life. The taste of the divine goodness which he has received, gives him a longing for more.

And, as further advances are made in the things of God, and especially when the fullness of life by Christ Jesus has been reached, the desires and longings of the heart become more intense. At times the cry is full of holy importunity and even vehement to plunge deeper into the shoreless ocean of divine love. These warm, outgushing expressions of a pure heart are not without abundant reward. It is written, "He" (Christ) "giveth more grace," and this soul hunger shall be abundantly satisfied with the goodness of His house.

In pursuing this beautiful and healthful Christian life, rejoicing in present possessions, and crying out, daily, for more grace, the individual occupies high vantage ground. He is in harmony with all God's will, and is not disturbed by what seems to be adverse dispensations, even when his dearest friends are removed. There will be no disposition to say, dolefully, "All these things are against me," but rather, "The Lord gave and the Lord hath taken away ; blessed be the name of the Lord."

A MEMORIAL SERVICE.

ON Monday, Oct. 8th, a Memorial Service was conducted in the Ministers' Meeting, New York, for Rev. Francis Bottome, D.D., and Dr. Strong, Professor in Drew Theological Seminary, who have both recently been translated.

Dr. Bottome received a fatal injury in the summer, by being thrown from a carriage in England. Two very excellent portraits of him were given on the above occasion, by Drs. Millard and Price, Conference associates and intimate friends of the departed. We were privileged to know this beloved brother, and to enjoy at times seasons of fraternal intercourse with him. We esteemed him as a truly devoted servant of Christ who wrought patiently and perseveringly in the Gospel vineyard. The graces of the Spirit shone brightly in his character—love, meekness, humility, gentleness and brotherly kindness. He was an excellent preacher and writer. Our pages have been enriched by his contributions in years past. And, withal, he had the poetic genius, and is the author of hymns which occupy no mean place in the hymnology of the Church. He has rounded up a beautiful and honorable career. His departure was sudden and tragical, but to him sudden death was sudden glory, and his burial place in the land of his nativity is quiet and restful.

Dr. Strong was one of the distinguished educators of the Church, having been for quite a number of years a Professor in the Drew Theological Seminary at Madison, N. J. The testimony given at the Memorial Service by his fellow Professor, Dr. Crooks, was, that he was a man of profound learning and eminently successful in his work of instruction, and, while this was the case, a man of elevated Christian character, that he gave proof that he had been with Jesus and learned of him. We can testify, personally, that Dr. Strong was a Christian gentleman, of genial spirit, without affectation, dignified and yet companionable. He has served his generation by his authorship of several very valuable works, his latest, a Concordance, which will long lead as a monument of his Biblical love and patient industry. The Church will long cherish his memory.

UNIVERSAL ADAPTATION.

DR. DUFF, the eminent missionary to India, says:

"The Gospel is a plant which is not affected by earthly changes. It is the same in the temperate as in the torrid zone, and as in the frigid. It does not seem to be scorched by heats, or benumbed by cold. Age does not diminish the freshness of its bloom; soil does not affect its nature; climate does not modify its peculiar properties. Among the frost-bound latitudes of North America, and the burning sands of Africa, or the fertile plains of India, we find it still shooting up the same plant of renown, the same vine of the Lord's right hand planting, the same "tree of life," raised up from the beginning of time, whose leaves were for the healing of the nations, and under which all kindreds and tribes and tongues and people shall one day rejoice, when privileged to take shelter under its all covering shade, and draw refreshing nourishment from its perennial fruits."

These are noble words from that heroic missionary, Dr. Duff, who has by personal observation, self-denying and continuous labors seen the adaptation of the Gospel to the needs of the benighted millions of India. And what is true of India is equally true of every nation under heaven. And in this our day we see it widening its empire marvelously, and giving promise of the ultimate fulfillment of the sublime predictions of a succession of prophets. The nations and kingdoms and tongues of the globe are being rapidly prepared to bow down at the feet of Jesus and acknowledge his divine sovereignty.

These signs of promise which are everywhere manifest call for large consecrations of money on Christ's altar, and multiplied enlistments of our sons and daughters for missionary service. The appeal made in our last issue, by Bishop Thoburn, for the employment of a missionary in Gulbarga, under the auspices of the GUIDE, to be known as *Our India Missionary*, has elicited some responses. Let them come.

These missionary fields that are white unto the harvest should be fully supplied with reapers. We told Bishop Thoburn "the Church ought to be sending missionaries to India by the *shipload*."

MONTHLY REVIEW.

Recently there have been movements on the line of Holiness, which we are persuaded will contribute to the advancement of the cause. The Camp-meeting season is over and evangelistic effort will have to be put forth in other directions—in the Churches and in halls.

Within a few weeks a "Convention for Holiness," so declared expressly, was held in St. Bartholomew's Mission, N. Y. Col. Hadley, who is the superintendent, during the Summer engaged a number of earnest workers to participate. Among them were Revs. J. H. Smith, E. I. D. Pepper, Dr. Pierson, and others. One of the ministers of St. Bartholomew's Church, preached on Sabbath night and, after listening to the testimonies gave the work an equivocal and earnest endorsement. Quite a number entered into the experience of perfect love, and the work of conversion was also very marked, embracing degraded men and women. Thus the Pentecostal order was honored. One of the fruits of this Convention is the establishment of a weekly meeting for Holiness on Wednesday afternoon from 3 to 4, at 433 Lexington Avenue, where Col. Hadley resides. There is thus an addition of one to the meetings for Holiness in New York.

The other occasion that is worthy of notice, occurring within a few weeks, has been the Convention of "*The Christian Alliance*" of which Rev. A. B. Simpson, is President. These Conventions are held annually, and are intended to emphasize especially, Bible Holiness, Divine Healing, and the Second Advent of Christ. They are attended by large numbers of ministers and people of different denominations, and in the meetings the presence of the Holy Spirit is richly manifested, and there is definite work in bringing Christian believers into the experience of heart purity, and sinners to realize God's pardoning love. The Convention just held was of this character, and the seal of the Lord was upon it. It was held in the "*Gospel Tabernacle*" at the corner of 44th St. and 8th Ave., New York.

REVIVALS REPORTED BY EXCHANGES.—*Stroudsburg, Pa.*—The pastor, Rev. L. B. Hoffman has received to full membership 86 out of 105 probationers. *Chicago, Ill.*—Lincoln St. Church, J. J. Tobias, pastor. 268 probationers received in past three years. *New Bedford, Mass.*—Union evangelistic services have been held and conducted by Rev. C. L. Jackson, of Boston. The first two weeks over 80 expressed desire to find Christ. *Elwood, Ia.*—J. Gammons, pastor, ninety per cent. of probationers received. *Mason, Ia.*—W. F. Barclay, pastor, 150 probationers received to full membership on a late Sabbath—a great day.

THE FOREIGN FIELD.

Archbishop Whately said: "If our religion is not true, we are bound to change it; if it is true, we are bound to propagate it."

Dr. Joseph Angus understands that the Bible teaches: "The Christians of each age are commanded to give the Gospel to the people of that age. Every Christian is to tell the 'good news' to everyone he can reach; and Christians collectively are to tell it, if they can, to the world. Till this is done we are not free from obligation; and if any of the millions we can reach perish unwarned and unbidden, we divide with them the guilt of their ruin."

Society Islands.—The following prayer was made by a Christian in the Society Islands. It would not be a bad prayer for some civilized Christians: "O Lord, thou art the King of our spirits; thou hast issued orders to thy subjects to do a great work; thou hast commanded them to preach the Gospel to every creature. We are going on that errand now. Let Thy presence go with us, to quicken us, and enable us to persevere in the great work until we die."

China.—The influence of the medical missionary is illustrated by one in southern China, who, when he first went there and began his work of healing, was called a "foreign devil." Now he is known as "The angelic healer from beyond the seas." Through his medical art he has won his way into the confidence and affection of the people. We need more earnest and devoted Christian physicians in our mission fields.

Korea.—In Korea the Protestant mission force of foreign workers consists of 26 married men, 14 single men, and 18 single ladies, representing the Methodist Episcopal, Presbyterian, and Anglican Churches. A missionary writes: "The younger missionaries have been going heart and soul into evangelistic work, notably Messrs. Noble and Moore. The people in the main are still ready and willing and glad to hear us; it is a few of the officials who oppose."

Japan.—Many of the Japanese Christians are saying: "We have learned to distinguish between missionaries. We want no more missionaries to come to Japan with the purpose of showing us how to do it, and of assuming authority over us in any way. But we do want many more broad-minded men and women who understand how to see things from our standpoint, how to sympathize with our ideas, and who are willing to work with us instead of over us." We hope this demand will be responded to suitably by the Church, and that this whole nation will be thoroughly Christianized.

OUR COUNCIL CHAMBER.

THE SCRIPTURE WORD.—“Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new!”—II Cor. 5:18.

THE WHOLE ARMOR.

BY REV. JAMES CAUGHEY.

Keep your armor on! Keep it bright by use and free from rust. But see to it that you have on the whole armor of God,—not a part of it, but the whole panoply of God. Hear St. Paul, “Take unto you the whole armor of God, that ye may be able to stand in the evil day; and having done all to stand, therefore; having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; that therein I may speak boldly, as I ought to speak.”—Eph. 7. What an expressive passage is this! Here you have the whole armor, the title of each part, its use, and how to use it.

St. Paul, like a true general to his troops, “on the rough edge of battle,” while it yet trembles to begin,

“When the work of life and death
Hangs on the passing of a breath,”

reverberates his watchword along the Christian ranks, “Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.” Thus twice in the same chapter, as if in the same breath, he commands on the “whole armor of God,” as if tremblingly alive to the importance of it.

Satan dreads this armor. An old writer says, “It dazzles the devil’s eyes, and daunts his courage, and drives him from the field.” Not so fast, my old friend! Satan is not so easily daunted or dazzled as all this comes to; He will examine it and try its metal, to see whether it is all on, and whether it be genuine. He is an old veteran. He and his troops have been too long in the field to be outwitted by a son of Adam. Though a deceiver, he is not willing to be deceived; not fond of being the laughing stock of hell. Your armor must be genuine. However, a sham armor will neither dazzle nor daunt

Apollyon. He will soon try its metal till it ring again!” “The armor of God.” That is it. If only part be on, what cares he for the remainder?

The whole armor of God, then, if you intend to fight his battles, or out of the ranks with you! You will do more harm than good with your deficient armor. A sham armor will make you a positive curse and nuisance in our ranks. The whole armor, then! Arise! ye soldiers of our God, arise! Examine your armor piece by piece, I conjure you. Let it be the real, genuine metal of heaven,—heaven-wrought, polished and resplendent in the beams of “the Sun of Righteousness.” Then, and not till then, will it daunt the devil’s courage, dazzle his eyes, and drive him out of the field. Then, and not till then, can you have any glorious share in that victory, which I believe in God is about to be awarded to Immanuel’s arms on this field of conflict.

True repentance is this: I know sin to be wrong, ruinous to my soul, and an evil in God’s sight; by the help and Grace of God, and trusting in His mercy through Christ for pardon, I will forsake sin in all the future. The amount of grief felt in view of sin, be it more or less, is a matter of secondary consequence and importance. The great thing is to turn from it, with a full purpose of heart to cleave to the Lord. And yet there must be a sense of the enormity and sinfulness of sin, and of its ill desert, and this must be personal, and not only general, before there can or will be a genuine repentance, or turning away from sin.—*Set.*

“My Wisdom and my Guide,
My Counselor thou art;
O never let me leave thy side,
Or from thy paths depart.

Let me thy witness live,
When sin is all destroyed;
And then my spotless soul receive,
And take me home to God.”

Charles Wesley.

Nothing so conserves revival fruits and efficiency as a work of holiness carried on parallel with the awakening or supplementary to it. It is what hardening is to the steel; what ballast is to the ship; what the striking of roots deep in the earth is to the tree. A revival will have permanence just in the measure that there is blended with it a work of entire sanctification. The great revivals of the past will abide in their results and power just so far as they have been pervaded by the spirit of holiness.—*Rev. S. A. Keen.*

CLOSET COMMUNION.

TEXT.—“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.”—Ephes. 4: 29.

“O Jesus, at thy feet we wait,
Till Thou shalt bid us rise,
Restored to our unsinning state,
To loves's sweet paradise.”

DAILY BIBLE CALENDAR—NOVEMBER.

1. Num. 6: 27; I. Kings 6: 13; Lam. 3: 56; Psa. 115: 18.
2. Exod. 34: 21; Isa. 56: 2; I. Cor. 14: 15; Jer. 10: 10.
3. I. Sam. 7: 3; I. Kings 8: 23; Psa. 119: 144; Psa. 86: 10.
4. John 16: 33; Jer. 33: 3; Psa. 51: 8; Psa. 89: 5.
5. Phil. 2: 16; II. Tim. 2: 19; Psa. 88: 13; Psa. 95: 3.
6. II. Chron. 20: 15; II. Chron. 25: 8; Psa. 31: 4; Psa. 103: 22.
7. Psa. 105: 2; Rom. 8: 34; Psa. 119: 34; Psa. 115: 1.
8. Titus 3: 2; I. Peter 3: 10; Psa. 119: 37; Sol. Song 2: 4.
9. Deut. 13: 17; Psa. 24: 5; Psa. 19: 12; Psa. 48: 10.
10. Ephes. 5: 8; II. Cor. 5: 1; Isa. 65: 24; Psa. 46: 7.
11. Rev. 1: 17; Isa. 30: 15; Jer. 17: 14; Psa. 27: 6.
12. Eccles. 9: 10; Prov. 11: 28; Psa. 94: 3; Psa. 103: 20.
13. I. Tim. 3: 9; Psa. 37: 29; Heb. 3: 6; Jer. 31: 12.
14. Ephes. 6: 7; John 7: 17; Ephes. 1: 17; Psa. 100: 5.
15. James 1: 22; Isa. 59: 1; I. Kings 8: 39; Zeph. 3: 17.
16. I. Thess. 5: 22; Mark 6: 50; Judges 10: 15; Dan. 4: 2.
17. Ephes. 5: 10; Luke 1: 35; Rom. 15: 13; I. Chron. 16: 35.
18. Gal. 6: 2; Job. 22: 28; Hab. 3: 2; Psa. 119: 52.
19. I. Peter 4: 1; Psa. 149: 4; II. Sam. 7: 18; Rev. 12: 12.
20. Gal. 6: 1; Prov. 10: 12; Dan. 9: 19; Luke 1: 64.
21. I. Thess. 4: 11; Heb. 10: 36; Col. 1: 9; Psa. 108: 1.
22. Joel 2: 13; Isa. 54: 8; Psa. 119: 76; Psa. 116: 19.
23. Rom. 14: 1; Rom. 14: 4; Psa. 99: 8; Rom. 15: 9.
24. Col. 2: 6; II. Peter 1: 11; Psa. 5: 3; Psa. 13: 6.
25. II. Peter 3: 8; II. Peter 3: 9; Matt. 6: 6; I. Chron. 16: 10.
26. Jer. 51: 10; Acts 1: 8; John 20: 22; Acts 9: 31.
27. Mark 11: 25; Luke 6: 37; I. Kings 8: 50; Neh. 8: 17.
28. Prov. 4: 23; Isa. 45: 17; Zech. 8: 21; Isa. 63: 7.
29. Zech. 1: 3; Psa. 72: 14; Psa. 119: 149; I. Tim. 6: 16.
30. Col. 3: 17; Matt. 28: 18; Psa. 45: 7; Exod. 15: 6.

THE GUIDE PRAYER UNION.

We set apart as the day for special prayer this month,

TUESDAY, NOVEMBER 13th,

and we desire all members of the “*Guide Prayer Union*” and indeed all the readers of the *GUIDE* to participate. The Scripture for the day is Ephesians, 1st chapter, and the hymn to be read or sung, is No. 21 of the Methodist Hymnal.

REQUESTS BY LETTER:

That our institutions of learning may have revivals.
SPECIAL REQUEST:

New York.—For the conversion of a son of sixteen. For the sanctification of two persons. A mother—for the recovery of her sick daughter. A sister and brother-in-law, backsliders to be reclaimed.

Vermont.—B. L.—For an invalid sister, and the conversion of three sons.

A GREAT TRUTH.

“For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.—I. Cor. 6: 20.

The great truth is, that we are “bought with a price,” even with the precious blood of our Lord Jesus Christ. It is an astonishing price, exciting the amazement of the whole universe. There is an infinite efficacy in that blood to cleanse away sin and to make us whiter than snow.

In consideration of this redemptive act of our adorable Christ, the conclusion based upon it, by the apostle, is, “therefore glorify God in your body, and in your spirit, which are God’s”—that is, with the whole man—the body and spirit’s powers wholly and forever consecrated to His glory. When we think of the price paid for our redemption, we may well say,

“Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.”

THE BROKEN CONNECTION.—St. John xv. 6. In expounding the passage, “Except ye abide in me,” a clergyman related the following incident: A diver talking with me about the dangers of his calling said that the narrowest escape from death he ever had was in the Schuylkill River. He went down to nail a patch on a wreck. He had fixed the patch and driven in several nails when he suddenly grew faint and dizzy. He realized instantly what had occurred; his supply of air was cut off. He had just enough presence of mind to give the signal for coming up when he lost consciousness. He knew no more until he opened his eyes and found himself on the boat and saw his comrades working over him. When he was restored, he inquired what had occurred. He was told that the connection of the helmet with the pipe supplying him with fresh air had in some way become detached while he was under water. Instantly he lost consciousness and power, and when he was drawn up, he appeared to be dead. It was as he had supposed. The Christian who finds that he is losing spiritual power may draw the same conclusion; his supplies of grace have been interrupted and generally the interruption comes from some fault of his own, self-confidence, vanity, or some such lapse.—*Scl.*

“If God sees it meet to withdraw comforts from you, you must see it your duty, and endeavor to make it your practice, to withdraw your hearts from these comforts.”



"O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."

"Let us come before His presence with thanksgiving, and make a joyful noise unto him with psalms."

A STIRRING WESLEYAN HYMN.

REV. JOHN PARKER.

The Scripture versified by the following historic hymn is, Lev. 6 : 13. "The fire shall ever be burning upon the altar, it shall never go out."

For several reasons, this, to all eminent believers who admire the spiritual fervor and life of John Wesley is a very favorite hymn.

It is said that Mr. Wesley, repeated or sang this hymn as his last act of private devotion each evening, during nearly forty years of his life. And Rev. Samuel Bradburn his intimate friend says, that Mr. Wesley told him in 1771, that his experience might always be found in the following lines. And near the end of his life, some of the old preachers who held him in affectionate veneration agreed one day to ask him concerning his experience, so one of them said, "Mr. Wesley, you often ask us about our experience; we should like to be favored with yours." He answered, "very well I will give it to you," then repeated these lines.

○ THOU who comest from above,
The pure celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart.

There let it for Thy glory burn,
With inextinguishable blaze,
And trembling, to its source return
In humble prayer and fervent praise.

Jesus confirm my heart's desire,
To work and speak and think for Thee,
Still let me guard the holy fire,
And still stir up Thy gift in me.

Ready for all Thy perfect will,
My acts of faith and love repeat,
Till death Thy endless mercies seal,
And make the sacrifice complete.

I HAVE regarded the following poem or song, so lofty in sentiment, so exalted in purpose, and so thoroughly in harmony with God's revealed word, and will, that I think it will be highly prized by the readers of the GUIDE. It is cer-

tainly too good to be forgotten or lost in the perishing pages of an hour.

GOD'S TIME NOW.

REV. JOSEPH COOK.

(Sung at Tremont Temple, Boston, March 21st, 1888, at the one hundred and ninety-third Boston Monday Lecture.) Its distinguished author was the lecturer.

Choose I must, and soon must choose,
Holiness or heaven lose.

While what heaven loves I hate,
Shut for me is heaven's gate.

Endless sin means endless woe,
Into endless sin I go,
If my soul, from reason rent,
Takes from sin its final bent.

Balance lost, but not regained,
Final bent is soon attained.
Fate is choice in fullest flower,
Man is flexible—for an hour.

As a stream its channel grooves
And within its channel moves,
So doth habit's deepest tide
Groove its bed, and there abide.

Light obeyed increaseth Light,
Light resisted bringeth night.
Who shall give me will to choose,
If the love of Light I lose?

Speed my soul; this instant yield;
Let the Light its sceptre wield,
While thy God prolongeth grace,
Haste thee toward His holy place!

SIGNIFICATION OF PRAISE.—The word rendered praise primarily signifies the *irradiation* of a luminous body. The high ambition of a penitent soul is that of becoming a reflector, from which the glories of the Sun of Righteousness may be more widely diffused on the world of men and angels.—*Salter*.

UNIVERSALITY OF PRAISE.—Praise is the religious exercise, the one religious exercise, of heaven. Angels are offering it ceaselessly, resting not night nor day; saints are offering it ceaselessly in paradise; Nature in her every district is offering it ceaselessly. From the heavens, which declare the glory of God, and the firmament which showeth His handiwork, down to the dewdrop which sparkles with the colors of the rainbow, and the lark, who tunes her cheerful carol as she salutes the rising sun, the whole creation sends up one grand chorus of praise to the throne of God.—*Dr. Goulburn*.

Praise in Holy Song.

"I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." Psa. 111. 1.

No. 53. THERE STOOD A CROSS.

REV. E. A. HOFFMAN.

REV. J. H. WELCH.

1. On Cal - va - ry there stood a cross, And nailed thereon was One
 2. There the Re-deem-er gave His blood To ran-som me from sin,
 3. Up - on that cross, that bit - ter cross, My weight of guilt He bore,
 4. Be - fore that cross I weep and pray, And wor-ship and a-dore,

Who was the bear - er of my sin, God's well-be - lov - ed Son.
 And made an end of all my guilt, And brought redemption in.
 Se - cured a clear-ance for my sins; My soul can ask no more.
 And God's free grace I will ex - tol And laud for - ev - er - more.

CHORUS.

Oh, the blood of the Lamb! Oh, the blood of the Lamb,

That was shed on Cal - va - ry! It was shed for you,

It was shed for me, When He died up - on the tree.

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 Single copies, 30 cts.—if mailed, prepaid. Per dozen, \$3.00; not prepaid. Per hundred, \$25.00; not prepaid.

THE LAST SCRIPTURE WORD.—"Thou therefore endure hardness, as a good soldier of Jesus Christ." II. Tim. 2: 3.

*"Strong in the Lord of hosts,
And in his mighty power,
Who in the strength of Jesus trusts
Is more than conqueror."*

CLOSING NOTES.

1895—The Memorial Year—1895.

THE GREAT QUESTION is before our readers:

Shall THE GUIDE be ENLARGED? in the coming year so as to furnish our readers with eight or sixteen additional pages, and other improvements that will greatly increase its attractions and power for usefulness. We are waiting for responses from our subscribers. We would like to hear from them by letter this month, expressing their opinion, and giving us testimonies concerning the good which they have derived from reading the magazine. And, above all, work for us, procuring new subscribers, taking due note of the liberal offers made to encourage the canvassing. Especially bear in mind that all new subscriptions date from Oct. 1st, and run to January 1st, 1896, so that the remaining numbers of this year will be had free—or, fifteen numbers for one year's subscription. Send for sample copies to canvass with.

SOMETHING TO EDIFY.—The sermon in this number, by the late Rev. Sheridan Baker, D. D., is taken from his excellent book *The New Name*. We have it on sale—price, 75 cents.

"He withdraweth not his eyes from the righteous." Job 36: 7. That is a great truth. God's eyes are ever upon the righteous.

STILL AT WORK.—Although still feeble, Mrs. Palmer has been able, since our last, to lead the *Tuesday Meeting*. The prayer of many is, that she may continue in this blest employ for some time to come. You will unite in the prayer, we know.

SAILED FOR INDIA.—Rev. W. B. Osborn and family embarked from New York for India Sept. 30th. Let the prayers of their many friends follow them. And we trust the work of the Missionary Training Institute will be substantially remembered in their absence. Address to 131 Waverly Ave., Brooklyn, N. Y., or, contributions for the work may be sent to this office.

"Be thou my strong habitation, whereunto I may continually resort." Ps. 71: 2. He will be our strong habitation, if we trust in Him.

GRATIFYING NEWS.—Her numerous friends will be gratified to learn that Miss Isabella S. Leonard, who is now in India, is deriving physical benefit from the change, and she is finding open doors for evangelistic service. She may be addressed to 2 Phayre Road, Poona, India.

IN RETIREMENT.—Rev. Isaac Naylor, the evangelist, is at present resting, not being able to do evangelistic work. He is gradually improving, and is preparing some things for publication. His address is 715 South 16th St., Philadelphia, or to this office.

SOMETHING WONDERFUL.—The International and Interdenominational Prayer Roll, in the office of The Christian Standard, 921 Arch St., Philadelphia, now measures 638 feet—it is made up of requests for prayer for the salvation of individuals, and for various other objects. It represents the cry of anxious hearts in all parts of the country. Help us pray for those on the Roll.

"Let your communication be yea, yea; Nay, nay?" Matt. 5: 37. Our speech should be in godly simplicity, and not with a multitude of words.

EFFECTIVE WORKERS.—Those desiring help in meetings for the fall or winter, will do well to remember Rev. John Parker, Mount Kisco, N. Y. Mrs. L. H. Kenney, address The Christian Standard Office, 921 Arch St., Philadelphia; Mrs. E. M. Stanton, Cramer Hill, N. J.; Miss Clara Boyd, — Washington St., Philadelphia, and Mrs. Lizzie R. Smith, 921 Arch St., Philadelphia.

RETURNED HOME.—Rev. A. McLean, pastor of Seventeenth Street Church, has returned home after a pleasant trip abroad. His friends are all glad to see him. His son, Mr. S. F. McLean, has removed from Cooper Union and opened a bookstore in the Y. M. C. A. Building, 23rd and 4th Avenue.

"Seek the Lord, and his strength." So enjoins the Psalmist. Obey his voice, and be strong.

SEND THE TESTIMONIES.—We desire to receive, within a month, a good lot of testimonies to the favorable influence of the GUIDE. Those who have derived profit from it will please let us hear from them. We shall use them to advantage.

PURCHASE IT.—We advise all who can to procure a copy of Mrs. L. D. Osborn's charming book. "*Heavenly Pearls set in a Life*." Price, \$1.50.

A PATIENT SUFFERER.—Mrs. Bella Cook who has been for so many years upon her bed of suffering is still undergoing furnace work. She is a patient sufferer, and finding God's grace to be sufficient for her. Pray for her. Her address is 492 Second avenue, New York.

"THE AMERICAN FLAG INSULTED," and, "The British Flag trampled in the dust!" A fearful proclamation. Where and by whom? everybody asks. It is by the abominable Rum Traffic. Read a stirring booklet by Isaac Naylor, just issued. Price, 10 cents. Send orders.



DECEMBER, 1894.

THE GUIDE TEXT FOR DECEMBER.

"Fear ye not therefore ; ye are of more value than many sparrows."—Matt. 10 : 31.

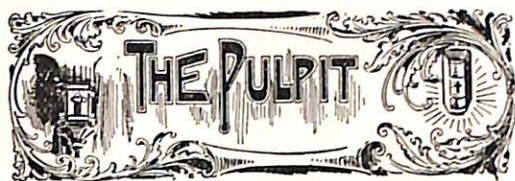
WHEN Jesus was about to return to His Father's house. His disciples were very sorrowful. They felt that they were about to be left as orphans in a friendless world. Their Master knew their thoughts and sympathized with them. He gave them tender and loving words, thereby seeking to inspirit them for the difficulties and conflicts that were before them. The 14th chapter of John is full of kindly expressions, and these words are very precious :

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.—John 14 : 27.

An eminent writer says here: " If the two preceding verses sounded like a note of preparation for drawing the discourse to a close, this would sound like a farewell. But O how different from ordinary adieus! It is a parting word, but of richest import, the customary "peace" of a parting friend sublimed and transfigured. As "The Prince of Peace" (Isa. 9 : 6), He brought it into flesh,

carried it about in His own person (" My peace"), died to make it ours, left it as the heritage of His disciples upon earth, implants and maintains it by His Spirit in their hearts. Many a legacy is "left" that is never "given" to the legatee, many a gift destined that never reaches its proper object. But Christ is the executor of His own Testament; the peace He "*leaves*" He "*gives*." Thus all is secure—not as the world giveth—in contrast with the world, He gives *sincerely, substantially, eternally.*"

Having this peace that Christ gives we are rich indeed. No matter what may be our earthly possessions, large or small, in Christ we have all things, all things needful both for time and eternity. We should be very eager, therefore, to have all that is ours according to the will and testament of our Lord. As regards earthly possessions, when a friend dies, the heirs do not rest until they know what is in the will, and they receive their portion. Christ's will to the saints is, "All are yours" with Christ, ALL.



"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." II. Tim. 4:2.

"How beauteous are their feet,
Who stand on Zion's hill,
Who bring salvation on their tongues,
And words of peace reveal!"

SERMON.

DIVINE FELLOWSHIP.

BY REV. E. W. MOORE,

[Incumbent of Emmanuel Church, Wimbledon, England—Preached at the Southport Convention.]

TEXT: "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." I. John 1-7.

THIS passage is one of the profoundest in Holy Scripture. It is also one of the most precious. I suppose that hundreds, perhaps thousands of souls, in dying moments have pillowed their head upon that last statement of the text—"The blood of Jesus Christ cleanseth us from all sin," and have gone home in peace. There is a voice in it, a message in it, to the sinner in his sins. It is a gem of the first water; if you take it apart radiance flashes from every point. But we are bound to consider Scripture in its connection and while this precious portion of the Word of God has light and radiance for the sinner who is far away from comfort and peace, its primary, its special, its direct reference is, as we shall see, not to the sinner, but to the saint.

This is the gospel for the saint, and it seems to me that we need a gospel for the saint as well as a gospel for the sinner. I remember once a dear friend of

mine finding a little fault—people will sometimes find a little fault—with a sentence in our Church of England Prayer Book, "O, Lord, save Thy people." "Why," he said, "they are all saved already." I could but reply, "I wish they were."

Now in the passage which I have chosen to-night, you will observe three things. (1) A great end contemplated. (2) A character described. (3) A gracious provision made. Let us take these in order briefly.

I. Here is a great end contemplated. What is it? What is the great end of the gospel? What is the great need of the world? What is the great need of the Church? There are many answers to the question, but one of the most comprehensive is that which the Apostle John gives in this epistle—this epistle in which he proclaims, above all else, the gospel of "fellowship." The great need of the Church and the world to-day may be summed up in that one word, "fellowship." "If," he says, "if we walk in the light as he is in the light, we have fellowship one with another." Brethren, the end which God proposes in the great scheme of redemption, is to bring men back into fellowship with Himself and into fellowship with their brother man, and if you want to love your neighbor you must begin by loving God.

But now, what is fellowship? You see what the Apostle John writes. He knew what men wanted, and he proclaims this blessed message of fellowship—"Truly," he says, "our fellowship is with the Father, and with His Son Jesus Christ." Brethren, here is the highest dignity of man. He is capable of fellowship with the Most High God. He is capable of holding fellowship with His Maker. "This is life eternal, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent." There is something almost appalling when we reflect upon what is in the hidden abysses of human

hearts. What a chimera, what a contradiction is man! How shallow he is, and how profound he is! You may throw to him riches, baits, and prizes, and yet he will cry out like the grave "Give! give! I am not satisfied yet!" Brethren, no created thing can make you blessed. You are made for a diviner fellowship than anything that is man-made. Augustin was right when he said "O, Lord, we were made for Thee, and we shall never rest until we rest in Thee." It is the very essence of the Gospel to proclaim that in fellowship with God and with His Son Jesus Christ the human heart may be at its centre of rest—profound, unspeakable rest. Your whole being at rest, because at length you have found satisfaction where alone it is to be obtained.

Then there is a second thought which is derived from the first. You meet a Christian one day as I met one this afternoon, and when I say that I had sweet fellowship with that Christian, that I had union of spirit with that servant of Christ, what do I mean? I mean, without going into the derivation, that I had sympathy with that person, that we had tastes in common, objects in common, feelings in common, heart went out to heart, there was an inward response based upon the fact of certain deep realities common to us both.

Brethren, it is even so with Jesus Christ. We are called into the fellowship of God's Son, Jesus our Lord. It is wonderful to say that Christ and we have certain mighty realities in common. We have death in common: "Planted together in the likeness of His death." We have life in common: "We are quickened together with Him, we are raised up together, and made to sit together." We are to have partnership with Christ in His tastes, in His objects of pursuit. We are to sorrow in His sorrows, to joy in His joy, suffer in His sufferings, and by-and-by, if we are faithful, to share in His glory. Glory to God

for the privilege of fellowship with Jesus Christ our Lord.

II. A Character described. On what conditions can this fellowship be ours? You see there are conditions. O, yes, there are. Grace is as free as God's air to the sinner who hears the message, "Repent and believe the Gospel;" but when you come to the richer graces of the Gospel, you come to the little word "if," placed at the entrance, at the threshold of the door. "If we walk in the light as He is in the light." That is the first condition. That is a condition of character. Do you see at the outset that it refers to a man walking in the light? Not to the runaway prodigal, nor to the backslider, nor to the wandering believer, but to one who is a faithful Christian.

I do not know how you regard Holiness Meetings. I consider that one of the most important aspects of these great meetings for the promotion of Holiness is that they are what may be called Search-light Meetings. The children of God have to come up into the light. Beloved friends, to-night I ask you, are you walking in the light? Think what it implies. First of all it implies coming to the light: "He that doeth truth cometh to the light." There are a great many things you know that are done in twilight that will not bear the light of day. Are we willing to come into the light of God's countenance? See Psalm xc. The first effect of coming into the light of God's countenance was, "Thou hast set my misdeeds before Thee, my secret sins,"—my secret sins, the sins which no eye has seen but Thine, which no heart knows but mine and Thine, my secret sins—"in the light of Thy countenance." As has been well said God does not want any other light but the light of His countenance to show sin to me. Is there any secret thing with Thee, brother? Are the consolations of God small with Thee? If you want fellowship, you must come to the light. "God is light, and in Him is no darkness at all." The first essen-

tial, the fundamental condition, is a willingness to go to the light and to walk in it, and then as it reveals what holiness is, to be submissive to it.

What is the second? Very briefly. You say: "Yes, but how can I walk in the light? How can I go into the presence of Him, Who is light? How can I stand before Him a single moment?"

III. Brethren, there is a gracious provision made, which is my third point. God knows your need, your inability to stand in His presence a single hour. He has made provision. What is it? It is costly. Blood is always costly. It speaks of life laid down. This was sacred. It is a costly provision. Not "the blood of bulls and of goats," but "the precious blood of Christ as of a lamb without blemish and without spot." That blood atones for your sin, and it cleanses away your sin. It is a constant provision. Mark the present tense, "cleanseth," a perpetual present. It is doubtlessly taken from the ordinance in the Jewish Ritual of the red heifer, in Numbers xix, pointing to the running water which cleansed so that the one defiled might be restored to the fellowship of God, and to His people. In those days there was an interval during which He was excluded from the camp. But now there is not to be any interruption; now, that blood atones with a ceaseless efficacy and power, and there need be no interruption, no intermission of that holy fellowship to which we are called with the Father and with His Son Jesus Christ.

The provision is costly, constant, and complete, for it atones for sin original, and sin actual. It atones for sin venial, and sin mortal; for sins of omission, and sins of commission. It atones for sins of ignorance, and sins against light and knowledge. It cleanses from all sin. "O, House of Israel, let us walk in the light of the Lord." God bring us into it and by that precious blood keep us walking in it for His Name's sake. Amen.

"THE LIFE-LINES."

"Thou art my portion, O Lord; I have said that I would keep thy words."
—Psa. 119: 57.

*"Thus God is the God we adore,
Our faithful, unchangeable friend,
Whose love is as great as His power,
And neither knows measure nor end."*

What a portion! Thou, the Lord, the infinite and eternal One—THOU art my portion. Consciously realized in His divine presence, daily, in all life's vicissitudes. No failure, but an ever-present, satisfying portion. The soul may well exult in this consciousness of present possessions, and in anticipation of the fuller and grander realizations hereafter.

THE EVERLASTING YES.

BY REV. J. T. WIGHTMAN, D.D.

(Of the Methodist Episcopal Church, South.)



CHRISTIANITY is God coming forth from the infinite in personal testimony that His nature is love. There is no other way of knowing this truth. Nature is a heart of stone. Paganism has no love. Philosophy is a logical negation of any possible approach to the infinite and incomprehensible. The unattainable is an Eternal No. Even Judaism only translated God into law. Without the personal embodiment of God in the Word He must ever remain the sealed secret of the universe. The Word is the intelligent utterance of the divine mind, the coming forth of God. The contribution which the incarnation made to human knowledge is that love of God which human reason could not have discovered, nor could nature reveal. It was something new. "God was manifest in the flesh. Seen of angels." The Son of God declared, "I came forth from the Father. He that hath seen me hath seen the Father." Christianity was virtually the birth of God at Bethlehem, the birth of His expressed love for man. It is seen nowhere else. The Invisible appeared. The glory of the Infinite was manifested. Never before did angels or

men fully comprehend the meaning of "God is love." Now, instead of the law of Judaism, or the Eternal No of philosophy, Christianity pronounces God to be the Everlasting Yes, and by this word interprets His name into "good will toward man." For the cold negations of conscience and the stern demands of justice, Christ inspires the soul with divine love that so impassions the whole man to do the will of God that he gladly casts off the galling fetters of law, and love becomes to him a law to itself, and so infuses into the depth of his nature a pure desire to do right, that he is lifted above wrong-doing, and no command is necessary to enforce the will of God. "Every one that loveth is born of God and knoweth God."

Here is a new kingdom, the realm of love. The promise invites us to enter. "All the promises of God in him are yea, and in Him amen, to the glory of God." The Father gave the promise; yea, said the Son; amen, responded the Spirit. The Godhead testifies. The "yea" of God is the oath of the Trinity, God's asseveration of love to man. Is Christ indeed the divine "yea" to my soul? Is He the positive and personal declaration of God's love for me? May I, even I, "the worm Jacob," "the chief of sinners," utter the word, only "yea," and be "made perfect in love?" May I have no fear of God? Does He focalize His love and collect all His promises into one word, "yea?" Is all the Bible "yea?" Is Christ all love? Love is life for another. There is potential sympathy, a moving power, in the consent of God to love man. It is not a mere sentiment, or a speculation, or an inoperative force. The "yea" of God means something. It is His word. It is Himself. It is His love. "Yea," and if I be lifted up I will draw all men unto me." Could God do more? Could He love more? He draws us. He woos us. Love was the sweet magnetic power of Jesus. "Sinners drew near." When

the Lord put the question thrice to Peter, "Lovest thou me?" he promptly answered, "Yea, Lord." The Master by the question endeavored to lift up the despondent disciple, and he used the strong Greek word for love, as if He had said, "Simon, lovest thou me with a *divine* love?" But Peter in humility responded with the weaker word, as if he had replied, "Yea, Lord, thou knowest that I love thee, but only with *human* love." The Master's inquiry invited him to a higher plane of love. The human "yea" of Peter was perfected and transformed into the divine "yea" of the Master. God was in his love. "They shall gird thee," said Jesus. He who once denied him, now consents: "Yea, Lord." Love goes to martyrdom for Jesus. The full consent of the soul to love Him vanquishes both sin and death. There is an omnipotence of love in "yea." "Yea," said Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." "Yea, and if I be offered," again the hero cried, "I rejoice." Martha at the grave of Lazarus by her "yea" anticipated the resurrection, "Yea, Lord, I believe." David with "yea" followed his Shepherd in death, "Yea, though I walk through the valley." "Yea, saith the Spirit," confirmed, "Blessed are the dead." The "yea" of faith is willingness to die in the Lord, it is full confidence in Jesus, the assurance and comfort of love. Luther's last word was "yes." Here was the rock on which the reformer stood in the swellings of Jordan.

That one word, *yea*, fits into the very heart of God and throws open every attribute of the Godhead in consent that man should become a "partaker of the divine nature." Only say "yes" to Jesus, and faith will make "perfect love" possible in you. Consent opens the soul to God. He comes in. The work is done. We are "made perfect in love." "Yes," is the soul's espousal to Christ.

Consent receives His kiss of love. "He sups with us, and we with Him." The holy festival within is the mutual witness and "marriage supper" of Christ and the soul. The "yea" of God finds its profoundest response when the "yea" of man receives Jesus. The human will becomes lost in the divine will, and human love is swallowed up in the divine love. This is holiness "complete in Him." The "Yea, Lord," unlocks the whole heart, the whole soul, the whole mind, the whole life to the love of God. Love completes faith. "Faith that works by love." A note of joy sounds through the whole man. Every window of the soul is thrown wide open to divine love by "Yea, Lord," and admits holy light to the utmost depth of consent to do the will of God. "Filled with all the fullness of God." Full of consent, satisfied with the "yea" that is through the whole soul, in every thought, and desire and purpose. Can God be more to man? During all the cycles of eternity the Infinite Himself cannot become anything more to the soul than the Everlasting Yes. He cannot open His nature wider than His consent to receive man into divine communion with the Godhead. "One with us." The sweet accord of the divine "yea" with the human "yea," is the loving consent of Jesus to admit man "into the holy of holies" and "the secret place of the Most High," and by this love to open a "door in heaven" through which the glorified saint may enter and make possible the everlasting lifting up of the creature into companionship and communion with the Creator. This is glorified holiness. The "yea" of faith is the soul's consent to receive this fullness of the love of Jesus. Blessed Master, we cry, "Yea, Lord."

LUKEWARMNESS is like rust to the wheel, damp to the mirror, water to the fire, weight to the wings.

"A CHRISTIAN need not row himself down the stream; if he but rest upon his oars, the ebbing tide and rapid current will be enough.

"THE LIFE-LINES."

"Unless thy law had been my delights,
I should then have perished in mine
affliction."—Psa. 119: 92.

*"The hopes that holy word supplies,
Its truths divine and precepts wise,
In each a heavenly beam I see,
And every beam conducts to Thee."*

The law of God is full of life and power. It has been indited by the Holy Ghost, the omnipotent Spirit. He clothes it with mighty energy. It is our support in the varying scenes of life, and especially in affliction. The one that has made it his delights will find it a never-failing treasure when the billows of affliction are going over him.

STUDIES IN ST. JOHN'S GOSPEL.

REV. WALLACE MACMULLEN.

John 16: 1-15.

PART X.

TAKE for the two main thoughts of the passage I. The Departing Christ. II. The Coming Spirit.

I.—THE DEPARTING CHRIST.

His departure made necessary:

1. *A Prophecy of Persecution* (vs. 2-4). A bold, honest Master this who will gain no disciples by deceit. He does not coax men into discipleship by smoothing away all difficulties and magnifying rewards. The "narrow way" and the "strait gate" are made prominent in His teaching. Even these faithful ones who have already tasted the bitterness of intolerance and hatred are given to understand that the worst is not yet over. Conditions have changed. The same warnings need not be given to prospective disciples to-day, yet the same truthful attitude should be maintained by the teachers who represent the enthroned Lord.

Souls should be drawn into His fellowship not by the promise of pleasant experiences, either earthly or heavenly, but by the offer of the richer treasure of

holy character ; a fellowship demanding unflinching fidelity and spotless righteousness, even though these may involve suffering.

"They shall put you out of the synagogues." In the case of Judaism, exclusion from the synagogue meant the loss of the covenanted mercies of God. Excommunication has been a favorite weapon with the Church—Christian as well as Jewish. The servants of God have been threatened with His enmity because their teachings have not been confined to the prison of some ecclesiastical standard. A strange proceeding! And vain. For still the loving soul will find refuge in the "secret of His presence" from "the pride of man" and "strife of tongues."

"Whosoever killeth you." First the soul assaulted and then the body. If the religious penalties are legitimate, bodily injuries may well be excused. Religious persecutors fancy they are serving God. But the true cause of their intolerance is spiritual ignorance. Real knowledge of the Father in His long-suffering, and of the Son in His gentle sacrificing love will make impossible intolerant bitterness.

2. *A Promise of a Helper* (vs. 5-7). His own presence with them had made it unnecessary that these gloomy prophecies, together with the prophecies of the Spirit's deliverance should have been spoken sooner. But now He is going, and so great is the grief of the disciples at His departure that their thoughts are concerned entirely with the matter of their own bereavement and not at all with the destiny of their departing Lord. Not a query as to His purposes, "None of you asketh 'whither goest Thou?'" So poorly had they learned the lessons of unselfishness and supreme care for highest things which His life had taught. He accommodates Himself to their needs and enters upon an explanation of the benefits to them involved in His suffering. "It is expedient for *you* that I go

away." The going away included the suffering. This was its prominent meaning to these listening disciples. Upon the suffering depended the coming of the Comforter. It is well to remember that our "Helper" is the gift of our Lord's suffering. "I will send Him unto you." Blessed promise! It proclaims the glory of the Sender and provides glory for the soul.

II.—THE COMING SPIRIT. The Lord enters upon a prophecy of the Spirit's work.

1. *His work in the world* (vs. 8-11). It cannot be too much emphasized that the Spirit works upon the world through the disciples. "When He is come (to you) He will convict, etc." The world's brightest light is from the Spirit of God in the lives of men. To receive the Holy Ghost into the soul and allow Him to minister to all its needs is necessary not only to the soul's welfare, but to the world's welfare. If we have not received the Holy Ghost we defraud ourselves, and at the same time criminally obscure the light which the darkened world needs.

"He will convict the world in respect of sin, and of righteousness, and of judgment." These three great moral facts are latent if not prominent in the world's consciousness. The presence of sin, the necessity of righteousness, the certainty of judgment are the deliverances of conscience. These are emphasized by the work of Christ and enforced by the searching Spirit. Christ's spotless life and so, measurably, the lives of His faithful followers, in whom the Spirit dwells, are the most stinging rebuke of sin, the clearest representation of righteousness and the sure prophecy of sin's inevitable condemnation.

"Of sin, because they believe not on me." Is unbelief then a sin rather than a mistake; a thing of the will rather than of the intellect? Can we say that unbelievers to-day doubt because they are wicked? Clearly not this, for this is

simply not true. Belief here must be taken to mean, not assent to propositions but trust in a person. Trust is the tribute that is due to love. Love should generate trust. It did not with the Jews. The evidences of Christ's love were abundantly displayed before them. Yet they distrusted Him. The distrust was a sin against the love. The unbelief then was not the doubt attending honest inquiry, but the rejection which resulted from the antagonism of their sinful lives to His spotless life. Of the sin of this unbelieving rejection they were convicted on the day of Pentecost; were pricked to the heart when the Spirit came. Let the Spirit now impress upon the conscience the manifold evidences of Christ's love; let Him interpret the purpose of Christ's life; let Him display in the ministry of devoted disciples the beauty of that life, and the doubting soul that distrusts His power and refuses His reign will be convicted of sin.

"Of righteousness, because I go to my Father, &c." We can easily see how the persuasion of Christ's personal righteousness would be wrought in the heart of an attentive world by reason of His departure to the Father. The ascension itself would be the emphatic endorsement of His character. It would be seen that His suffering was no evidence of sin in Him, and the assertion of sin in a sufferer was a common conclusion of Jewish theology. Moreover, the triumphant outcome of His suffering life would be the statement that *His* righteousness was the ideal righteousness for the soul. But when we remember that the "I go to the Father" includes the cross, perhaps it is true that the great Teacher means that the Spirit is to show the world that in His painful journey is the means by which its necessary righteousness may be attained.

"Of judgment, because the Prince of this world hath been judged." The prince of this world is already defeated, although the victory of God is gradually

revealed. The world, if it persistently chooses sin, is assured by the Spirit of what its ultimate condemnation will be. It will share in the fate of its defeated Prince. But if the sin would be forsaken and the holy Christ be chosen, then the judgment passed on sin's chief is cause for rejoicing and not for despair.

2. *His work in the disciples* (vs. 12-15). Ye cannot bear the things I would tell you concerning myself and my work, but He will guide you into all the truth about Me, as your service continues, and your lives develop. The Epistles are evidence that this promise was fulfilled. Those who refuse honor to the teachings of the apostles are recreant to the truth of this promise of the Master. "He shall not speak from Himself." The caution of Stier, the German Commentator, to all teachers is here full of force: "Let nothing of thy preaching and testimony come from thine own mere impulse and will, to know and teach, before the Spirit hath taught and impelled thee."

An experience of holiness should be to us the best antidote to all sin, but it cannot be absolute in its power to keep us, as it is dependent on ourselves. Hence, it is possible to get into trouble in this matter, if we fail to realize the necessity of keeping ourselves in the way of holiness. As long as we are in the way we shall be kept by the power of God from sinning. But even an experience of holiness does not always preserve us from inattention to some of the things that are necessary to be observed to keep us in its enjoyment. We may lose it gradually, so gradually that the final revelation of any sin would be a great surprise. Thus Eve, yielding to a temptation to the intellect to doubt God's Word, began to fall through her perverted reason, and finally the act of the will followed which led to disobedience.

Defeat may come in unexpected ways; one may become neglectful and prayerless, or fail to fully understand the requirements and conditions of securing its keeping power; something has confused or be-clouded the reason, there has been a slowness to follow the promptings of the Spirit, or the harmful surroundings or worldly associates have not been watched; these or other influences have been at work to lead us off.—*D.D's.*

"THE LIFE-LINES."

"For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him."—Rom. 10: 12.

*"Its streams the whole creation reach,
So plenteous is the store;
Enough for all, enough for each,
Enough for evermore."*

All distinctions, whether of sex, or nationality, or creed are abolished in Christ. The veil of the temple has been rent and now there is a full revelation of Divine grace, the streams of which the whole creation reach. "God is no respecter of persons," and He is indeed "rich unto all that call upon Him," giving them free access to His boundless stores.

LEADINGS OF THE SPIRIT INTO THE TRUTH.

BY CHARLES ROADS.

XII. *The Emptied Form of Godliness.*



HE form of godliness may result from a real spiritual life once indwelling, or from mere outward imitation of the manifestations of such a life.

We will not discuss the imitative now, but will examine the emptied form.

A man's holy spirit will modify and transform the outer life. The tones of the voice are changed to those of loving tenderness, deep devotion, courageous dealing with sin. When speaking of the blessed experiences of salvation a thrill comes into them, a joyous expression into the countenance. In the course of years of genuine spiritual life these tones become habitual and ready, a form of godly vocal expression.

Now, the awfully tremendous question forces itself, is it possible to retain this habitual tone of godly voice, this peculiar tenderness of expression, this apparent courage against sin after the power of the Spirit has departed? Does Paul mean to include that well-known spiritualosity, if we may coin the word, in manner of speaking as one part of the

form of godliness men may have without the power? It is certain to close observation of men that whether Paul here includes it or not, there is such a sad phenomenon. There are men who testify in the same old strains and in the familiar tone, not cant, but the real thrill once made by a profoundly sincere love to Jesus, and who have long been wicked in life, and by their own private confession without God. I have carefully studied several such curious and hideous cases and find the explanation in the easy glide they can make into the old tone, and manner, and forms of expression once really proceeding from their then holy hearts. We know there may be many degrees in this divergence of deeper inner experience from its outer expression. It is comparatively easy to use the terms and manner of former gracious experiences when we consciously have grown cold and uncertain, as easily as the old wagon tumbles into the deep rut, or the dog turns round and round without a present motive before lying down. Let us not suspect other saints because of this terrible fact, for it concerns each man for himself more than it concerns him in his estimate of others. The other man who has lost the power and keeps on using the form, will not long deceive you, but he will fatally deceive himself. We know one who was a consummate scoundrel, but who could enter into thrilling tones and most affecting manner as he talked of Christ and salvation, and really brought many to Christ, for God uses His word even when the devil utters it, but it required a very short acquaintance with him to undeceive you. How about his own consciousness of his hypocrisy? It is doubtful whether he realized it. "Unto them which are defiled is nothing pure; even their mind and conscience is defiled." Yet "they profess that they know God."—Titus 1: 15, 16.

In the worst instances of these emptied forms of godliness, it is incredible that

the man himself should be unaware of his perilous spiritual state. But he quiets his conscience quickly. The tones of his own voice move him to a spurious emotion, and still more completely delude him. There is no safety in the Christian life outside of an uninterrupted and unmistakably genuine Holy Ghost cleansing and indwelling. Descend from that glory ever so little, and the possibilities of fatal self-delusion begin. After preaching the Gospel to others, and even while preaching it with apparently little diminution of love for it, and a manner of love for souls, a man may become a castaway.

This same emptied, but still outwardly unbroken form appears in public prayers. Who has not been shocked at the way some very unfaithful and sinful people can pray? They were true Christians once, and learned how when the heart plead with God. But now the heart is detached, the Spirit has departed, yet the voice set in that beautiful key still has the form of godliness.

The physical body very slowly takes on Christlikeness. If the child is converted, and at once enters upon most energetic Christian work and the richest spiritual life, by manhood's time the face will have that radiantly pure and shining appearance which is so attractive and powerful for good. Few words of man ever touched me more than the lament of a middle-aged convert who said, "I have the face of a sinner, and will always have it." Now, again, if the other man of Christly face loses his spiritual power, he will still have the features set and lighted up for a long time. Are there no such cases? Never mind about others; are you sure, am I sure I still have the fullness of salvation which gave me the good face, if I am so blest as to possess it? Here is a well-known form of godliness without the power.

"I always feel good when I sing those glorious hymns!" said an unsaved man, a far-away backslider in heart. It was

the old form of feeling. He acknowledged that it ignored conscience, resisted the Holy Spirit, was stubborn in unrighteousness, with no real desire to return to God, but he felt happy as he sang the old hymns. So there are more and more subtle dead forms.

But there is no power. And while there may be an occasional revival produced by the word of God even from the lips of a hypocrite, yet it is of brief duration. The Lord grants spiritual discernment to His sanctified ones to recognize the emptiness of such souls, and even the world intuitively suspects them. They deceive chiefly and, in many cases, only themselves. But the degree to which fossilized souls can do this is distressing to contemplate.

The remedy is the possession of the Spirit's power in ever-increasing fullness, so that the form shall not only be maintained, but still further refined and made a ready expression of the holy heart. Form is unquestionably of vast value. A pure face and a voice trained to express mighty faith and tenderest love are tools divinely prepared for our mission and at the same time, a glorious immediate reward for righteousness. But let us forever recognize that our spiritual safety lies in always having the Pentecostal baptism, and always reclining upon the bosom of Jesus.

THE BELIEVER'S SECURITY.—"He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13: 5-6.).

This is a very precious promise. It is frequently met with, in some form or other, in the Old and New Scriptures. One of its most beautiful forms is that in which it was given to Moses: "My presence shall go with thee, and I will give thee rest." The apostle gives it in the form of the text, "I will never leave thee, nor forsake thee," and applies it to every individual of the body of believers, as well as to the leaders of God's people. Notice—He who can be present with all believers at all times and all places must be omnipresent.

"THE LIFE-LINES."

"I am come a light in the world, that whosoever believeth on me should not abide in darkness."—John 12: 46.

*"O who like Thee, so mild, so bright,
Thou Son of man, Thou Light of light?
O, who like Thee did ever go
So patient through a world of woe."*

The world is full of darkness, gross darkness. Christ has come to dissipate this darkness. In every Christian heart where He dwells there is light. His luminous presence is made a verity to us through faith. In the steady, continuous exercise of faith we ABIDE in the light, and rejoice evermore.

TENDENCIES TOWARD HOLINESS OF HEART.

REV. JOHN PARKER.



PERSON who has been thoroughly converted, soon becomes conscious of tendencies toward something better; and therefore of probabilities that something better is possible, and needful, and therefore Divinely intended. Even as a bright intelligent boy, conscious of the importance of education in order to life's success, feels the necessity and possibility, and therefore the motive to use his utmost endeavor to obtain it. There probably never was a thoroughly regenerated person who immediately after his conversion was an opposer of, or indifferent to, the obtaining of personal holiness. His first impulses after the beginning of the new life by regenerating grace, are always towards loving obedience to the will of God, spiritual hunger, Godly fear, jealousy of all evil tendencies; sensibility to the Spirit's voice; delight in prayer and love for holy people and worship. All these tendencies toward a holy nature are felt by every regenerated soul, and are indications that God meant him to be holy, and that holiness as a state and a conscious experience is his blessed possibility. No person was ever converted in

whom all these things were not more or less prominent. They are the inevitable work of the Holy Spirit, resulting from his new birth,—the beginning of the spiritual life. They were not present in his soul, however cultured or discreet in manner, or moral in conduct, previous to his regeneration. These tendencies suitably developed by godly instruction are sure to result in his entire sanctification. If heeded by his yielding and believing soul, the truth will now make him free; or if neglected or perverted it will fasten upon him a bondage of bitterness, blindness, and fear. The old carnal nature which was not crucified in his regeneration, will now be overcome by the love which calls him to sainthood, and to the emancipating power of the truth, or, pleading for continued life and accommodation will soon obtain the mastery again. The best result of this will be a mixed life of love and fear; hope and anxiety; patience and petulance; trust and worry, until it becomes a matter of doubt as to whether he ever was really converted. If no doubt can be permitted on that subject, then there is a standing doubt as to whether he is now in a saved condition. Hence joylessness and silence, when he ought to honor the Saviour by positive testimony, with religious formality to make up as far as possible for the loss of first love. For while serving self and yielding to the old carnal mind, no person can serve or love God with all the heart. These are opposites and cannot be reconciled. The effort has been, is now being made in pulpit and pew, but failure is certain as the doom of sin. Two things, therefore, are inevitable. If you have no tendencies toward, and no longing for a holy nature, no hunger and thirst for inward and outward holiness, you were either never truly converted, or if you were, then you are not now in a saved condition. If these conclusions put you outside the kingdom, I am not responsible,—nor is the truth,—nor is the loving purpose of our infinitely Holy God

and Saviour. You may, you can, you should, and must be holy here, for He is holy—and if the purpose of your redemption was restoration to spiritual life, and conformity to the image of Christ, then fellowship with Him, here, now, to-morrow and through life, less than your personal holiness is less than the will of God—and is, therefore, disobedience, and perilous.

It is, therefore, of great importance to notice the trend of your life, the character of your motives, and the degree of your consecration. Are all these in the direction of more love, a more perfect faith, humility and consecration? Or are you settling down to the average spiritual condition of the popular religious life and experience about you? If the former I greet you, and predict your success—you shall flourish like the palm-tree, and bring forth fruit even to old age. But if the latter is your ideal of the Christian life, you are defeated already. "Gray hairs are upon you here and there, and you know it not."—Hos. 7-9. Stop at once, my brother, shut yourself in with God, and away from the babble of men. Let him talk to you, and give you His best gift, even the Holy Spirit—not only to be with you, but to dwell in you. For the Holy Spirit's indwelling is sure to produce in you cleanness, teachableness—Holiness.

HALYBURTON, before dying, said to his aged elder,—“Jamie, ye are an auld man, and I am dying; yet the child shall die an hundred years old. I am like a shock of corn fully ripe. I have ripened fast under the bright Sun of Righteousness; and we have had brave showers.” Just before death,—“I am thinking on the pleasant spot that I may get to lie in, close beside Mr. Rutherford and Principal Anderson. I will come in as a little one among them, and I will get my little George in my hand; and, O, we will be a group of *bonnie dust*!” During the last six hours his voice failed him. But his angelic face was eloquent; and when he could not speak, he gently clapped his hands in triumph. And thus this eminently devoted man passed away.—*Sel.*

“THE LIFE-LINES.”

“Him God raised up the third day, and shewed him openly.”—Acts 10: 40.

So Peter declared in the house of Cornelius. It was a great truth uttered, the resurrection of Jesus from the dead on the third day, according to His promise, precisely at the time specified.

It proves that Christianity is a great divine verity—it guarantees our resurrection also, and brings to us here the resurrection life. We are risen with Christ, and should His resurrection power declare.

THOMAS WALSH.

BY REV. E. BARRASS, D.D.

IRELAND, or “The Emerald Isle,” as it has often been designated, has given many of her sons to the service of the British Empire. Methodism, as a Church, owes not a little to Ireland for its establishment in other lands. Those who know the history of the Methodist Church will readily acknowledge the truth of Mr. Wesley’s statement that Ireland would amply repay all the labor and expense which has been bestowed upon it.

Much persecution befell the sainted Wesley and his “helpers,” as they hoisted the banner of the cross in that wonderful island. One of its first preachers preached an advent sermon on the “babe wrapped in swaddling clothes,” and henceforth Methodists were designated as the “Swaddlers.” Charles Wesley wrote “sticks to us all, not excepting the clergy.” “Down with the Swaddlers,” was the cry of the infuriated mobs both in Dublin and elsewhere. Persecution was the lot of the missionaries wherever they went. The excitement in Cork was little short of civil war! A ballad-singer, gowned like a clergyman, roamed the streets with the rabble at his heels shouting, “Five pounds for the head of a swaddler!” John Wesley was hung in effigy, and his brother Charles, and nine others (eight of them preachers) were pre-

sented by the Grand Jury in an indictment which is said still to stand on the city records, as "a remarkable presentment," which declared that "we find and present Charles Wesley to be a person of ill-fame, a vagabond and a common disturber of his Majesty's peace, and we pray that he may be transported."

Robert Swindells was one of the most useful open-air preachers of early Methodism in Ireland. Once when preaching in Dublin, a young man who had been trained a strict Roman Catholic, but whose intelligent and melancholy aspect betrayed an unsettled and inquiring mind, took his stand among the throng. The preacher took for his text, "Come unto me all ye that labor, and are heavy laden, and I will give you rest." This was the young man whose name stands at the head of this paper. He found rest by believing in Christ and became an honored instrument in turning men to righteousness. Mr. Wesley says respecting him: "I do not remember ever to have known a preacher who in so few years as he remained upon earth, was an instrument of converting so many sinners." Southey says: "Walsh contributed more than any other man to establish Methodism in Ireland."

Mr. Wesley was not given to flattery, and yet he does not write in such terms of commendation respecting any other of his preachers; he even went so far as to say, "I love, admire and honor him, and wish we had six preachers in all England of his spirit." And yet Thomas Walsh was hardly twenty years of age when he entered the ministry, and died when only twenty-eight, so that in eight years he truly proved himself to be "a workman that needed not to be ashamed."

Thomas Walsh felt "necessity to be laid upon him," and that he might better fit himself for the ministry he gave himself unweariedly to study, sometimes spending fourteen hours in twenty-four among his books. It was a rare thing to see him without a book in his hand or

speaking of the things of God. When traveling, if he stopped at a hotel for an hour he would be at his book, unless he was talking to the landlord or the servants on spiritual things. He never went from home without books, and after preaching he would resume his studies. In addition to his native Irish, he studied the English, Latin, Greek and Hebrew languages, the last being his special delight, respecting which he said, "A man is thus enabled to converse with God, with holy angels, with the patriarchs and prophets, and clearly unfold to men the mind of God from the language of God."

His acquirements in Biblical literature were so great that Mr. Wesley said, "that he was so thoroughly acquainted with the Bible that if he was questioned concerning any Hebrew word in the Old or any Greek word in the New Testament, he would tell, after a brief pause, not only how often one or the other occurred in the Bible, but what it meant in every place. Such a master of Biblical knowledge he never saw before and never expected to see again."

The people revered Walsh wherever he went. His command of the Irish tongue gave him great power. The beggars would gather around him as he passed, and melting under his words would kneel down in the streets, weep and pray. One wanted him to accept money to pray his soul out of purgatory, but when Walsh told him that was beyond the power of man, and that only the blood of Christ could cleanse from sin, the poor man then and there cried earnestly to God, and Walsh pointed him to the Saviour. Another with whom he conversed in English became enraged and determined to prevent him deceiving others. Walsh reproved him in Irish. "Why didst thou not so speak to me in the beginning?" exclaimed the excited man. The lion became a lamb, and the poor fellow gave evidence that he was a sincere penitent.

As already stated, he was amazingly

popular in Ireland, where every means was adopted by the priesthood to prevent his success. One asserted: "As for that Walsh, who had sometime before turned heretic, and went about preaching, he had been dead long ago; and he who then preached in this way was the devil in his shape."

Mr. Wesley took Walsh to London that he might preach among the Irish in his native tongue. He preached fourteen sermons a week both in the church and in the streets, respecting which it was said, "Such a sluice of divine oratory ran through the whole of his language as is rarely to be met with." Mr. Wesley wrote, wherever he preached the Word, whether it was in English or Irish, was sharper than a two edged sword. Five years afterwards it was declared that the blessed results of his labors in London were everywhere manifest.

Mr. Walsh was a devout man. He lived near to God, and though having been reared in the dogmas of Romanism, he never used a harsh word when referring to those who were adherents to that Church. He was always desirous of becoming increasingly holy. One of his expressions in prayer was, "Thou knowest my desire, Thou knowest there never has been a saint upon earth whom I do not desire to resemble in doing and suffering Thy whole will. I would walk with Thee, my Lord, as Enoch did. I would follow Thee to a land unknown as Abraham did. I would renounce all for Thee as Moses and Paul did. I would, as did Stephen, seal Thy truth with my blood."

In his last illness he suffered much mental depression. Prayer was made on his behalf in various Churches, both in England and Ireland. His soul lay, as it were, in doubt for some considerable time, but the answer came to prayer, and just before he died he shouted: "He is come! He is come! my beloved and mine, and I am His—His forever!" And thus he passed away, to be forever with the Lord.

THE KESWICK WEEK, 1894.

(Continued.)

BY REV. EVAN H. HOPKINS.

HOW the blessed Holy Spirit guided, prepared, and controlled, came out in many wonderful ways. This strong bent towards the searching side, and the urging to the abandonment of self, was one aspect of it. The hymn,

"Search me, O God, my actions try,"

has been called the first-day hymn of a Convention of this kind. But it was not a "first-day" hymn in this week. Time after time it seemed to be *the* one which was needed to let out the yearning of hearts to be more like the Lord, whose holiness was becoming a greater reality to them.

Then another feature was the way in which different speakers brought forward some passage which was the very one others had in their heart. For instance, at the opening meeting, Mr. Wilson read Isaiah lxiv., with its strong pleading, "O that Thou wouldest rend the heavens, that Thou wouldest come down!" This was the passage given to Rev. C. A. Fox for that same meeting, as showing *how* to be ready for the Bridegroom. At the first ladies' meeting, one whose thoughts towards the Convention had for weeks flowed in the channel of that chapter was startled to hear it read there, too. Another instance of this side of "the unity of spirit" was seen in the way the Book of Ezekiel was one of the chosen utterances by which God searched His people. "That most pathetic of all the books of the Bible," as it was called by one speaker, was drawn upon again and again. On the Tuesday morning the Rev. G. MacGregor chose Ezekiel xxxvi. 20, "When the Israelites came unto the nations whither they went, they profaned My Holy Name, in that men said of them, These are the people of the Lord, and they are gone forth out of His Land." And as he dwelt on the words, "They profaned My Holy Name," one felt as if that book were written for us individually at this present moment. This was even more strongly felt when the Rev. C. Inwood took the same book in the evening, and from chap. viii. showed the terrible inner sins and departures in heart. It was the Spirit of Fire, indeed, which touched his lips and made them burn into the hearers the solemnity of the passage: and its picture of

the stained chambers of imagery, darkened and disgraced with unholy things. It was not vague and unpractical, but brought down to such present and modern aspects as the style of the books of the days and the unhallowed and defiling tone of them to be utterly turned from and avoided of the Lord's children: the books of modern life and the books of defiant criticism which cut away hope and the trustworthiness of God. We could only then say, "Cleanse my thoughts with the inspiration—the inbreathing—of the mighty cleansing wind of the Holy Spirit" and say now, "Bring this O Lord 'to the remembrance' of all who heard this solemn searching word which Thou indeed hast said!"

Yet again, the book was unfolded in another address, which followed immediately, by the Rev. C. A. Fox, who gave his message from it as he closed the week with words on, "The hand of the Lord was upon me, as a vessel—for a vision,—for victory."

Another "wonderful" thing was the way God met the great gaps of this Convention. We had to gather without the Rev. Handley Moule, the Rev. G. C. Grubb, and the Rev. Hubert Brooke, the absence of the latter being an unexpected blank until near the week. How would their places be filled? We did not know—we know not now—we only know that God Himself met the need and filled the gap, and though the miss of them was great indeed, He taught that His messengers are but a voice, and when *He* breathes His voice can come through any instrument.

So the week which began with almost a turmoil of joy and happy pleasantness, deepened almost at once into a time of awe and revelation, both of God and of self and its inner workings; and thus through storm and battle, and what was an almost hand-to-hand conflict of will and will, there broke the strong and tender sunshine of the Grace which abounds and the Love which reveals only to cleanse. So that it was true, "Ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing." This made the Saturday morning a true Praise Meeting. The throngs of requests for prayer of the other mornings (numbering up to 600, and greatly taxing the spiritual ingenuity of the one in special charge of them, how to present them all!) changed to desires for

praise. After the speakers had given their texts, the verses from the audience came breaking forth like a happy, holy storm. It was a touching link with our beloved brothers and sisters in heathen lands, that a few minutes after one of the lady speakers had given Neh. viii. 10, a telegram was opened, giving the very same as a greeting and a plea from Foo-chow!

Saturday did not close the "Holy Convocation." There was still its second enclosing Sabbath: and when the preacher, the Rev. C. A. Fox, poured out his very heart in fervor of winning and pleading, it seemed as if one might again see "the immeasurable heavens break open to their highest," and that the angels of God had indeed come forth to meet the wandering pilgrim Jacob, as with staff alone he stepped forth on the new path. The subject was: "The Three Comings of Christ to His Temple." The first was Luke ii. 48. Each Coming enforces a principle, so that though He *has* come to us, He is ever coming to us, pressing home some fresh principle of life. The first enforces, "The claims of Divine Sonship." He said, "I *must*." And yet that "I must" to His Father in no way interfered with His human life and the demands of home, for it says, "He went down with them, and was subject to them." Blessed "Coming" which shows us how to unite the divine and human claims in sacred and holy ease! The Second Coming of Christ was in John ii. This Coming illustrates "The claims of the Divine Priesthood." He can permit nothing which is out of keeping with His temple—no, not even what are required for its service—no, not even the gentle doves. The third Coming was from Luke xix. This illustrates "the claims of Divine Kingship." It was specially here that the heart of those present seemed to melt, as we heard of the *tears* of Jesus in His triumph; the one triumph day He had was marked with tears! And then the fervent plea was—*is your service done with tears? Is your work under the melting of the Spirit, so that your heart overflows, even in literal tears, over those you go forth to win for Him? In His Divine Kingship He claims the least—the children sang: He woos the worst—His only triumph was a burst of tears; He cleanses the best. Is each one here yielded to Him? Is each one here ready for such three Comings of His, and prepared to yield to each enforced principle?*



"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him."—Gen. 18: 19.

"Lord, let us in our homes agree,
Thy blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."

HOME CIRCLE CONVERSATIONS.

BY REV. G. F. OLIVER.

ABOUT many a fireside in December there will be a saddening reminiscence of departed loved ones. Among other questions, this one will arise:

What are Jesus' thoughts towards weeping saints?

Certainly He promptly and tenderly considers their case. He is touched with the feeling of their infirmities. He never chided natural tears. When He said to the crowd about Jairus' home, "Why make ye this ado and weep?" it was because their mourning was forced, or perhaps to prepare them to appreciate the miracle about to be wrought. Jairus had earnestly besought the Master to come and save his little daughter from dying. Touched by entreaty and grief Christ started promptly, but was detained to heal and hear a poor afflicted woman by the wayside. Did He forget Jairus? No. Then why not hurry forward? The Lord's thoughts concerning us and our loved ones are a surprise. As in nature and grace, so in His Providence, God delights to surprise us that He may win our confidence and submission.

Christ's responses are always given to an earnest believer's cry. He is never deaf, though often He seems to say no to our prayers. As the parent's thoughts are above the child's, giving it a garment when a toy has been wished for, so Jesus permits a disappointment to come between us and His best blessing. So thought Jairus when the

messenger broke the crushing news, "Thy daughter is dead: why troublest thou the Master any further?"

Christ's thoughts are always those of love. "Be not afraid, only believe." Why did the dear one not live? Not because the prayer was not heard, nor because the Master does not feel thy sorrow. The father may have joined in the cry, "She is dead!" But Jesus said, "She sleepeth." We cry out in tears, "She is gone!" Jesus whispers, "At rest." To our bitter, "Why?" He answers, "Thy dear one shall live again." He presses closer to our side when our hearts bleed most. Then it is that He yearns to show us first His grace, then His power.

How will Jesus reveal Himself to bereaved ones?

He would separate Himself and us who are to witness His grace and glory. He pushes the crowd backward. He beckons the trembling Jairus and trusting disciples closer. He rebukes and silences the boisterous and formal mourners, but takes the parents and apostolic witnesses into the death chamber. Curiosity and unbelief prevent the triumphs of His power. So it is always. We must be separate, leaving fear and nestling close to Christ if we would see and feel His richest grace.

Pity we cannot accept a good sample of His work as pledge of strength for all time to come. His power over death in resurrection glory ought to satisfy us as to what He can do when He thinks best, and become a prophecy of what will happen by and by. Moreover, His grace is according to the power which He wrought when Jesus was raised from the dead. Omnipotent grace, not philosophy or sympathy will satisfy a broken heart in a funeral procession. If only saints knew what Jesus will reveal of the power of healing and delivering grace, they would not try to get out of tomb-stones or relics what only may be found at the mercy-seat, where Jesus makes known the mysteries of His power to save unto the uttermost. Christ can apply the Gospel balm to every aching heart. If He can first cleanse of unbelief and selfishness, He gives unfailing relief. He is "the resurrection and the life" and can, and does give us the joy of the resurrection in advance, and is our life in its fullness so that in union with Him we have abounding consolation.

LESSON FOOD.

JESUS LORD OF THE SABBATH.—Mark 2: 23, 8 and 3: 1-5.—The Sabbath is a monument to the honor of our Lord, who rested from His works of creation, and was raised from the dead for our redemption. Natural work should be suspended and spiritual work in His name magnified on this memorial day. Jesus linked the old dispensation with the new by His presence and work in the synagogue. The man with the withered hand is a type of all helpless and discouraged ones who go to Church. Jesus loves to lift up the hands that hang down.

THE TWELVE CHOSEN.—Mark 3: 6-19. The choice of the twelve apostles was with a view to the perpetuation of Christ's work. He wanted fruit, not honor. As He sent them, so He sends all who accept His commission. He sent them forth to preach and cast out devils: to spread the truth and get souls saved. To believe in the power of Jesus' name is to accomplish wonders. To act in word or deed with the confidence which assumes Christ's authority would insure both courage and success. We talk and act too often as if we were toiling single-handed, and hence underrate both our ability in Christ and our calling. This is not modesty, but unbelief.

THE SERMON ON THE MOUNT.—Luke 6: 20-31. There are two lines of effort which should enlist our constant zeal, viz., to attain right character towards God and right spirit toward our fellow-man. "Peace with all men and holiness without which no man shall see the Lord." The highest standard of virtue is taught in this sermon. A pure heart, a hungry, meek and Christly mind, loving our enemies and giving in due proportion and right spirit, these are marks of holiness indeed. Keep this measuring line on hand and use it often to test the dimensions of your piety.

OPPOSITION TO CHRIST.—Mark 3: 22-35.—"His own received Him not." If all who have accepted Christ would welcome His Divine incarnations in the truth, in reforms, in rebukes, in new burdens imposed, in new tests of loyalty, in fresh undertakings for Him, the world would soon crown Him their spiritual King. He is Lord of all. To grieve the Spirit is to trample the blood. To oppose Scriptural holiness is to oppose Jesus, whether in doctrine or in testimony, or in meetings and methods. Let His own receive Jesus heartily. They should receive Him in all the fullness of His saving grace, so that He may be formed within and put upon the character and life the beauty of true holiness. The world will indeed then take knowledge of us that "we have been with Jesus," and His great name will be abundantly magnified.

FOR BOYS AND GIRLS.

As we near the close of the year, do we see signs of having grown better? Have we added to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity? This is Peter's great problem in arithmetic. Read *II Peter 1: 4-8*.

These things are the make-up of a good disposition and insure a useful life. What kind of a drink would you have if you would add to water ink and milk and oil? Or who could eat a mixture of flour, eggs, sand, sawdust, and cream? So many young folks are trying to add things of a different kind. You can't add peas, potatoes, and pennies, and get one sum. Nor can you add patience, anger, pride, and peevishness. We are not first-class Christians, because we try to unite sin and salvation.

No, we must put away all naughtiness and ask Jesus to fill our hearts with pure love. A bouquet of weeds and lilies would look strange enough. And who wants a garden with roses and thistles all mixed up? This is why we want all our dear young folks to seek clean hearts and keeping adding one good virtue after another, and all growing into one beautiful life. As twelve months make a full year, as seven colors a perfect rainbow, may all the graces of Jesus' love have place in your heart more and more.

THE TWO LITTLE SISTERS.—There are two little sisters who live in the country and love each other very much. Their names are Marjorie and Muriel, but they call each other "sister" when they speak together. One of them was naughty one day, and her mother shut her up in a room to think of her naughty actions all by herself. The other sister, who was a very obedient, sweet-tempered little girl, was not allowed to go to the room where the disobedient sister was, and she felt very sorry about it. She often threw her arms around her quick-tempered little sister when she was saying unkind words, and whispered in her ear: "Good angels, sister, let the good angels come into your heart." But mamma had forbidden her going into the room, not knowing what the dear little girl wanted to do, or I am sure she would have been glad to have had her give this sweet help to the unhappy little sister. But when the child was refused entrance, she put her little tearful face right up next to the door, and whispered through the keyhole, "Sister, sing, 'Jesus loves me.'" No doubt those sweet, sisterly words had a good effect. So children may be helpful to each other with God's blessing.



"Blessed are they that dwell in thy house: they will be still praising thee." Psa. 84: 4.

"While in Thy house we kneel,
With trust and holy fear,
Thy mercy and Thy truth reveal,
And lend a gracious ear."

A PASTOR'S TALK TO HIS PEOPLE.

REV. I. SIMMONS, D.D.

FILLED WITH THE SPIRIT.

MEN drink wine for exhilaration, for inspiration, to drive away despondency, to fit them to endure severe trial. God gives the inspiration, "Be filled with the Spirit." Nothing in the range of Christian blessings from God is more to be sought than this fullness. The Spirit reveals the Word. By Him you go beneath the letter to the "deep things of God." By Him Christ is revealed, and His atonement applied. Filled with the Spirit, you are filled with love. Paul argues, "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Thus filled, your part of the Church will never be cold, for you will be kindling fires of love all around.

Filled with the Spirit, you are filled with hope. Hopeful Christians are needed everywhere. Anybody can see the dark side of things, but it takes a soul who carries the sun with him to always be in the light. God's holy ones are to lead the hosts, and they must be jubilant by faith to shout before the walls fall. The despondent and weak can hurry up afterward and rejoice in the victory. The saints filled with exulting hope must shout beforehand. It is glorious to see how one person, filled with the Holy Spirit, will transmute a prayer meeting, like a spiritual alchemist, from lead to gold,—from a stupid programme of lifeless platitudes to a praise service rich with help and hope to all.

Filled with the Spirit, you will love to do humble and lowly work. They are numerous who are willing to sit on His right or left when He is conspicuous, and men are strew-

ing branches in His way, but the Master calleth for errand-runners in service, only known to Him and the little ones they serve in His name. Thus filled, you will not seek self-glory. You will have no time nor space for side issues, nor taste for anything that dims your vision of His glory.

A careful collation of the petitions offered up in the assembly of God's people shows a remarkable number of calls in various ways for the fullness of the Spirit. Why does He not come? Are those prayers sincere? Would the petitioners be surprised if He should suddenly come to His temple? Many long for the results of His coming,—the power, the blessedness, the spiritual unction. Why does He delay? Have you waited for Him in self-abasement, consecration, and faith? The cry of this utilitarian age is *work, work, work*. "Go to work for somebody, lift up a voice of love and pity, and urge sinners to come to Christ." This sounds well, and rings like the metal of spiritual commonsense, but there is dross in it. This is not God's method. You can lose spiritual ground at a camp-meeting if you neglect to pray much and walk in communion with the Spirit. You must work, but work must be from within. It must be prompted and sustained by the inward fires. Sometimes men think time is wasted which Christians spend alone with God, if it exceeds the conventional minutes; but God held the disciples ten days, and the Jerusalem sinners meantime were without the Gospel, while He was preparing them for their ministry of fire. He did not need the time, but they did. It may not require ten days, but it does require the retirement and the preparation. It would be a blessing inestimable if every preacher of the Gospel would read, in connection with the Acts of the Apostles, Arthur's Tongue of Fire. It would rehabilitate many a premature superannuate; it would furnish many a Conference beginner his best equipments. O, for the Holy Ghost falling upon pulpit and pew! What would it do? Read the author's burning words in the book mentioned: "I expect to see saints as lovely as any that are written of in the Scriptures,—because I believe in the Holy Ghost. I expect to see preachers as powerful to set forth Christ evidently crucified before the eyes of men, as powerful to pierce the conscience, to persuade, to convince, to convert, as any that ever shook the multitudes of Jerusalem, or

Corinth, or Rome,—because I believe in the Holy Ghost." O, that He now from heaven might come in His mighty fulness; Even so, come quickly, amen!

"I LEAVE IT ALL WITH THEE."

REV. PETER STRYKER, D.D.

"Oh God, I leave it all with Thee :
Thou ledest me;

And though the way at times seem drear,
I will not fear.

Do not I know that I am Thine,
And Thou art mine?
Why then should I be filled with care,
Or why despair?

There is an eye, a loving eye,
That from the sky
Is watching o'er me when I dread
My path to tread.

There is a voice, a gentle voice,
Bids me rejoice,
E'en in the very gloomiest hour,
When storm-clouds lower.

There is a hand omnipotent,
And I'm content
While I can feel that hand divine
Is holding mine.

There is a heart of tenderness,
And its caress
Is balm to my poor troubled breast,
And gives me rest.

That eye, that voice, that hand, that heart,
Sweet peace impart;
And in them all by faith I see
One who loves me:

One whom I ever trust and love
All friends above,
On whom, to all eternity,
I will rely.

Then, Lord, I leave it all with Thee,
Thou strengthenest me;
And if the way seem dark and drear
I will not fear."

A BLESSED EXPERIENCE.

Rev. B. Pomeroy, of the Troy Conference, was a marked character, a favorite of all at the early National Camp Meetings. He never spoke without stirring the multitudes to shouts and tears of gladness. The following extract from one of his reported speeches is a specimen of his originality of stating experience:

"Oh, I feel so safe and hid away in the sublime fact that another and Almighty One is responsible for my salvation. It is my chief concern so to be, and so to do, as to keep this tremendous responsibility in hands that are Almighty.

"When I came to this meeting, and before, I felt very poor and unworthy—about worthless.

Then, coming into the presence of so many great and good ones, I felt so small and bashful it seemed I could do nothing at all. But I had not been here long before I felt the stateliness of my other self coming on. It was while Bro. Gray was preaching about the pure in heart seeing God, but especially through his weeping; it was so easy and eloquent; it intersected my heart, and made me feel so related to him. It is the great ones who dare weep. Praise the Lord for strengthening me. It seemed that unseen hands were pressing against my weakness, holding me up erect. O how unearthly one feels when Divine power touches his weakness.

"It seems that I have been buckled into God's armor anew—a power coming 'round me like girding. Look out for supernaturalness when you hear the clink of holy armor."

A GEM FROM RUTHERFORD'S LETTERS—IN PRISON FOR CHRIST'S CAUSE, 1637.

"Let Christ fare well, suppose I should eat ashes. I know that He must be sweet Himself when His cross is so sweet. And it is the part of us all, also, that follow Him; for mercy followeth Christ's cross. His prison for beauty is made of marble and ivory; His chains, that are laid on His prisoners, are golden chains; and the sighs of the prisoners of hope are perfumed with comforts, the like whereof cannot be bred or found on this side of sun and moon. Follow beauty and excellency and feed your soul upon Christ's sweetness. This world is not yours, neither would I have your heaven made of such metal as mire and clay. Ye have the best choice of all lovers in heaven or out of heaven, when ye have Christ, the only delight of God, His Father. Climb up the mountain with joy, and faint not; for time will cut off the men who pursue Christ's followers. Our best things here have a worm in them; our joys besides God, in the inner half, are but woes and sorrows:—Christ, Christ is that which our love and desires can sleep sweetly and rest safely upon."

THE out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the joy of the Lord. Why should we live half-way up the hill and swathed in mists when we might have an unclouded sky and a visible sun over our heads if we would only climb higher, and walk in the light of His face.—*Dr. Maclaren.*



"Likewise greet the church that is in their house."—Rom. 16: 5.

"Their works of piety and love,
Performed through Christ their Lord,
Forever registered above,
Shall meet a sure reward."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting opened with the singing of "Praise God," followed by No. 733 of the Hymnal,

"O Thou God of my salvation—
My Redeemer from all sin."

Bro. Hughes read some requests for the prayers of the meeting, coming by post from different sections, and followed this with an invitation to any who desired to be prayed for, or who wished to take a step forward, and obtain a clean heart, to indicate it by rising to their feet. A clean heart is what we want and must have. Some responded.

Sister Palmer.—I have some dear friends in my heart that I long to see fully saved, and I want you to unite with me in prayer that they may see that "without holiness no man can see God." This is what the Bible tells us. Is the Bible true? Yes, it is. Now let us ask God to show us that He is here, and that He is leading this meeting. He is surely present, and now let us join in prayer to Him—for we are told that *united* prayer is specially effective.

Sister Palmer, at this point, digressed to make mention, with much feeling, of the return from Europe of her beloved niece, Mrs. Knapp, but she is extremely feeble, and feels that she will not recover, and says that she does not want to live, but would prefer to go to that bright home which we know is awaiting her. But we hope she will improve and grow strong again, and enjoy the doing of God's work in the way that she has been accustomed to do. Let us all pray for her full recovery.

Prayer by Bro. McLean.

Singing—

"How sweet the name of Jesus sounds
In a believer's ear!"

Sister Palmer.—Now we will hear what our best Friend says to us. We most love to hear the talk of those we love the best. We will take for our lesson a few verses from the Sermon on the Mount (5th chap. Matthew). "And he opened His mouth, saying, Blessed are the poor in Spirit, for theirs is the kingdom of heaven." I am poor in spirit, but I have so sweet a hope, bless the Lord. "Blessed are the meek, for they shall inherit the earth." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Have you ever hungered—ever thirsted as here described? If we *believe* we can be witnesses for Him. Are we all God's witnesses? "Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God." Every one that hath this hope in him purifieth himself, even as He is pure.

Let us make up our minds that we will obey God. He will make our hearts clean and pronounce us pure. I have made up my mind to obey the Lord and be His witness. I am in His hands, and have no fear.

These blessed truths bring to my mind an intelligent Roman Catholic for whom I was greatly interested. He would not enter our mission near his dwelling. Standing outside one evening, he heard the minister describing the *peace*, and even joy of those who fully trusted in Christ. He was a stranger to that peace, but greatly desired it, and determined to go to the Protestant mission and learn *how* to get it. Before he had an opportunity, his distress became so great that he said to his wife, "Let us have a meeting at home, perhaps I can get relief." One of his children had brought in a Protestant Bible. Opening it without selection, he read, "Blessed are the poor in spirit." He said, "If I am not *poor in spirit* who is?" If I don't mourn who does? His heart began to melt. Jesus said "Theirs is the kingdom of heaven," "They shall be comforted." His heart began to glow. Jesus said it! When he read, "Blessed are they which do hunger and thirst after righteousness," he was exceeding joyful, saying, "The Lord knows I *do* hunger and thirst after righteousness, the blessing is mine. Glory! Fruit *immediately* followed this dear brother's faith.

Rev. Geo. Hughes.—I never hear these

beautiful beatitudes of our Saviour read without being impressed with the fact that the kingdom of God begins low down: "Blessed are the poor in spirit," the starting point is in poverty of spirit. We must be deeply humiliated before we can know the fulness of the blessing of the gospel of peace. I was interested to-day in having my attention called to a stanza in one of Charles Wesley's hymns:

"Now let me gain perfection's height;
Now let me into nothing fall,
As less than nothing in Thy sight,
And find that Christ is all in all."

This seems paradoxical, that we should "gain perfection's height" by sinking into "nothingness" and even "into less than nothing fall," that Jesus Christ may be to us "all in all." Yet such is the Divine order—self must go entirely out of sight if Christ shall have the pre-eminence. I trust that I may be able to understand and realize these mysteries of the kingdom more and more.

Singing—

"Have you been to Jesus for the cleansing pow'r,
Are you washed in the blood of the Lamb?"

THE CLEANSING BLOOD.

Rev. Dr. L. R. Dunn.—No one rises immediately to speak, and as I know there is no time to be lost here, I will say a few words. I am glad to be here once more. I always find plenty to do in God's work, and it is always a privilege to be near the fountain of blood, and to be under the power of the Holy Ghost. I have come to know something of the cleansing power of that blood, and the mighty power of the Spirit of God. We suffer with Christ that we may reign with Him. If we do not suffer we shall not reign. Martin Luther said, when all hell seemed to be united against him—"Strike on, God—strike on!" We are a suffering people, but a rejoicing people. Now I want to bear testimony for Jesus. I confess that He is my Saviour, and that He is everything to me. Praise Him forever! He comes nearer and nearer to me as the days go by. Let us push on in His service to the very end of life's uncertain limit. It is going forward and upward—rising above the tempests of earth. It is a glorious life to live. I shall reign with Him at last, and the glory will be all the brighter and sweeter for our suffering here. We can sing, "We are going home to die no more." There we shall have the welcome

and the joy of home. Yes—nearer home with every pulsation! It is our privilege to be praying all the time for His grace and for His salvation. O how my soul has groaned at times! If we begin to stand still we go immediately backward. This is a "forward movement"—this religion of ours. Let us be a little more in earnest, for we do not need to be told that the more earnest we are the more favor we have with the Master.

Singing—

"I am going home to die no more."

THE BLESSEDNESS OF THE LOVE OF GOD.

Bro. Gribbin.—Ever since coming into this room I have been thinking of my dear sister Markley, who has lately died and gone to heaven. Her last words were, "I have fought a good fight; I have finished my course; I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day." Praise be to God that she had such an end. I feel that I am near to His heart. When we think of the loving kindness of God my soul is in ecstasy with the blessings and the glories of the Divine love. And yet I feel like saying, with the Queen of Sheba, "The half hath not been told me!" I only know that I am Christ's and Christ is mine.

Singing—

"I know I love Thee better, Lord,
Than any earthly joy."

WASHED IN THE FOUNTAIN.

Sister Lincoln.—I rejoice to-day that the sentiment of that hymn is my testimony. I have been washed in the blood of the Lamb. The fountain is open now. I hope to see Jesus, and I know I *shall*, by purifying myself, even as He is pure. This is the ambition of my soul. We walk in the light as He is in the light. And what a blessing this place has been to me and so many others! We have the light that drives away what would otherwise be hopeless darkness. We can be in the light if we adopt the means provided. It is my daily prayer to be ever in the light, and to be a constant witness for my Saviour.

HOLINESS FOUND EARLY.

Bro. Mackey.—Thirty years ago I was hungering and thirsting for the better life, and I have always been so glad that I found it

early. I saw that I must put my whole soul in it, and strip for the race, and I put away all practises, all apparel and ornamentation that were inconsistent with God's law. All the way along I have lived the life which I thought He desired me to live. I think the Lord has done more for me than for any other living man. He saves and keeps me, and I have never thought of backsliding, through these thirty years. Blessed be the name of the Lord!

GOD'S GOODNESS.

A Sister.—I love God for His goodness; and there is a joyful sunshine in my soul to-day. My thoughts of God are constant—from morning until evening.

INTERESTED IN 5TH MATTHEW.

Rev. A. McLean.—I am very much interested in that blessed chapter which Sister Palmer has read to us, in part, to-day (5th Matthew), and think it the greatest sermon that ever was preached on earth. It stands to my mind in this way—like a strong, well-manned ship going to sea. Its way is accurately laid down, and the only safety is in keeping the straight course. Departing from this, danger immediately confronts the ship and those whose fate rests in its safety. That is where the doctrine of Holiness comes in. Steer straight, and sail strictly by the blessed Word. How necessary to hold your whole being down to God's line! I do love this sermon, and never tire of reading it. O, Lord, help me to follow the course God has laid down! Take care how you depart from the sailing line God has established. Lord, help me to steer by the star of Bethlehem until I am safely landed upon the heavenly shore. If you keep squarely to the line you are safe—not otherwise.

REACHED BY DEFINITE TESTIMONY.

A Brother.—If there is anything that is acceptable to God and helpful to others it is sanctified belief. I once lived a life of doubt, and one evening I wandered into a Holiness meeting, where there were definite testimonies of the cleansing by the blood. I was impressed by the testimonies that they had been entirely sanctified, and I set to work to read and study the Scriptures, and continued to attend these meetings. God has given me a distinct witness from then till now. O we should be more *definite*, if we would do the greatest good! I praise God that He cleanses my heart and blesses me.

CHRIST'S BLESSED SERMON.

Dr. Roche.—It was the sermon of our Lord to which we have listened, in part, this afternoon, and we cannot too fully appreciate the truths which it contains. Blessed are the poor in spirit, for their's is the kingdom of heaven. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled." O, dear saints, when we take the New Testament religion—the religion of Jesus Christ, and accept its truths, the beatitudes of our Lord are sweeter than the milk and honey that were in the promised land. By the beatitudes of that Sermon on the Mount the whole of human experience is covered. This religion of ours breaks every chain, loosens all shackles, and makes free the intellect and the soul. I know what a struggle for holiness means, and I know that by the grace of God I have good reason to believe that I experienced it in my youth. The strength was received and the power given. We can be filled with all the fulness of God, if we so desire. Let us make an effort to measure up to the required standard. The Lord God gives to my poor soul as my poor soul requires. He requires only that we ask for more.

A PROTEST.

A Brother.—I am glad that I am here to-day. I do not come to teach, but to be taught—to learn something of the word of God. I want to say this, in protest against the talk of some, that the Churches are dreary and uninviting. The greatest blessing I ever knew has been through the Churches. All the light I have ever received has been through the Churches. I learn much here of the way the Spirit operates upon the human heart.

A Sister.—I thank God that I can attend these meetings, and this religion makes me happy.

IN THE WAY.

A Sister.—When I came to New York, recently, I asked the Lord to direct my way. I was anxious to know if I was "in the way." I found the way, and when I made friends with God it filled my need, and, although stranger as I was, I asked for no other friends: I gave myself to Him fully; and from that time my life was changed. I stepped over to the pleasant land of rest. I know that God is my Father. He makes all the crooked

ways straight, and I trust and look to Him in all things.

OVER THIRTY YEARS.

A Brother.—I have been coming here over thirty years, but seldom speak. I think the Lord has to be sometimes very severe with us—(and is this not the teaching of the lesson?)—to bring us to the right point. "Blessed are the poor in spirit." The word of God was never so full of blessing to me as now. There is a blessing in trial and suffering, for they bring us nearer to God. I have been following the Holiness people through all these years. To do all the good we can is the blessed fruit of Holiness.

SPIRITUAL QUALIFICATIONS.

A Sister.—I thank the dear Lord for bringing me here to-day, and I have been praying to Him to qualify me for serving Him effectively, and I am very confident He will do it. How much my heart has enjoyed this meeting.

A Sister.—Dr. Roche has spoken of the inviting feast of milk and honey in Canaan; that is what I am longing for. Corn and wine might serve, but to my soul milk and honey are preferable.

A Sister.—I have been thinking what it will be in that home in heaven, if we can be so happy here, amid the trials that beset us, but which, as the lesson teaches, only prepare the way for us to reach that land of everlasting joy and peace and glory.

Singing—

"O for a thousand tongues to sing
My great Redeemer's praise."

With the singing of the Doxology, and the Benediction pronounced by Dr. Roche, the meeting closed.

HOLY UNTO THE LORD.

BY REV. J. F. PACKARD.

THE very term "holiness" fills some people with alarm. "You set the standard too high," said a dear sister to the writer. What she objected to was this statement: "God has made ample provision for us so that we can overcome sin, yea, every sin. If we do not, the trouble is with us and not with Him." The sister claimed that it was impossible for one to live without sin, and that God did not expect any person to so live. Now, it is a blessed fact that Jesus is a complete Saviour. When God undertook to redeem a people unto Himself, He performed a complete work. That is to say, the provision which He made for man's deliverance from sin was a perfect one. He found man a slave, and He proposed to set him at liberty. Had He said, "I will break a part of the fetters which bind the souls of men, and leave the rest unbroken, that would not be giving man *perfect* liberty. But in the greatness of His love, He provided a Saviour, that *every* shackle which sin had placed upon man should be broken. "The blood of Jesus Christ His Son cleanseth from *all* sin."

God made provision for the thorough cleansing of the human heart, because He desired a *clean* people. A state of purity is a state of holiness, freedom from sin. When sin remains, the individual is unclean, and unholy. God has not only made provision for the complete cleansing of the heart, but He requires that it shall be so cleansed. The term holiness may be objected to, but He says, "Be ye holy, for I am holy." It is said that upon the eve of a great battle, one of England's generals said to His soldiers, "England expects every man to do his duty." God certainly expects that those who are His will be holy.

It is a matter of fact that the average Christian lives far below his privilege. It is the devil's argument that we cannot get along without sinning. The Son of God "was manifested to destroy the works of the devil." He would have us free; He would wholly drive Satan out of our hearts, and occupy the whole tenement Himself. Let us avail ourselves of the blessed provision which He has made, and go about no more saying, "I can not help sinning," but give up wholly to the blessed Christ who can keep us pure, and sweet, and holy.

1. God commands us to be holy. 2. None of his commands can be more binding. 3. If holiness is not attainable, God commands what is impossible. 4. Every command given is to be obeyed as soon as intelligently heard by those for whom God intends it. 5. We Christians are expressly exhorted to be holy. 6. It is clearly promised in God's word. 7. Provisions abundant have been made for this in the Gospel. 8. Numerous examples of its possession are given in God's word. These well-established principles and facts call for effort to obtain all that the Gospel provides for us, and thus glorify God.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness — No Wrath — No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—only Love.

GOOD COUNSEL.—“That good thing which was committed unto thee keep by the Holy Ghost, which dwelleth in us.”—II. Tim. 1: 14.

There had been committed to Timothy an important trust, “that good thing.” What was that? The grace of God in Christ Jesus which bringeth salvation, a “good thing” indeed—a priceless gem. This he was to keep—not by his own strength or device, but by the Holy Ghost, our Indweller. Have we had a like commitment? Let us give all diligence to hold in possession our Divine treasure “by the Holy Ghost.”

ONE MORE YEAR FOR JESUS.

ONE of our modern hymns is expressive of this fact in Christian life,

“One more day's work for Jesus,”

and it is a happy and inspiring thought. The sun is going down, the deepening shadows proclaim its departure, but the welcome, uprising thought is, that it has been *spent for Jesus*, and that one more day of such employ is being added to the bright record of earthly life. O that is joy unspeakable!

But days make up years, three hundred and sixty-five days round up a full year. And if the bright impress is upon each day “for Jesus” the year is full of gladness and moral grandeur.

ONE MORE YEAR FOR JESUS! That seems to be the thought that crowds upon us as we write. The days are gliding swiftly by. The record of another year will soon be made up. We have endeavored to have the pages of our magazine set in this direction, “for Jesus.” Not in the name of pride or selfishness, not for personal glory or aggrandizement, but for the glory of Christ, our Redeemer and Lord. But we are conscious of many defects, and doubtless there have been

many more of which we have not been conscious. We need to get into the dust, to be deeply humbled at the foot of the Cross, and to have the blood cover all these imperfections.

We are truly thankful, however, that we have been held to the one work committed to us, to set forth constantly the fulness of life that is in Christ Jesus, the Pentecostal life, made veritable to us by the Holy Ghost. We have endeavored to “walk by the same rule and to mind the same things” by which the GUIDE has been characterized in all the years of its history. And we have reason to know that our “work of faith and labor of love” have not been in vain in the Lord. How far we have impressed our generation by these printed pages sent forth from month to month we shall not know until the day when the Lord shall come to reckon with His servants. But for the good that has been accomplished, to God be all the glory.

What shall be the future of the GUIDE is a question to be settled. We are planning—we trust wisely, under Divine direction to make the volume of the coming year unsurpassed in excellence. It will have some new features that will, we think, be highly appreciated by our readers. The proposal has been made to enlarge the magazine by adding eight or sixteen pages. We find ourselves cramped for room each month. With the additional pages we could do better work. But it *depends upon our subscribers*, how far they respond to the proposition by sending us lists of new subscribers before January 1st. To warrant us in the proposed enlargement we need to have very many new subscribers, and without this we cannot undertake it. If you favor our design, work for us with a will, with unusual energy and determination to succeed, and may God help you.

There certainly never was a time when there was more need of the Church of Christ being earnestly engaged in disseminating *pure literature*. Satan is busy, he is ceaseless in his deadly work, *his presses* never stand still. O let the people of God wake up, let them multiply the issues on the line of holiness, let them send out by the million “*leaves for the healing of the nations.*” There ought to be a larger consecration of personal means to this work by the friends of the cause.

"FULL OF SAP."

Psalms 104: 16.

IT is interesting to note the different renderings of this passage. In the common version it reads, "The trees of the Lord are full of sap; the cedars of Lebanon which He hath planted," the two words *of sap* being in italics, showing thereby that they were supplied by the translators, not being found in the original. The Revised version reads thus: "The trees of the Lord are satisfied," etc., with a figure referring to verse 13th, which says, "The earth is satisfied with the fruit of Thy works." Dr. De Witt's rendering is: "The trees of Jehovah have their fill, the cedars of Lebanon which He planted," the 13th verse being rendered, "The earth is full of the fruit of Thy works." From all this we gather these four things: 1. That the cedars of Lebanon are distinctively called the trees of the Lord and trees of His planting. 2. That these trees abound with life and vigor. 3. That to be filled and to be satisfied are used as equivalent phrases, meaning the same thing. Accordingly in the familiar passage, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled" (Matt. 5: 6), the alternate marginal reading in the common version is satisfied. 4. That by implication these trees of Lebanon are divinely chosen symbols of God's people. But what is here simply implied is elsewhere plainly stated: "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." (Psa. 92: 12-14). The Revised rendering of the last clause is "They shall be full of sap and green," and Dr. De Witt's is the same. The like symbol of planted trees, with the same application, is used in Isaiah: "That they might be called trees of righteousness, the planting of the Lord, that He might be glorified." (61: 3). What are some of the lessons suggested?

1. That the saved believer is not a tree of wild natural growth, but one divinely planted or transplanted; transplanted from the soil of a natural, unregenerate state to that of a new,

regenerate, righteous condition. "If any man is in Christ, he is a new creature: the old things are passed away; behold they are become new." (2 Cor. 5: 17, R. V.). "According to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost." (Titus 3: 5). Every true Christian is a saved, justified, converted man.

2. That the divine ideal of a believer's normal spiritual state is that of fullness and freshness. "The trees of the Lord are full of sap." "They shall be full of sap and green." The *International Cyclopaedia* thus defines sap: "The fluid which circulates in plants, and is as indispensable to vegetable life as the blood to animal life." Corresponding with this sap and this blood is divine grace in the soul of the believer; the more of nourishing sap and healthful blood, the more of true life. Jesus says, "I am come that they might have life, and that they might have it more abundantly."

Hence such illustrative texts as these: "They were all filled with the Holy Ghost." "A good man, and full of the Holy Ghost and of faith." "But be filled with the Spirit." "That ye might be filled with all the fulness of God." No dry, sapless, withered condition here; no crying out, "My leanness, my leanness, woe unto me!" Just the reverse. Listen: "I am filled with comfort; I am exceeding joyful in all our tribulation." "Yet believing, ye rejoice with joy unspeakable, and full of glory." "That your joy may be full."

In the light of such scriptures what shall be said of those who claim this fulness of grace and salvation? Will you denounce them as wild fanatics, or ignorant enthusiasts? Will you charge them with being wise above what is written? Will you pronounce their claim unreasonable and unscriptural? This you may not, must not do with such an array of Bible proofs confronting you as those just quoted, and they but a few among many. Years ago it was a wise remark of Dr. D. H. Wheeler, Editor of *The Methodist*, that whatever in Christian experience does not *contradict* the plain teaching of Scripture is to be accepted as presumably true, although it may quite transcend the average experience of profess-

ing Christians. But in point of fact the claim by not a few of a continual freshness and fulness of God's love in their experience, so far from contradicting the teaching of His word perfectly harmonizes with it in both the spirit and the letter, as has been already sufficiently shown.

3. That this experience may be maintained without decadence to the close of earthly life. "They shall still bring forth fruit in old age ; they shall be fat and flourishing." Do any decline from the blessed experience of perfect love? Ah, yes ; there have been some sad instances of this among both pastors and people, but how causeless. The divine order is steadfastness and growth, stability and increase. How many are the striking examples of this, and how beautiful they are ! Waxing stronger and stronger with multiplying years ; a constant enrichment of experience with each flitting moment ; and, "though nature's strength decay," rising superior to all human physical laws in a continual renewing of spiritual "youth like the eagles." God-given possibility ; happy, glorious privilege ! May the reader and the writer alike realize it.

A GREAT OCCASION.—The reception of General Booth, of the "Salvation Army," in New York was a truly great occasion. The two mass-meetings in Carnegie Hall were immense, and the enthusiasm unbounded. The address of welcome from the ministers of New York and vicinity, read by Dr. Bradford, of the Congregational Church, was a pleasant feature. Gen. Booth's addresses were full of life and energy, presenting a series of facts startling and grand. The music at these gatherings was most inspiring. On the second evening about \$8,000.00 were raised to aid in prosecuting "The Social Scheme" of the General.

The results which have been achieved by this mighty organization are astonishing, demanding praise to God, who has directed, empowered, and given them such victories. But what has been accomplished, wide-reaching as it is, will, we doubt not, be eclipsed by greater marvels to be revealed ere long. These are stirring times. God is marching on. Prophecy is being fulfilled. Christ is being glorified. Believe and wait.

GOD HAS COME.

D R. MAHAN, in his excellent work on the Baptism of the Holy Ghost, says:

"We are here reminded of the case of a little child, in the era of the great revivals in the days of President Edwards and the Tenents, a child so young that none expected that she would be converted. Two facts in her appearance and conduct attracted at length the attention of her mother—the fact that she spent most of her time alone in her bedroom, and the deep sadness upon her countenance whenever she came from that place. "What is it, my daughter," the mother inquired, "that makes you appear so sad?" "Why, mother," the child replied, "God won't come to me. I call to him, and He won't come to me." A little time after the precious one came from her room, and with unspeakable joy upon her countenance exclaimed: "Mother, God has come. He comes to me now when I pray to him." From that moment onward that child was "the wonder of many." In prayer especially she had a freedom and power of utterance which old disciples could hardly equal. Nor did this distinct consciousness of the presence and light of God ever leave her, nor did the consequent savor of God cease to encircle her, until death, which occurred when she was upwards of sixty years of age, removed her within the veil. Reader, if God is not thus consciously present to you when you call upon him, it is because you have not called to him as that child did."

It is certainly our privilege to have this conscious presence of the Holy One when we draw nigh to Him. If we make the approach as he has appointed, in reverence and love and holy confidence, yea, with childlike simplicity, we shall not be disappointed. We shall come away from the throne with holy exultancy, saying, "God has come."

Too many, however, stop short of the desired result. They go to God in prayer, but come away without an answer. It is written, "The kingdom of heaven suffereth violence, and the violent take it by force." If at first there be, apparently, no response, we must go again, as did the little child above named, and continue knocking at the gate until it swings open and we are brought into the audience chamber of the Most High. The promise is sure: "To him that knocketh" (in holy importunity and faith) "the door is opened." If we do not receive we may be sure the barrier is on ourselves, that we "ask amiss," that the conditions are not fulfilled. Hence when there is failure we need to carefully examine ourselves, and endeavor to search out the cause and apply the remedy. Our prayer must be made effectual. Our life is involved here.

OUR BOOK TABLE.

NEW AND CHOICE WORKS.

Our Book Table is overflowing at this time and we devote this page, as the Holidays are in view, to direct the attention of our readers to some new and choice works just received.

From FLEMING H. REVELL COMPANY.

A Gift of Peace, and Loving Greetings for 365 Days. Chosen and arranged. Choice selections of Prose and Poetry on Peace for each day. Beautifully bound in white, in a box. Elegant for a present. Price, \$1.25.

The Science of Motherhood. By Hannah Whitall Smith. A subject of great interest. Mothers will find here valuable suggestions. Price, 35 cents.

Prayers for Heart and Home. Morning and Evening Devotions for a Month. By F. B. Meyer, D.D. The writer of this work has become well known as the author of a number of works, evangelical in tone and promotive of Christian life. The reader will enjoy this late issue. Price, 75 cents.

At Mother's Knee. The Mother's holy ministry with her children in the Home. By J. M. P. Otts, D.D. The table of contents is an inviting series of subjects. It will be a welcome guest in Christian Homes. Price, \$1.00.

Before He Is Twenty. Five Perplexing Phases of the Boy Question Considered. Each phase is by a different author and thoughtfully considered, and full of interest in home life. Price, 75 cents.

Poems For Young Persons. Selected by Louisa J. Bruen. A pleasant volume for the young. The selections are pure in tone, and calculated to have an elevated influence. A nice gift to a young person. Price, 75 cents.

The Good Shepherd. The Life of the Saviour for Children. It is in large type, and is full of beautiful illustrations. A very attractive thing for the children. Price, 50 cents.

Love Made Perfect. By Rev. Andrew Murray. The author is the well-known writer of some evangelical works which are attractive. Price, 50 cents.

The present issue should receive attention as having reference to gracious possibilities in the Christian life, even a perfection in love.

The Worker's Weapon. Its Perfection, Authority, Study, and Use. By John Henry Elliott. Price, 50 cents.

The word of God is the sword of the Spirit which, wielded by stalwart hands will do execution among the King's enemies. This work is suggestive as to how to use it. Price, 50 cents.

Key Words of the Inner Life. Studies in the Epistle to the Ephesians. By F. B. Meyer. Price, 50 cents.

Dr. Meyer has written many precious works of late, in regard to both the inner and outer Christian life. He writes from a Calvinistic standpoint, and while we may not endorse all his teachings, there is much that is excellent and helpful to the higher forms of spiritual life.

From THOMAS WHITTAKER.

The Master's Guide For His Disciples; Being a Manual of all the Recorded Sayings of Jesus, arranged for easy consultation and systematic reading. This is a valuable "Manual," presenting the beautiful words of Jesus in systematic form, so as to be convenient for reference and practical use. Neatly bound in cloth. Price, \$1.00.

Studies in Christian Biography—St. Chrysostom and St. Augustin. By Philip Schaff, D.D., L.L.D. These sketches of the ancient fathers, by this eminent writer, Dr. Schaff, will be read with interest and profit. Neatly bound in heavy paper covers. Price, 25 cents.

The Christian Sanctified by the Lord's Prayer. By the author of "Hidden Life of the Soul," etc. The Lord's Prayer is ever in the devout mind. There is in this little volume a remarkable exposition of its several petitions, and the reader will find in it an aid to a higher and holier life. Bound in white leatherette. Price, 25 cents.

From THE METHODIST BOOK CONCERN.

The Revival and the Pastor. By Jonas Bramel Peck, D.D. Introduction by I. M. Buckley, D.D. Price, \$1.00.

A thorough and suggestive work on Revivals, by one who, as a pastor, was a successful revivalist. Ministers and people should read it.

The Kindergarten of the Church. By Mary J. Christholm Foster. Price, \$1.00.

An important theme well discussed. The work is suggestive regarding the best methods for developing and unfolding the mind of childhood.

Christianity and the Christ. A study of Christian Evidences. By Bradford Paul Raymond, President of Wesleyan University. Price, 85 cents.

Whatever tends, in these times of skepticism and higher criticism, to exalt Christ and Christianity, is of high value. This work is valuable in this respect. It should be circulated.

Home Talks About the Word. For mothers and children. By Emily Huntington Miller. Price, \$1.00.

A Series of excellent Talks on the greatest of all topics—interesting for the family. Bid it welcome.

The First Words From God; or, Truths made known in the first two chapters of the Holy Word. Also, The Harmonizing of the Records of the Resurrection Morning. By Francis W. Upham, L.L.D. Price, 85 cents.

It is well at times to have our thoughts turned to "the beginning" and the early Records, especially when we have a competent guide. Dr. Upham furnishes in this work food for thought and study. Let it have attention.

A Summer Revival, and What Brought It About. By Stanton P. Allen. Price, \$1.00.

We need continual encouragement in this direction. The author aims to give encouragement to Christian soldiers to be valorous in the fight of faith. It is interesting.

Wesley's Letters to Young Women. A series of letters written by Rev. John Wesley to several young Christian Women. Price, 75 cents.

Mr. Wesley is not obsolete. The issue of this volume is timely, containing so many words of wisdom. Circulate it.

The Lord's Day Our Sabbath. By James H. Potts, D.D. Price, 25 cents.

An important subject treated by one of the ablest of our Church writers. Much error prevails on this subject; this treatise should have consideration. A booklet.

John Wesley and Premillennialism. A subject deserving much attention. Mr. Wesley's view of "The Second Coming of Christ and The Millennial Age" is important. The issue of this little booklet will attract attention. Price, 15 cents.

From VARIOUS PUBLISHERS.

Rescue Songs of the National Christian Men's Union. For Rescue Work. Compiled by Col. Henry H. Hadley. Price, 30 cents.

Full of lively, stirring songs, worthy of admission to the family of Christian songsters.

The Peacemaker. A collection of Sacred Songs for use in all services of the Church. Edited by W. S. Weeden and Geo. Beaverson. Price, 35 cents.

Careful selections, clustering around the life and character of the "Prince of Peacemakers."

Tears and Triumphs. Compiled by L. L. Pickett, Jno. R. Bryant and Rev. M. W. Knapp. Price, 30 cents.

The Jerome Banners. By Irene E. Jerome. Comprising, "The Rest," "Joy," "Every-Day," and "What Will The Violets Be?" Banners. Price, 50 cents each. Four kinds in a case, \$2.00.

One of the beautiful things for the home.

OUR COUNCIL CHAMBER.

"All things that the Father hath are mine; therefore said I that he shall take of mine, and shall shew it unto you."—John 16: 15.

FELLOWSHIP ONE WITH ANOTHER.

BY REV. ASA MAHAN, D.D.

In making a due improvement of this subject, we would direct attention, in the first place, to an important declaration found in the text, to wit: "If we walk in the light, as He is in the light, we have fellowship one with another." Among worldly minds there is very little real fellowship. Selfishness is incompatible with such relations, especially in their higher and more sympathetic forms. A selfish mind sees very little in its own image, when reflected from the heart of another, to approve or delight in, or in its own mental states with which to have fellowship—states such as pride, ambition, envy, covetousness, devotion to vanity, and the lusts of flesh, when such states are reproduced in other minds. Hence, among such minds, there is very little that can properly be denominated friendship.

Among Christians, also, who have not "received the Holy Ghost since they believed," "fellowship one with another" can obtain but in a very limited degree. In all such minds, there is so much intermingling of the bad with the good, and of darkness with the light; such obscure reflections of the Divine image and glory, together with the beauties of holiness; and such meagre manifestations of the Divine love; and, at the same time, thoughts of God and of things unseen and eternal have so seldom and unilluminated a dwelling place in the heart, and the mind, as a consequence, has so few deep emotions and experiences—that it is only occasionally, and that within a very limited sphere, that there can be that sympathetic blending of thought with thought, emotion with emotion, and heart with heart, that can properly be called fellowship. This is the exclusive reason why Christian fellowship has such a limited and feeble existence in our Churches. There is among them "envying, strife, and divisions," because, for the most part, they "are carnal, and walk as men," in other words, are "mere babes in Christ." There is very little fellowship, because the basis for such intercommunion is wanting.

When a company of believers, however, "have received the Holy Ghost since they believed," and while each, under this all renovating and all-purifying baptism, "walks in the light, as God is in the light," then, verily, they do "have fellowship one with another." The reason is obvious. While perfect love banishes discord, each mani-

festes a character that all approve and delight in, each reflecting upon all others "the image and glory of Christ." Each, also, has a rich inward experience, into which the hearts of all the others naturally blend in sympathizing and ecstatic intercommunion. Brotherly character *manifested* is the exclusive object of brotherly love. Where the former is wanting, the latter, but informs of general good will, cannot exist.

THE BURDEN BEARER.—Ps. lv. 22.—Driving along a country road one day last summer, a minister noticed the men toiling in the fields in the broiling sun, and pitied them from his heart. It was one of those days when the slightest exertion is distressing, and he was moved by the sight of these laborers working so hard. Presently he saw an elderly woman on the road before him, carrying a basket which appeared to contain something heavy. She walked as if she was tired, and well she might be, for even without a burden the walk along that hot, dusty road would be fatiguing. The clergyman pulled up his horse and asked her if she would ride. She promptly and thankfully accepted. Mounting to the seat behind him, she sat down with a sigh of relief. Turning around after a little time, the clergyman noticed that she was holding the basket on her knees. "Let me have the basket," he said, "I can make room for it beside me here." The good woman shook her head. "No, sir," she said, "I won't impose on you. It is very kind of you to give me a ride; I will not trouble you with the basket." Very foolish, we say, but how many people who have trusted the Lord with themselves, bear their own troubles instead of taking the Psalmist's advice, "Cast thy burden on the Lord and He shall sustain thee."

JESUS, SPEAKING OF.—"I was visiting at my brother's one time," says a lady, "when Richard, his little boy, stopped suddenly in his play, and looked steadily at me for a minute. 'What are you thinking about?' I asked. 'If you are a Christian, auntie: are you?'—'I hope so, dear.'—'But you never speak of Jesus. If you loved him *very much*, would you not talk about him sometimes?'—'We may love a person without speaking of him,' I replied. 'May we? I did not know that. You love to talk of your brothers and sisters, and your papa and mamma, don't you, auntie?'—'Yes.'—'And then you speak of other people and things you like; but you speak *no word for Jesus*. Don't you love him, auntie?'—'Yes.'—'Then I should think you could not help speaking of him sometimes.'"

CLOSET COMMUNION.

TEXT.—“My meditation of Him shall be sweet: I will be glad in the Lord.”—Psa. 104: 34.

“O bless the Lord, my soul!
His grace to thee proclaim;
And all that is within me join
To bless His holy name.”

DAILY BIBLE CALENDAR—DECEMBER.

1. Rom. 12: 10; II. Cor. 2: 15; Luke 6: 12; Acts 21: 20.
2. Rom. 13: 12; Isa. 25: 8; Psa. 118: 25; Psa. 119: 162.
3. Isa. 54: 4; Isa. 52: 10; Psa. 65: 5; Acts 13: 52.
4. Rom. 12: 21; II. Cor. 3: 5; Psa. 120: 2; Psa. 135: 1.
5. Mark 12: 30; I. John 4: 15; Acts 4: 29; Isa. 42: 10.
6. Prov. 3: 21; Prov. 3: 22; I. Chron. 29: 14; II. Chron. 20: 21.
7. II. Tim. 1: 14; Rom. 6: 5; John 17: 2; Psa. 118: 26.
8. Deut. 8: 5; Deut. 8: 3; Psa. 31: 14; Psa. 30: 2.
9. I. Cor. 3: 21; I. Cor. 3: 21, 23; Psa. 119: 33; Eccles. 7: 14.
10. Ephes. 5: 20; Ephes. 1: 12; I. Tim. 2: 8; Exod. 15: 18.
11. Job 5: 17; Psa. 94: 12; II. Chron. 20: 9; Psa. 16: 9.
12. Matt. 5: 16; Isa. 30: 21; Psa. 17: 13, 14; Psa. 99: 2.
13. Phil. 2: 2; Zech. 2: 5; Psa. 122: 6; I. Chron. 16: 31.
14. Matt. 6: 34; Matt. 6: 33; Phil. 4: 6; Psa. 75: 9.
15. James 1: 2; James 1: 12; Psa. 56: 9; Prov. 29: 6.
16. Matt. 5: 48; Prov. 11: 5; Ephes. 3: 19; Sol. Song 1: 4.
17. Isa. 40: 9; Zech. 3: 10; Psa. 44: 4; Isa. 24: 16.
18. John 1: 29; Psa. 72: 17; John 17: 5; I. Tim. 6: 15.
19. Matt. 5: 39; Matt. 5: 10; Psa. 69: 18; Deut. 26: 11.
20. Matt. 7: 12; I. Peter 3: 9; Psa. 69: 29; John 12: 13.
21. John 14: 11; John 14: 14; John 17: 20; Isa. 45: 24.
22. John 15: 4; Rom. 5: 10; Dan. 9: 18; Prov. 9: 9.
23. Matt. 10: 31; Matt. 10: 30; Psa. 119: 124; Prov. 13: 9.
24. I. Peter 1: 23; Isa. 55: 11; Psa. 119: 40; Gen. 14: 20.
25. Matt. 1: 23; Isa. 9: 6; Psa. 72: 15; Luke 2: 13.
26. Col. 2: 7; Isa. 9: 7; Ephes. 3: 17; Heb. 2: 7.
27. Titus 2: 7; Titus 2: 13; Acts 1: 14; Psa. 113: 3.
28. Matt. 7: 13; Prov. 19: 16; Psa. 88: 2; Neh. 8: 10.
29. Col. 3: 23; Isa. 55: 12; Psa. 116: 2; I. Thess. 5: 16.
30. Phil. 2: 4; Eccles. 11: 1; Luke 11: 1; Psa. 104: 34.
31. Phil. 3: 1; John 14: 27; Psa. 90: 12; I. Peter 5: 14.

THE GUIDE PRAYER UNION.

The members of the “GUIDE PRAYER UNION” are desired to observe as our special day of prayer,

TUESDAY, December 11th.

The Scripture for the day is Psalm 1st, and the hymn to be read or sung No. 594. Let us endeavor to make this a day of peculiar profit, as this is the last occasion of the sort for this year.

SPECIAL REQUEST:

That the war between Japan and China may be speedily terminated.

REQUESTS BY LETTER:

New York.—For a man given to strong drink. For the descent of the Holy Spirit upon a family. For a family in deep affliction.

Pennsylvania.—For a minister who is afflicted to be restored.

New York.—For a family in need to have special help.

AN IMPORTANT INJUNCTION.

“As ye have therefore received Christ Jesus the Lord; so walk ye in Him.”

“Rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.”—Col. 2: 6, 7.

Christians have received Christ Jesus the Lord, Himself, not His doctrine simply. He is received very gloriously in our justification, and still further in our sanctification. And having so received Him, we are to walk in Him—ours is to be a Christ life, walking in His footsteps.

We are to be rooted and built up in Him—rooted implies spiritual *vitality*—so, “built up,” massive solidity—progress in edification. All this is by faith, faith in lively exercise. The faith that saves, steadily maintained will “build us up” in the knowledge and love of our Lord Jesus Christ, and we shall be “strong in the Lord, and in the power of His might.”

A MISTAKE CORRECTED.

It is supposed that indwelling sin is useful even to true believers, because it humbles them and keeps them low in their own estimation. A little examination will show that this is contrary to the fact. It is generally, if not universally, allowed that pride is of the essence of sin, if not its very essence, and the root whence all moral obliquity flows. How, then, can pride humble us? Is not this absurd? Where is there a sincere Christian, be his creed what it may, that does not deplore his proud, rebellious, and unsubdued heart and will as the cause of all his wretchedness, the thing that mars his best sacrifices, and prevents his communion with God? How often do such people say or sing, both in their public and private devotions:

“But pride, that busy sin,
Spoils all that I perform!”

Were there no pride there would be no sin, and the heart from which it is cast out has the humility, meekness, and gentleness of Christ implanted in its stead.—*Sel.*

IMPORTANCE OF PATIENCE.—Patience is the ballast of the soul, that will keep it from rolling and tumbling in the greatest storms; and he that will venture out without this to make him sail even and steady will certainly make shipwreck and drown himself, first in the cares and sorrows of this world, and then in perdition. So writes an eminent author. One of the elements of Christian perfection is perfect patience, a Divine gift.—*Sel.*



"O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."

"Let us come before His presence with thanksgiving, and make a joyful noise unto him with psalms."

GOD, THE CENTRE OF MY LIFE.

BY REV. JOHN PARKER.

This God is our God—for ever and ever—He will be our guide even unto death.—Ps. 48: 14.

Thou shalt guide me with Thy counsel, and afterward receive me to glory.—Ps. 73: 24.

My flesh and my heart faileth, but God is the strength of my heart and my portion forever.—Ps. 73: 26.

Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee.—Ps. 73: 25.

Like circling stars around the sun,
By force of law impelled,
God is the centre of my life,
By love's attraction held.

Within each circle of my days,
On every path I trod,
His light and warmth gave summer life,
My centre has been God.

He held me by a glad enthrall,
Secured my full consent;
To all His pleasure mine was given,
For Him my life was spent.

'Twas morn, 'tis noon, a flood of light
Within; around; above;
Reveals, revives, and makes my life
A paradise of love.

I love His will, His law, His truth,
I would not, if I could,
One moment go apart from Him,
My centre is my God.

PROMISE OF GOD.—If a king should promise one a living whilst he lived, it would lessen his carefulness for earthly things. How much more should God's promise make us careless for worldly things, seeing He is King of all kings!—*Cawdray*.

PRAISE BREVITIES.—Praise is the rent we owe to God; and, the larger the farm, the greater the rent.—*Bowes*.—The Lord has many fine farms from which He receives but little rent. Thanksgiving is a good thing: thanksgiving is better.—*P. Henry*.—A line of praises is worth a leaf of prayer; and an hour of praises is worth a day of fasting and mourning.—*J. Livingston*.—Thy love has been as a shower; the returns but a dew-drop, and that dew-drop stained with sin.—*Evans*.

WHAT CAN I SOW?

FRANCES RIDLEY HAVERGAL.

"What can I sow?" thought one, to whom God gave

Sweet notes and skilful fingers. "Can my song
Be cast upon the waters, as they lave

My feet with grateful echo, soft and long,
Or break in sunny spray of fair applaud?

Shall this be found one day as fruit to Thee, my
God?"

He sang, and all were hushed. O, sweeter fall
The notes that pour from fervent fount of love
Than studied flow of sweetest Madrigal!

He sang of one who listened from above,
He cast the song at His beloved feet;

Some said, "How strange!" And others felt,
"How sweet!"

BENEFIT OF PRAISE.—All the benefit which ariseth out of this duty redounds to us, and none to God. His glory is infinite, and eternally the same: there is and can be no accession unto that by all our praises. When a glass reflecteth the brightness of the sun, there is but an acknowledgment of what was, not any addition of what was not. When an excellent orator makes a panegyric oration in praise of some honorable person, he does not infuse any dram of worth into the person, but only setteth forth and declareth that which is unknown to others. A curious picture praiseth a beautiful face, not by adding beauty to it, but by representing that which was in it before. The window, which lets in light into a house, does not benefit the light, but the house into which the light shineth: so our praising of God doth serve to quicken, comfort, and refresh ourselves, who have interest in so good a God; or to edify and encourage our brethren, that they may be ambitious to serve so honorable a Master: but they add no glory or lustre to God at all.—*Bishop Reynolds*.

"He who garnishes the heavens beautifies the soul."

Praise in Holy Song.

"I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." Psa. III. 1.

No. 49.

AT THE LANDING.

Rev. E. A. HOFFMAN.

CHAS. H. GABRIEL.

1. At the land-ing, by the crys - tal sea, There are ho - ly ones a -
 2. At the land-ing, on the far - ther shore, My Re - deem - er stands to
 3. At the land-ing, by the crys - tal sea, Is a man - sion that was

wait - ing me; I can see a - cross the tide, To the oth - er side,
 bear me o'er; I can see His form di - vine, In its glo - ry shine,
 built for me; I shall soon be fer - ried o'er, To the far - ther shore,

REFRAIN.

To the land-ing, by the crys - tal sea. At the land - - ing,
 At the land-ing, on the far - ther shore.
 To the man - sion that was built for me. At the landing, at the landing,

by the crys - tal sea, At the land - ing, at the land - ing; At the

land - - ing, by the crystal sea, By the crys - - tal sea.
 landing, at the landing, by the crystal sea, At the landing, by the crystal sea.

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This is a Selection from "SONGS OF THE PENTECOST," the new International Song Book.
 Single copies, 30 cts.—if mailed, prepaid. Per dozen, \$3.00; not prepaid. Per hundred, \$25.00; not prepaid.

THE LAST SCRIPTURE WORD.—“Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.”—Ephes. 3: 20.

“Then bless His holy name,
Whose grace hath made thee whole,
Whose loving kindness crowns thy days
O bless the Lord, my soul!”

CLOSING NOTES.

AWAITING THE RETURNS:

We are awaiting the returns of the canvass for subscribers to *THE GUIDE* for the coming year. We hope that the work is proceeding with vigor and that ere these lines reach our readers many lists of new subscribers will have been received at our office, and “*more to follow.*” We know “the times” are unfavorable, but much can be accomplished in the face of great obstacles if there be courage and patience and perseverance. We trust these excellent qualities will be in exercise at this time, and give our friends good success.

Remember! Those whose subscriptions are now received will date from January 1st, and to such the numbers from October are free.

And let the liberal PREMIUMS which we have offered be kept in mind.

TO BE RECEIVED EARLY! One of the arrangements for next year will be that every subscriber, in this country at least, will receive each number *before the first of the month.* This will enable all to follow the Daily Bible Calendar, throughout the month, from day to day, and this early reception will give satisfaction in all respects.

“But that which ye have already, hold fast till I come.”—Rev. 2: 25. Those who are Christ’s have much in possession, and much more in prospect.

MORE TESTIMONIES.—Let our friends send us brief testimonies, a few lines on a postal card, to insert for “*New Year’s*” in the January number.

EXCELLENT THINGS.—Those who receive the *GUIDE* during 1895 will be amply repaid, or we are greatly mistaken. Our *Bible Department* we expect to make particularly rich. We must go down deeper into God’s great mine of truth. We are engaging a corps of contributors of unsurpassed ability who will make our pages glow.

“I will give unto him that is athirst of the fountain of the water of life freely.”—Rev. 2: 17. A gracious promise. Note its fulness, to all that are “athirst”—“freely.”

AT WORK AGAIN.—Rev. Isaac Naylor is at work again, moderately. His assault on “*Alcoholism*,” “*The American Flag Insulted*” and “*The British Flag Trampled in the Dust*” is having effect. Order some of these booklets and scatter them; only 10 cents each. Also, his “*Five Lectures on Sanctification*,” a capital thing to use as a tract. 10 cents. Per dozen, \$1.00.

DEFERRED.—We have deferred the issue of our “*HOLINESS YEAR BOOK*” for the present, in view of other interesting things, Premium Pictures, &c., in preparation.

AN ARRIVAL.—Our son-in-law, Rev. D. O. Ernsberger, arrived in New York by the steamer “*Teutonic*” on the 15th ult. He is now with his family at Ocean Grove.

AN ERROR.—We gave the name of Mrs. Stanton, Evangelist, erroneously in our last, as Mrs. E. M. Stanton—it is Mrs. Mary G. Stanton; Address, Cramer Hill, N. J. She is an earnest worker as a Gospel evangelist. Keep her in mind.

“Despise not thou the chastening of the Almighty.” Job 5: 17. Whom the Lord loveth He chasteneth. Therefore highly esteem it.

OUR INDIA MISSION.—The letter of Bishop Thoburn, and our own appeal sustaining it, have been favorably received. Contributions are coming in. (See acknowledgment on second page of cover.) Let them continue.

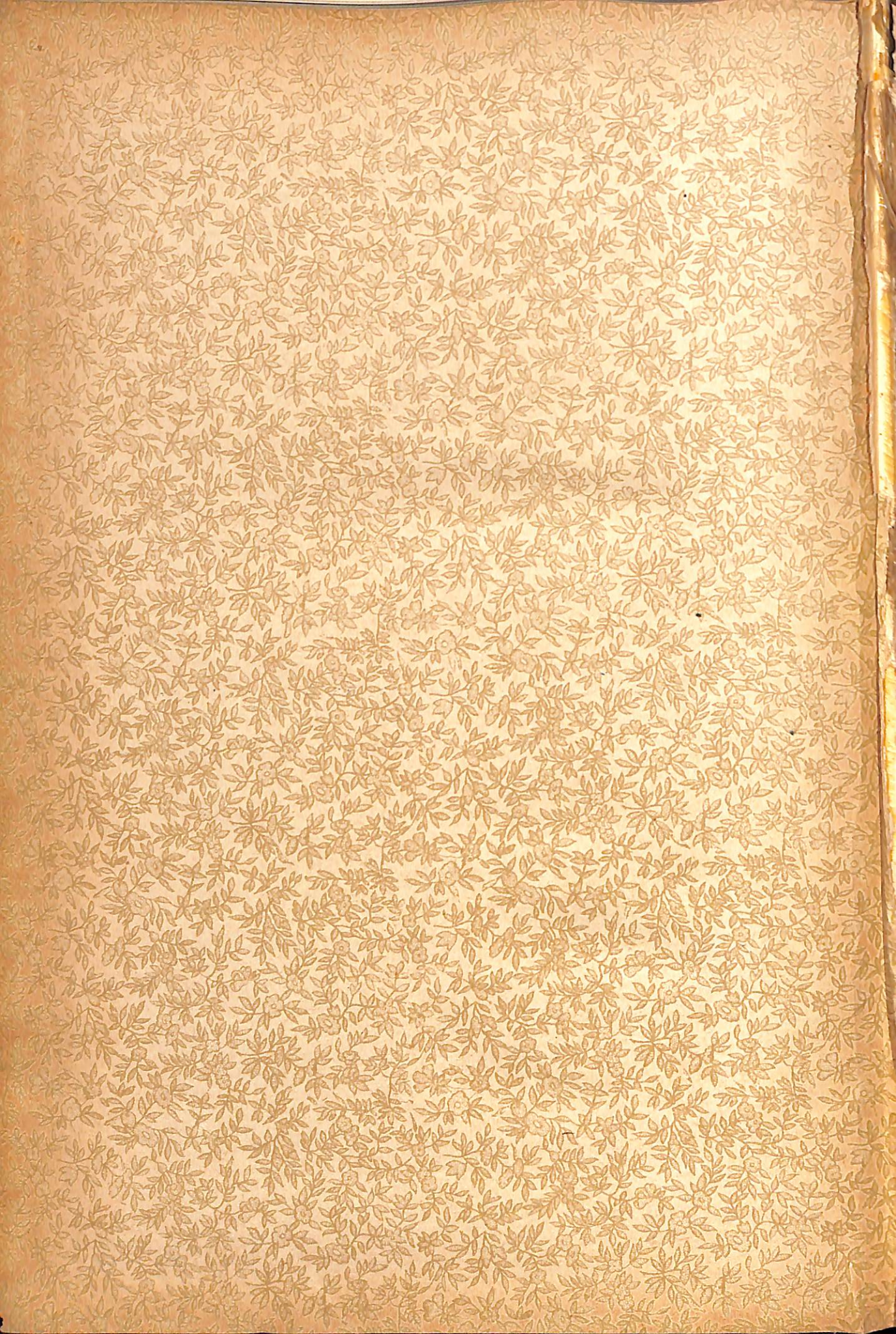
OUR WEEK OF SELF-DENIAL.—We designated the week commencing Sabbath, Nov. 11th, for the exercise of self-denial, and the devotement of the proceeds of the self-denial so exercised to our *GUIDE BENEVOLENT FUND.* We have not had so many responses as we could desire. Will not our subscribers, as they send to renew their subscriptions for the coming year, add something for our *BENEVOLENT FUND*? If we could have only a *dime* from each one it would aid greatly.

“For I, saith the Lord, will be unto her a wall round about her.” Zech. 2: 5. A sure defense for ancient Israel, and also of spiritual Israel now.

WHATEVER ELSE you purchase for your children for the Holidays, present each one with a *good book* that will not be destroyed, if it only costs half a dime. See our offers for children in the four pages of *Supplement.*

WILL YOU ESTABLISH A CIRCULATING HOLINESS LIBRARY in your community the coming year? Do it for Christ’s sake, and for the sake of souls needing to be enlightened. If you cannot procure a \$5 or \$10 Library, order *one book* before January 1st, costing twenty-five cents, if you can afford no more lend it from week to week among the members of the Church until the covers are worn off, and then get another. Eternity will pay you good interest on that investment.

YOUR PASTOR! Are you sure your pastor gets a copy of the *Guide* to read? Ascertain about it. If he does not, procure it for him if you have to go without coffee for awhile. If you wish to send it to him next year, it will only cost you *sixty cents*! If not prepared to do it yourself, you can get six persons to give *ten cents each*, including yourself. It will be a blessing to him.





DREW UNIVERSITY LIBRARY

